

The Sabbath Recorder

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

—Nehemiah 4: 6.

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

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 love on earth, never again to grow weary or to feel discouraged.

—T. L. G.

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SEVENTH DAY BAPTIST DIRECTORY

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The Sabbath Recorder

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VOL. 105, No. 16 PLAINFIELD, N. J., OCTOBER 15, 1928 WHOLE No. 4,363

Our Father who art in heaven, help us to overcome our selfishness, and give us, we pray thee, needed grace to bear our burdens in the spirit of our Lord and Master. May we be willing to walk where thou dost lead, and that too in the spirit of loving loyalty to thee, gladly bearing whatever burden or whatever cross may come to us. May our lives be so centered in Christ Jesus that those about us may see that we are really what we claim to be, thy children.

By word and deed may we be able to lift up the standard of true Christian living so that others may be attracted thereby and find in our Savior hope and rest and peace. Amen.

Memories Revived in North Loup Church There were several things connected with the North Loup Church, aside from the religious programs, that stirred my heart deeply.

Twenty-one years ago there were left a large company of the pioneers who crossed the plains in 1872 and selected that lovely prairie land of the Loup Valley for their future home. Today, only here and there one is left of those faithful fathers and mothers. I could not help a real thrill of joy as some one of those old friends would greet me with a hearty welcome as in other days. Some way I could not avoid connecting them with that first Sabbath on May 18, 1872, by the river side, where Rev. Oscar Babcock preached the first sermon to a band of immigrants, and where a memorial stone still marks the spot. So many times did I hear the fathers—the Babcocks, the Roods, the Thorngates, the Van Horns, and others—talk of those early days, that as long as I live, the scenes they described will be as familiar as household words, recalling the faces and forms of men and women who are gone from earth—and yet men and women who helped me to admire the self-sacrificing devotion which moved them to plant the standard of the cross in Nebraska.

The little old schoolhouse where they first worshiped here, still stands, as a private dwelling. On the spot where their

church of twenty years ago—which was destroyed by fire—stood, their children now gather in large numbers in the fine new edifice admired by all.

One day during 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. So I investigated for myself. In one square room were hung good portraits of all the pastors who had served the church, and some relics of the pioneers. In a room above this I found a museum of old-time relics, some of which touched my heart. There was a very old pulpit made from timber out of some early homes and from historic buildings. But the thing that almost "broke me up" was a white cross about four feet high, made by myself for a Christmas exercise by the boys of my Sabbath school class, in 1906.

Each part of this cross was carried and placed by one of the boys. There were three square blocks for a foundation, one laid upon another, each one a little smaller than the one below it, with holes in all to receive the upright of the cross. As each piece was laid an appropriate text was repeated by the boy who laid it. For instance, the first and largest block called for the text, "Other foundation can no man lay," etc., from Isaiah. Then when all the blocks were laid with appropriate texts, a boy went up and placed the upright part, repeating the passage about lifting up a standard unto the people. The cross piece when put on called for the text, "And I if I be lifted up from the earth will draw all men unto me."

Thus the cross was built. Then came six boys, each one bearing a letter, all of which, when hung on the cross, spelled the name, "Christ." The first letter was placed by a boy who repeated, "Come unto me all ye that labor and are heavy laden and I will give you rest." Thus all the letters were hung, making Christ on the cross, each with a text beginning with the letter

placed. And there stood my class of boys around their cross and repeated an appropriate text in concert.

Those who witnessed that scene can never forget it. And when I went up the stairs and found myself face to face with that dear old cross, which the people had preserved and placed among their precious relics, it moved me deeply, as you may well 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. One or two of them I found in North Loup 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 to Be Thankful As I look back through sixty years of denominational history, I am led to thank God for the spirit of Christian toleration regarding differences in personal beliefs, which might have worked ruin to our good cause had it not been for the spirit of brotherly kindness manifested by brethren who could not see alike, and yet who were willing to work together for Sabbath truth and the saving of men. Of course the Sabbath truth was the one strong bond of fellowship which held the fathers together, in spite of the fact that many of them had been reared and educated among peoples of widely differing beliefs. Had the exacting spirit of intolerance, which has distressed several denominations in our day, been practiced by Seventh Day Baptists of half a century ago, there would be no such denomination in existence now.

There were in those days strong believers in the doctrines of Calvin, or Wesley, or Miller, and some other strong theologians.

Some thought it wicked to baptize any one who would not promise to keep the Sabbath. Some believed in the evolution of the universe, while others thought that everything was created out of nothing in seven twenty-four hour days.

We had those who came to us from Baptists, Methodists, Presbyterians, and other

widely differing faiths. I remember one strong brother who thought it wrong to use hymns in church, and that only the Psalms of the Bible should be sung or chanted. There were those who believed in open communion, others in close communion, and in various phases of the advent question.

Notwithstanding all these widely differing views, those noble hearted fathers, bound together by the fundamental Sabbath truth, came up to our annual gatherings and planned together for work of the kingdom and for the work of soul saving. No one of them thought it necessary to start a movement looking toward a split in the denomination. They all seemed to respect the right of individuals to their own personal convictions.

There were enough gospel truths upon which they could agree; and upon these they stood together and supported the denominational boards in works assigned to them, regardless of many shades of difference in personal opinions. To this spirit of Christian toleration we owe our existence as a denomination. Thank God for that.

"What Think Ye Of Christ?" For some time I have been thinking of giving **My Own Answer** my own beliefs regarding the all important question in this heading. I think that whatever success God has given me in my ministry by way of winning several hundred souls for Christ and the Church, is due to my firm belief in the divine Savior, the "only begotten Son of God," the "Word" that became flesh and dwelt among men to teach them of the Father God and the way of salvation.

By way of introduction let me say that I could not find it in my heart to condemn or to pronounce anathemas upon any brother who in all sincerity can not think exactly as I do. Indeed, if I had to draw the line between so-called "fundamentalists" and "modernists" who are contending in these days, I could not tell just where to draw it; and I have never found any one who could place it where no injustice would be done to one side or the other.

So then, let me tell you something of my own feelings about this wonderful subject: First, in every church where I have

served as pastor and wherever I have served as an evangelist in revival work, my introductory sermon has always been from the text:

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

For I determined not to know anything among you, save Jesus 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 enticing words of man's wisdom, 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 (I Corinthians 2: 1-5.)

I have never felt competent to question the truth of the gospel story regarding the way Christ came into the world as the only begotten Son of God. It has never seemed to me impossible 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 eyes to see as yet, by which such an all important and far-reaching thing could be brought about, that I dare not so much as question it.

Then, if the age-long prayer of all humanity, for God to come down to men and walk with them again, as their helper and friend, was ever to be answered, it seems to me that the immaculate conception would be the very best and only way to bring it about. It was a mighty event in which the natural law of the spiritual world, the higher and most comprehensive law must have prevailed. God's greatest events have come about by simple, invisible, mysterious means, rather than by glare and tumult; so to me the quiet birth at Bethlehem was well in keeping with this wonderful principle. It was a mighty event, the full glory of which was to be revealed in the spiritual relations and future blessings that were 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." The facts of the unstained innocence and purity of the mother, and of the spiritual incarnation by God separated Jesus from the corrupted mass 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 was to live as a historic person among men? In what more natural way could the yearning prayer of humanity be answered? It certainly brings God very near to men.

Some say, "that would be a miracle." Well, what of it? Does it not seem like the natural thing for mortals to expect something above the human from the great God and sustainer of the universe, for such a marvelous purpose as the redemption of the race? Such a movement would lie beyond mere human vision.

Indeed, would it not be a still greater miracle to bring into being such a perfect, sinless person as Jesus was, by a human father, rather than by the way described in the gospels?

In view of all the known laws of heredity it does seem to me that the former method would be much more miraculous than was the latter. God's planting seeds of human life at all by which man was brought into being in the divine image was of itself a wonderful thing, so far as any laws which we can see are concerned.

So I can never see my way clear to object to the method by which the "Word became flesh and dwelt among us," as told by the disciples of Christ.

Again, it seems irreverent to doubt the plain teachings of Jesus himself, who said he came from God as his only begotten Son, and who even in his last prayer spoke of the glory he had with his Father before the world was. To accuse Jesus of deceiving even in his prayers seems sacrilegious. Neither have I been able to discount the plain history of the case as told by the four evangelists—the good men who lived with Christ and knew him best.

Oh, my friends, if God was ever to come to men in a way to reveal his personal love, bring them hope and comfort, look upon them with eyes of affection, speak to them in words of tenderness and good cheer, and draw them unto himself, how could he do it except in the form of an immaculate, earth-born Messiah?

Nothing was so much needed on earth as a new strong life—a new beginning in a living person whom men could understand. This event made the turning point in the

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 Little Prairie The Little Prairie Church 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 deficits.

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 MacGuffy.

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 have 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 careful study on the part of American citizens, resulting in the adoption of the Eighteenth Amendment by a tremendous majority. And there is no doubt now about which candidate for the Presidency will favor the suppression of the liquor traffic.

A kind friend in the West writes most interestingly of her many years as a loyal reader of the SABBATH RECORDER. She has taken it for fifty-six years, and paid for it for two daughters for several years.



Young ladies representing the "Ten Virgins"

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.

Now in her old age she has been obliged to drop all papers and magazines excepting the RECORDER. She says she hopes to be able to take "the dear old RECORDER" as long as she lives. She says: "I have on file all RECORDERS 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 the work of all the 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 minds of many readers of the 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 provide a sermon to be used in the Sabbath morning worship of our pastorless churches, and by lone Sabbath keepers in family or private Sabbath worship.

It has been several 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 pastorless churches and of lone 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 about 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 faithfully 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 responsibility of carrying it out was committed to the Tract Board.

It is our plan to begin this service to the denomination the first Sabbath in November. The first sermon therefore 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 readily seen in the fact that we begin this weekly ministry with just one 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 appreciative audience. 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

this matter in charge a number of manuscripts waiting the opportunity to carry a gospel message to the scattered members of the flock of Christ for whom every minister should feel a responsibility.

Manuscripts should be sent to Miss Bernice A. Brewer, Assistant Corresponding Secretary, 510 Watchung Avenue, Plainfield, N. J.

DENOMINATIONAL HISTORY AN ASSET OF THE DENOMINATION

CORLISS F. RANDOLPH

(Address of the President of the Historical Society, presented as a part of the programme of the Society at the recent session of the General Conference, at Riverside, 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 thought of making 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. The interpretation of these facts as to cause and effect, and a statement of their relation to similar records of other peoples and bodies of people, all of which enter into what is somewhat loosely termed the philosophy of history—a rather high-sounding title, but a perfectly harmless one.

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

First. Our historical record as a denomination goes back to the English Reformation, and to the soil in which the Reformation germinated, 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 early embraced the Sabbath underwent; to their organization into a church, and the spread of such churches in England; to the introduction of the Sabbath into New England at the hands of Stephen Mumford; to the train of incidents which led to the formation of our first 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 record is at all 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 profane and sacred history, alike, that which today is accepted in all good faith as established beyond the peradventure of a doubt, tomorrow may be shown to be altogether false by the discovery of new and more convincing evidence. An instance in point, which may be cited as an example of such an occurrence as applied to the history of a whole nation, is that of Lewis's *History of Rome*. Stirred by the researches in the field of Roman history by Niebuhr, the German historian and philologist, who may fairly be called the originator of the modern method of historical research, a celebrated English lawyer and statesman, noted for his scholarship, Sir George Cornwall Lewis, by name, casting aside all the histories of Rome then extant, set for himself the task of writing a new *History of Rome*, a history which should be altogether accurate and reliable. Accordingly, he made an exhaustive study of all available original sources of information, using only that which he felt would 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 completely discredited; and today it stands as a conspicuous example of how untrustworthy accepted facts of history may be—church, and even Seventh Day Baptist history, sacred as well as profane history—for such instances might easily be cited almost *ad infinitum*. Apparently, we are only just beginning to understand the real facts of our own American Revolutionary War; and historians assert that it will be from one hundred to two hundred years before a completely trustworthy history of the recent World War can be written.

The first 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 *papyri* found there that might bear something of interest to scholars—classical and Biblical, alike—should escape. Much has already been found that is of interest to both. Some is confirmatory of what was already known, some supplied *lacuni*, or missing links in the existing record, and still other portions were wholly new. Almost any day, quite possibly, other sources may yield that which will at least greatly enlighten us concerning the early epoch of Christian history.

A similar thing is true of Seventh Day Baptists. It is but two or three years since we first knew, for example, that the signature of Governor Samuel Ward was attached to the Secret Agreement made by the members of the Continental Congress before they felt that they dared openly prepare a Declaration of Independence. It is well known that there are unexplored sources of history in certain libraries in England—notably that of the Ashmolean Museum at Oxford University—that may

contain secrets of value to us. For example, but a few years before his death, the late Charles Henry Greene—who really devoted his life to searching out original sources of Seventh Day Baptist history—made a discovery among the Ashmolean MSS. which seems to indicate that the last victim of the English Court of the Star Chamber, perverted from its original purpose to infamous tyranny and persecution in the Carolingian dynasty, was our own martyred John James, whose blood alone, the Baptist historian Armitage, upon a certain occasion, declared in my presence, was sufficient to perpetuate the Seventh Day Baptist Church for a thousand years.

It is equally well known that there are masses of documentary records in the offices of the United States Government, as well as in those of various states of the Union, together with certain libraries of the country, that have never been indexed, or even catalogued, in some of which there is reason to believe information of great value to Seventh Day Baptists may be found.

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.

Second. The meaning and significance of our history, translated into terms of our common understanding, should be a matter of grave concern 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, alike, of the past. That, I conceive, is exactly what Patrick Henry meant, when, at a certain momentous crisis in the struggle of our American forefathers for liberty—religious and civil alike—he said, "I know of but one lamp by which my feet are 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 from that source alone. Often his most ominous notes of warning, as well as his most mellow notes of cheer, and comfort, and encouragement, all alike, proceed from within the compass of the rays of that self-same lamp of ex-

perience. 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 if we were to 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 human progress, and of the interpretation thereof, we might feel more optimistic as to the ultimate outcome of the universal state of unrest that characterizes the entire social fabric of the present generation—the church included. Perhaps, too, if all of us, and especially those entrusted with various functions of leadership among us, should give careful and devout consideration to the history of Seventh Day Baptists for the last three centuries, and then to its interpretation, and permit ourselves to be guided by the lamp of that experience, we should have a deeper sense of the responsibility that lies at our door as a denomination, and be more ready to address ourselves to the duties implied by that responsibility; and that, too, with a courage and cheerful hope such as we do not now know.

Third. In treating the topic immediately preceding, it was inevitable that, to a certain extent at least, I should treat of the value of our historical record and of its interpretation to us as Seventh Day Baptists, individually, as churches, as a denomination, even as a General Conference, if you please.

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.

Down to the Christian Era, who were the great, magnificent, outstanding personalities among the Hebrews, those about whom their history clusters? Among them are: Abraham, father of the faithful; Moses, statesman (prime minister, if you please) and law-giver; David, the sweet singer of Israel; and Solomon, the man of wisdom, who, clothed in all his regal glory, was one of the most outstanding oriental princes of all time. Without these men and all whom they inspired, all the unique traditions and history of the Jews would be lifeless as sodden ashes and Dead Sea fruit.

Who, above all others, for well-nigh two thousand years, as empires have waxed and waned, amid the ruins of the glory of Greece and the quenched dust of grandeur of imperial Rome, throughout the pathless Dark Ages which gestated a civilization which, with the dawn of the Renaissance, was to make the western world bloom forth into a civilization the loftiest and most magnificent that the world has ever known? None other than the meek and lowly Nazarene. Whether Constantine's vision of a cross in the heavens, bearing, as he declared, the inscription, "Conquer by this sign", be fact or fiction; whether, in the supreme struggle between the pagan philosophy of Neoplatonism on the one hand, and Christianity on the other, the exclamation "Thou hast conquered, O Man of Gallilee", ascribed to Julian the Apostate, the leader of the pagan army, as he fell mortally wounded; whether, I say, this be an actual occurrence or mere legend, both stories are true, in that both centred about him of whom it was said that "he saved others but himself he can not save"; and whose personality, persisting through more than nineteen centuries, today is the greatest moving force in the world.

When we think of Seventh Day Baptist history in Great Britain, involuntarily there come to us the names of the Traskes—husband and wife—who, if they were not the leading spirits in the organization of the old Mill Yard Church, the first church of our faith in the English-speaking world, were at least among the leading spirits of that movement; of Nathanael Bailey, the lexicographer and classical scholar; of Peter Chamberlen, the distinguished founder of the modern science of obstetrics, and physician to the English Court during the reigns of three sovereigns; of the Bampfields, Thomas and Francis, both brilliant scholars, the former of whom was the last Speaker of the House of Commons under the Commonwealth; of John James, the martyr, already alluded to; of William Black, Assistant Keeper of the Rolls under Queen Victoria, councillor of the learned Percy Society, for which he edited the *Life and Martyrdom of Thomas à Becket*; of the Stennetts, three generations of preachers and hymn-writers — of whom Samuel, 2nd, because of his intimate per-

sonal relations with the crown, was able to make successful intercession in behalf of New England Baptists, when the hand of a tyrannous governor, appointed by the king, lay heavily upon them. It was through the influence of such outstanding personalities as these that the Sabbath cause obtained a foothold and flourished in England; and transplanted to American soil by one of their associates, it has had a larger growth than in the mother country where it has always been fettered by the traditions of a thousand years.

But note the long procession of outstanding personalities that mark our history in this new country. Among the many names, we note a few, as follows: Samuel and Tacy Hubbard, with their associates, of the Newport Church; Henry Collins, prosperous merchant, patron of literature and the fine arts, civic leader in Newport; Richard and Samuel Ward, father and son, both colonial governors of Rhode Island, the latter a member of the Continental Congress and signer of the Secret Agreement preceding the public Declaration of Independence, and his son a distinguished officer in the American Army in the Revolution; George H. Utter, Governor of Rhode Island, member of Congress, with a national reputation as a public lecturer; Peter Miller, who may fairly be called the first secretary of state of our infant national government; George H. Babcock, who revolutionized the generation of steam on a massive scale; Charles Potter and Calvert B. Cottrell, inventors and manufacturers of printing machinery; Stephen Babcock, teacher of the blind — though blind himself — and successful man of affairs; Thomas B. Stillman, prosperous manufacturer, entrusted by President Lincoln with the task of organizing the coast defence of the Port of New York in the Civil War; William A. Rogers, in this country second to none as an astronomer, and second only to Henry A. Rowland, of Johns Hopkins, as a physicist, besides being the founder of the modern science of micrometry; William C. Kenyon, first president of Alfred University; William C. Whitford, first president of Milton College, and superintendent of public instruction of the State of Wisconsin; Jonathan Allen, president of Alfred University, collab-

orator in the state geological survey of the State of New York, and associated with President Eliot, of Harvard, in the organization of the first modern curriculum of elective studies for college students; George E. Tomlinson, brilliant classical scholar and gifted preacher; Samuel D. Davis, active pastor and evangelist of widespread personal influence among our churches in West Virginia for more than half a century. This list might easily be multiplied several times by the use of other names of outstanding personalities, all of whom though dead, yet live. They live in hallowed and sacred memories which inspire and encourage us today.

Not only do these spirits and memories—personalities projected from the past into the living present—inspire us and encourage us today, but they also inspire us with a righteous pride in that our heritage is so full and so abundantly rich in that type of service which connotes the life and teachings of our Lord and Master—a service which we feel is all the more full and all the more abundantly rich, because those who performed it walked the closer to the Master's side for the reason that, like him, they believed in, and observed, the Sabbath of his Heavenly Father, and theirs, as well as ours.

"But", some one says, "just why does all this concern us and our lives? We live in a different age from that of our forefathers, of three hundred, or one hundred, or even fifty years ago. How is it that things that happened then help us now?"

Ah, but the Ten Commandments and the Sermon on the Mount are far more than three hundred years of age. Nobility of character, purity of life and purpose, and lofty ideals always remain the same; they are constant in value, and change not with the rolling years. The voice of the past has a message, a compelling message, which reaches every normal human heart in the present, as it will in all the future.

Why do those of us who are of mature years and have left our old homes want to go back to them, even though they have passed into the hands of strangers?

Why do you want to visit your mother's grave, and why do you linger there and then reluctantly come away, humble though its setting may be?

These are questions to which none of us wants to give the real secret reasons which the reply connotes. They need no reply. Up to a certain point, we all have a common reply. Beyond that, the reasons are all sealed within the secret recesses of our own hearts. But, after all, the common reason is all that is necessary here. We call it a sentimental reason. But, then, sentiment is what sways the world, so varied is sentiment in all its moods and tenses. The old home brings back memories of our earliest childhood, days and years when the plastic clay of our lives and characters was taking shape for good or for ill. Now we can recognize all the details of the home setting contrived by Father's wise counsel and Mother's loving hands to make us happy and to start our lives aright, all down to the day when, assuming the responsibilities of manhood and womanhood, we left our childhood homes and went out to establish new homes for ourselves and to develop the resources of our heritage. In these memories, we rejoice as they reflect the fulfillment of their possibilities for successful upright living in our lives; and our hearts are saddened as we realize how far we have fallen short of attainment offered by these golden opportunities.

Our mother's grave, perhaps more vividly than anything else, floods us with memories of her, who, that we might live, offered her own life in sacrifice to that end. Here at her grave, the cords of love with which she entwined our hearts, while she strove, as only a mother can strive, to lead our tiny footsteps in right and goodly paths, and then sought to inspire us with a love and ambition for only the best and purest things of life and to lift us up toward lofty ideals; here now as we ponder these things, the cords of her love, I say, seem to quicken and draw us nearer than ever to her and to all things that are pure and beautiful and holy. Once more her arms and heart are our refuge for all the woes and sadness of life. I conceive that it was with some such flood of memories that Kipling wrote:

If I were hanged on the highest hill,
Mother o'mine, Mother o'mine,
I know whose love would follow me still,
Mother o'mine, Mother o'mine.

If I were drowned in the deepest sea,
Mother o'mine, Mother o'mine,

I know whose tears would come down to me,
Mother o'mine, Mother o'mine,

If I were damned both body and soul,
I know whose prayers would make me 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 wholly closed our ears to the pleadings 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 sterner tones of disapproval, 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 inspired by our history, as we ponder his great 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 tones of encouragement or in those of admonition. To fail, as individuals and as a people, thus to place ourselves amid all the memories of our fruitful history, with all its joys and tribulations, with all its successes and failures, with all its clarity of pre-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 commune with him face to face, 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, there rests upon the shoulders of us all the weighty responsibility of making the record of our history as full and as accurate as possible, so that all the achievements of these lives and all the events of the past 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.

To 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, I repeat, we appeal no less than for your financial support, given in a similar way, that all these things may be housed in safety and dignity, and cared for 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. BEEBE

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:

Salem: Rev. George B. Shaw, Deacon F. J. Ehret.

Middle Island: Deacon Roy F. Randolph, Harley Sutton.

Ritchie: Rev. C. A. Beebe, Deacon Elva Maxson, 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. Beebe, clerk.

It was voted that the moderator conduct the examination of the candidates, and the examination followed. The candidates, Brethren 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 was 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 well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."

The charge to the church was given by Rev. W. L. Davis, and the charge to the candidates by Rev. C. A. Beebe. Deacon Roy F. Randolph extended to the candidates the word of welcome and hand of fellowship in behalf of the brotherhood of deacons. The consecrating prayer was offered by the senior deacon of the Lost Creek Church, Luther A. Bond, accompanied by the laying on of hands by the deacons and elders present. The ordination service was closed by singing "O Jesus, I Have Promised."

Immediately following the ordination service, the regular communion service of the Lost Creek Church was held, administered by elders Van Horn, Shaw and Davis, assisted by the following deacons: Luther A. Bond, S. Erlo Davis, Stephen Kennedy, of Lost Creek; F. J. Ehret of Salem; Roy F. Randolph, of Middle Island; Elva Maxson, Deaconess Viola Hodge, of Ritchie.

A picnic dinner was served on the church grounds, and in the afternoon Rev. W. L. Davis preached a sermon from Romans 12: 1.

Berea, W. Va.,

September 28, 1928.

The sun does not shine for a few trees and flowers, but for the wide world's joy. The lonely pine on the mountain top waves its somber boughs and cries, "Thou art my sun." And the little meadow violet lifts its cup of blue, and whispers with its perfumed breath, "Thou art my sun." The grain in a thousand fields rustles in the wind, and makes answer, "Thou art my sun."

So God sits effulgent, in heaven, not for a favored few, but for the universe of life; and there is no creature so poor or so low that he may not look up with childlike confidence and say, "My Father! thou art mine."—*Henry Ward Beecher.*

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

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 answer to questions placed upon the black-board. From the many suggestions given at the conferences already held a few have been gleaned for your thoughtful consideration.

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

"Co-operation 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 teachers. More adequate material should be provided and its use urged."

"We need an educational program from our pulpits 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." "Prayer."

"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 needs correction."

"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."

"More, and less stereotyped, work by our pastors. More personal work."

"More work outside the denomination. Preach Christ to the world."

"We should not cut down on foreign missions budget, but should make payments for 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." "Regular weekly giving 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 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 promises 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 grows. 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—new churches, etc., that we can make use of in making appeals for their support."

"Stress a more encouraging note for our denominational life, without shutting our eyes to its problems."

GROUP CONFERENCE—WESTERN ASSOCIATION

REV. WALTER L. GREENE

The Western Association group conference, consisting of pastors and representatives from the churches, was held in the Second Alfred church, September 19 and 20, 1928, under the leadership of Secretary Willard D. Burdick.

Among those present were Rev. A. C. Ehret, Rev. E. D. Van Horn, Rev. A. L. Davis, pastors, Mark Sanford, Hurley Warren, and Ralph Brooks, Dean A. E. Main, A. B. Kenyon, Everett Harris, Neal D. Mills, Harley Sutton, Miss Arta Place,

M. A. Crandall, Milo Palmer, Mrs. John Sanford, Mrs. J. L. Williams, D. E. Livermore, Mrs. E. D. Van Horn, Miss Irene Woodworth, Mrs. Emer Coles, Mrs. W. D. Burdick, and Miss 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 mimeographed syllabus, 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 reaction of the group to the program as a whole, both in discussion and in written statements at the close of the conference. Those in attendance are expecting to carry the 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.

SCRIPTURE MISINTERPRETED TO PROVE NO-LAWISM AND NO-SABBATHISM

J. A. DAVIDSON

(Article 8 concluded)

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 show that before faith came we were, as it were, married to the law or principles of sin; but when we have died to sin the marriage bond is broken. So being born again, or rising from the dead in Christ, we have become married to another, even Jesus Christ. The result of this new union is the righteousness of God's law fulfilled in us. Romans 8: 2, 4. So now we love his law and honor 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 cold, formal letter of the law, but it has now become a part of us and reflects the new Christ-life within us. It is no more a burden to us but a pleasure, because these principles are in strict accordance with the new life.

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

JESUS IS CALLED

Light. John 12: 35.
 Word. John 1: 1.
 Covenant. Isa. 42: 6.
 Way. John 14: 6.
 Truth. John 14: 6.
 Life. John 11: 25; 14: 6.
 Holy. Rev. 4: 8.
 Spiritual. I Cor. 2: 15.
 Righteous. II Tim. 4: 8.
 Just. Acts 7: 52; I Peter 3: 18.
 Good. John 10: 11.
 Love. I John 4: 8.

COMMANDMENTS ARE CALLED

Light. Ps. 119: 105.
 Word. Ps. 119: 140.
 Covenant. Exod. 34: 28.
 Way. Ps. 119: 30.
 Truth. Ps. 119: 151.
 Life. John 6: 63.
 Holy. Rom. 7: 12.
 Spiritual. Rom. 7: 14.
 Righteous. Ps. 119: 138.
 Just. Rom. 7: 12.
 Good. Rom. 7: 12.
 Love. Mark 12: 29-31.

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 law out of his way, but who shall deliver him from this death, the curse of the law. When he is at his utmost extremity, when he is past helping himself, Jesus and his cross loom up in his sight and he grasps him as his only hope and thanks God for Jesus Christ, and triumphantly states, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit." Romans 8: 1-7. 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. Is it any 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 prove the annulling 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 misquoted in order to prove the theory, leaving out the words, "for righteousness," thus changing the sense of the passage.

Paul was very much concerned over his brethren because they were very zealous for the outward performances of the requirements of the Talmudic law and were ignorant of God's righteous requirements. They were working hard to establish their own righteousness under the impression that they were going to be saved thereby. The more they struggled to keep that law, the harder they found it until they came to the knowledge of Christ who fulfilled all the requirements of God's law for them. He to them then becomes the end of the law for salvation through righteousness. It is now salvation through faith, and not because of their own works.

Another passage which is urged against the Sabbath is Romans 13: 1-4. "Let every soul be subject to the higher powers," etc., claiming it is a sin to go contrary to the laws of the country. So it is, if the law is a righteous law, but if not, then it is our duty to stand for the right as did Daniel and Peter and John. "We ought to obey God rather than man." It is our duty to honor God's law first of all and then the law of our country so far as it is righteous. Christ said, "Render unto Caesar the things that are Caesar's and unto God the things that are God's." See Matthew 22: 15-21. Also Malachi 1: 6-8; 3: 6-14; Matthew 15: 7-9; Romans 13: 7. Examples are found in Acts 16: 16-26; 16: 35-40. God delivered his servants out of the hands of civil powers, opened prison gates, and set them free.

There is still another passage in Romans which is used as an argument that it does not matter which day is honored, Romans 14: 5. "One man esteemeth one day above another: another esteemeth every day alike." If this passage did refer to the weekly rest day, it is a strong admonition that every one of us should take every precaution to learn what is right, "fully assured in his own mind," and then practice what we find to be right. The common acceptance is that we are at liberty to do as we please, which theory is the progenitor of all kinds of licentiousness.

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 feast days. The word "alike" is not in the original. Jamieson, Faussett, and Brown says on this: "The supplement 'alike' should be omitted as injuring the sense. From this passage about the observance of days, Alford unhappily infers that such language could not have been used, if the Sabbath law had been in force under the gospel in any form. Certainly it could not if the Sabbath were merely one of the Jewish festival days; but it will not do to take this for granted merely because it was observed under the Mosaic economy. And certainly if the Sabbath was more ancient than Judaism; if, even under Judaism it was enshrined amongst the eternal sanctities 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, which only weakness could imagine to be still in force, a weakness which those who had more light, ought, out of love, to bear with." (Notes on Romans 14: 5, 6.)

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

Another passage which is often misunderstood and quoted is 2 Corinthians 3. Paul is drawing a contrast between the ministration of Moses and the ministration of the spirit. In the Mosaic economy they had the Ten Commandments written on tables of stone before which they came to confess their transgressions; but in the ministration of the spirit those who are born of the spirit have this law written on their hearts. The word became flesh and dwelt among us, but now he is spirit and dwells within us.

Therefore this ministration of Christ supersedes that of Moses and the glory of Christ's ministration transcends that of Moses to such an extent that the Mosaic ministration is so entirely eclipsed that it had no glory in comparison. The law of the Ten Commandments is the basis of

both ministrations and the passage could say nothing about annulling them. (Read Jamieson, Faussett, and Brown on this whole chapter and compare Jeremiah 31: 31, 32.) It was the Mosaic ministration that was done away with whose glory was excelled by the glory of the gospel.

The next passage that is largely held as an argument against keeping the Sabbath is the Epistle to the Galatians. By turning to Acts 15: 1 and comparing with Galatians 3: 1 and 4: 8-11 we will see that Judaizing teachers had been following Paul and his party around teaching the little new-formed churches that unless circumcision was practiced and the law of Moses kept they could not be saved. These false teachers, being Jews and coming from the same centers as Paul and his party came from, had easy access to these little Gentile churches who willingly, on Paul's account, received them and their teaching, because they thought they were of the same body of Christians. The Galatians were carried away with this false teaching and the burden fell upon Paul to warn them against such things in the future. He showed them that these ceremonies and rites were simply picture lessons, as for children, to teach them faith in the coming Christ. He pointed out that the *faith* of Abraham was the one necessary thing which led Abraham to believe in the coming Redeemer, and to be obedient to the commandments of God. But the Jews were not so faithful, and so God instructed Moses to formulate ceremonial laws and gave them commandments on tables of stone to be ever present with them and point them to the Redeemer. Thus this law of ceremonialism was as a schoolmaster educating them unto the coming Christ. When he came then his followers began to see that these ceremonies were types and figures of the Redeemer. This epistle to the Galatians treats solely of ceremonialism not of the moral law at all, so it is no argument whatever against the Ten Commandments.

The next passage taken for the abrogation of the Sabbath is found in Colossians 2: 14-17: "Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross: . . . Let no man therefore judge you in meat, or in

drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is 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 lift it out of its setting. It 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 morality ceases to be a principle.

The Sabbath is not a shadow of things to come but a witness of that which is past, the creation. It is an everlasting sign of God's supreme authority. But meats, drinks, holy days, new moons, and annual sabbaths were shadows of 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. Read each one of the ten and note how each one is for our good and happiness. Loving God, finding rest, honoring parents, clean thoughts, words, and actions, upholding one another's good name, rejoicing 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 then was blotted out? "The soul that sinneth, it shall die." Ezekiel 18: 4. "The wages of sin is death." Romans 6: 23. It was the sentence of death that was against us and that was what was blotted out, 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 is said to do away with 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 dealing with the same change and the same question that was dealt with under 2 Corinthians 3, the change from the Levitical priesthood under the Mosaic ministration. 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 ministration changed, but the same law of righteousness prevailed.

Verse 18 says, "For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the 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 honor God by keeping them inviolate.

There is still one more passage that is used to build up the Sunday theory, and this time it is found in the Old Testament. Psalm 118: 24—"This is the day which 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 even then one would be at a loss to know what day was meant, for it makes no mention of any particular day. The Lord made all the days. We would be just as near the point to say that North America means Toronto.

But if we look at the context we will see clearly what is meant. "The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it." Is it not clear that the "day" means the day or period 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 unbiblical pub-

lic. 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 his first epistle, chapter 2: 4, 7. "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious. . . . Unto you therefore which believe he is 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 I 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 only this but also the day of eternal joy and gladness when we shall rejoice and be glad forever more.

It is astonishing how men will pervert Scripture and wrest it out of all recognition in order to maintain their theories, and that they do this rather than fall in line with God's plans and purposes, blinding people to the real knowledge of God and his wonderful works, and destroying the beauties of his righteousness. How much better to show our love to God by living out the principles of his law. "If ye love me, keep my commandments." Such passages of Scripture wrested from their proper setting to mean something else than what was intended, are nothing less than precious jewels stolen from the kingdom of God and hidden in an ash-heap—a crime of the greatest magnitude, inexcusable, and not to be forgiven without genuine repentance and confession before God.

"Whosoever therefore shall break one of these least commandments and teach men so shall be called the least in the kingdom of heaven." Matthew 5: 19.

"He who wants liberty to teach his own ideas and condemnation for the man who teaches an opposing idea, is the embodiment of selfishness."

REPORT OF TREASURER AMERICAN SABBATH TRACT SOCIETY

July 1, 1927—June 30, 1928

ETHEL L. TITSWORTH

(Presented at Conference July 27)

The American Sabbath Tract Society—"The name of this corporation shall be the 'American Sabbath Tract Society,' and its object shall be to promote the observance of the Bible Sabbath and the interests of vital godliness and sound morality, and 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 enlistment for Sabbath promotion are certainly furthering the interests of vital godliness and sound morality, and the big job of printing and 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 more than that we 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 more than that the net cost of producing our publications was \$7,500, is that this amount is slightly less than last year.

The receipts have followed those hoped for in the budget with respect to the collections from Conference and associational gatherings, and with respect to the income (\$9,000) from Invested Funds, that term 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 ability to "carry on," and "Annuity 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

these sources, Bequests and Annuity Gifts, has been increased substantially this year.

But the Onward Movement!—Those of you who read your childhood stories in the "Gay Nineties" will remember in Louise Alcott's "Little Women," when Jo first began to write her stories. They were of the highly-colored, lurid, sensational type of light literature. When they were brought to the attention of Jo's father, that sweet-spirited chaplain of the Civil War, he said to Jo, gravely, "You can do better than this, Jo," and with this quiet, constructive criticism Jo went back to write her stories, and the result was these happy, wholesome tales of family life we know 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 mensurable but which gauges just as truly the growth of a denomination. We thrill when we hear of the accomplishment of some constructive plan for our organizations. We deeply deplore it when we consider the possibility of 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 goodly figure, but it is really a zero balance because we had to have on hand July first an amount sufficient for the quarterly salaries, for the income on the Annuity Gifts, for a reserve to cover the printing of 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 \$1813.94 *just covers*. I feel that, in common with certain other of our organizations, the efficiency of the work of the Tract 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, Jo."

A quotation that I read the other day comes to me as an illustration in this con-

nection: "The amount we take in is limited by the amount we give out. Take, for example, grain in a granary. We keep putting in and putting in, but if there is no outlet there is a limit to the amount that can be put in, and what is already in the storehouse spoils and becomes useless." Might we not be in a position to expect greater things if we gave out more and more and more?

And now as to our cherished denominational building. Two years ago the cash and pledges were \$25,000, and on the back page of the RECORDER you saw these words of Frank J. Hubbard: "The most effective advertising is by word of mouth. Tell your friends that you are a subscriber to the first third of the needed amount 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 of the then estimated needed amount, for the completion of the building. You have done well. All of this has been accomplished without special organized plan of canvass except as we laid the matter before you in the spring of 1926, this spring, 1928, seeing the end of that two-year term of pledge. These contributions have come from those of all ages from six to ninety-six years. The letters received that have come in through these and earlier years have been such friendly letters. They have contained such words of encouragement with their staunch faith that we are going to arrive at our goal and that right soon with the help of every one. They touch us deeply, too, these letters, coming as they do, some of them, from the dear, older people, many of whose names we should love to mention. We have watched the handwriting grow frailer and frailer through the failing years, but with their spirit never flinching. Do you know that one way to be a faithful elderly person is to be a faithful young person? And there are many faithful young persons who are contributing to our funds, because they know that we shall stand as 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 thee also." 2 Timothy 1: 5.

"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 architects' plans have been approved and estimates 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 fall 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 the 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?

"Expect great things from God;
Do great things for God."

HOME NEWS

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

Rev. Erlo E. 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 with the theme, "The Church and the Bible." 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 used at the Junior meeting. Muriel Polan was the leader and an interesting black-board exercise was used.

The regular quarterly church meeting was held at the church at two o'clock Sunday afternoon; regular routine business 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. Ivan 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 they 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 he could see there was a tractor.—*The Loyalist*.

Remember, fellow Christians, how wide was the horizon of Jesus! Our horizon widens from cradle to home, school, city, country, and with some, perhaps, to the last man. But to Jesus the outside rim of the earth was the first horizon that he saw, and the last. "Go ye into all the world" is his limitless command, his boundless expectation.—*Maltbie D. Babcock*.

MISSIONS

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

A VISIT TO LIUHO

N. M. WEST

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 word of our coming. As there is much to see and do, we will start early from Zia Jaw so as to catch the seven o'clock bus from the auto station, over on the other side of town. It means breakfast before six, but the sun is already high in the heaven, so it is not really so early after all.

The trackless tram will take us two miles or more on our way, so we will avail ourselves of that, as it stops almost at our door. An ample supply of coppers will be necessary as it will take about fifty for this distance. This seems like a large amount, but it is only so in size. One copper is about one-sixth of the value of one United States copper.

This tram takes us through the French Concession, into the International Settlement, by the Race Course, across Nanking Road, and on to Peking Road. Here we take rickshas, telling our men we want to go to the auto station.

The street ahead looks to be full of traffic, but as we go on we fall into line with other rickshas, wheelbarrows, autos, and trucks, our men dodging quickly to one side as an auto comes up behind us.

Now the streets are narrower, and we pass all sorts of shops and sights, strange perhaps to you—candy stands, their sticky sweetness catching not only flies, but the dust of the street; fruit stands where watermelon, cut into convenient slices, tempts the passer-by; the itinerant food peddler, who carries his kitchen and stove with him, cooking to order quite a variety of simple foods; and here is a funeral procession, not a large one, but most likely that of some poor man or woman, whose people could not afford the red and gilt covering for the coffin, the many hired mourners, the brass

bands, the banners, the feathery plumes, the wreaths and wreaths and other trappings which indicate the cortege of the wealthy or an official. Here are just a few mourners, each one with a white strip of coarse cloth about his head and waist.

Here is the Chapei district, through which it was quite dangerous to pass at the time when things were so strenuous in Shanghai, at the beginning of the Nationalist regime. It is in this vicinity that our mission cars have been stopped and searched so many times this summer. At last Doctor Thorngate got tired of so much needless delay and wrote out a "pass" for himself, saying that the bearer was Doctor Thorngate of the Liuho Grace Hospital; that the only baggage carried was hospital supplies and personal belongings of himself or patients or people connected with the hospital. This was then written in Chinese and stamped with the hospital stamp. The next time he was stopped en route, this was confidently produced, and even though the soldier could most likely *not* read it, it worked, and Doctor Thorngate was allowed to pass on. Since then to the present he has had no trouble. Before that, one day Mr. Davis was stopped and searched five times in a distance of less than a mile. What for? Opium and fire arms, or to examine the auto license. Mrs. Thorngate was held up one day when her car was loaded with trunks and boxes for Mokanshan; she was ordered to open up her goods. When she told them she could not, she was bidden to the police station, a soldier accompanying her. As she could not produce the keys and would not open the nailed boxes, they looked into a few packages easy of access and let her go. She insisted that some one go with her to show her the way, as she was unfamiliar with that part of the city.

But here we are at the station. We pay our men, and lucky we are that they do not make a fuss for more money. This fuss is so often apt to be the case. We push our way through the staring crowd to the ticket office and then to the waiting bus, which is soon filled and off.

For the first half mile we are in the suburbs, and I think you will agree with me that of all the smelly places you were ever in this is the worst. The houses are straw

huts set down almost in the ground. In wet times they are just about surrounded with water. And yet to the people living there, they are homes.

But we are soon past these and out in the open country, with its rice and cotton fields, and where beans and other green crops, are growing. 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, and then a day was appointed for a celebration. It was a little previous however. A few weeks ago the hospital cook 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 saung where, on the outer edge of the town is the land owned by our mission, on which we are hoping soon to begin building the Boys' School. All along our way are canals. As far as we can see the land is a net-work of them. By their sides the water is drawn up to flood the thirsty rice fields. This is done by water buffalo and by man power. You know how the old-fashioned threshing machine was operated by horse power. The wheel which the water buffalo travels around operates in a similar way, only rather more primitive. The power is attached to an endless chain, to which are fastened a series of horizontal slats, perhaps two inches apart, which lift the water in a trough, one end of which is deep down in the canal and the other on land. That open covered shed over there is where the buffalo is at work. The simplest form of tread power is used when men work the chain.

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 net on a frame set up to dry after the catch. So many canals make necessary many bridges. I believe there are forty-seven in the twenty-five miles between the auto station and Liuho. One, higher than the rest, Briar Thorngate calls the "coffin bridge," because it is to this place that the "Shanghai Benevolent 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 land is not so crowded. The dead are buried all about the fields, and not in cemeteries as at home, and in the ground, but in those mounds and dog-kennel-like-looking objects of brick covered with straw. It is not an uncommon thing to come across those where an end or side has fallen in, exposing a rotting coffin.

Those tall, upright narrow stones connected by another at the top is a "widow's arch." This has been erected by an emperor or other official to memory of some widow who to the rest of her days remained faithful to her dead husband. There are many of these in different parts of China, some of which are very ornate.

The cement bridge we have just passed is only two miles from Liuho, and we will soon see the hospital showing up among the trees. To the right and over by the big canal are the "salt hills." They are those large piles covered with matting. Underneath are thousands of small straw matting baskets filled with unrefined salt, brought here in boats from along the coast where it has been evaporated from the ocean water. Salt is one of China's most valuable resources. Do you remember the flag-like rushes we saw laid along the sides of the canal? This is the material used in making these matting baskets without handles. They are used and are most handy by the merchants of heavy commodities in which to put their wares for customers.

As we are hospital visitors, the bus man will let us out where the hospital road joins the auto road, and we will not have far to walk. Here we are. That building back there from this stone road is the new church and house where Doctor Palmberg lives and has her industrial mission. We

will wait till afternoon before visiting her as we want to see the women at work. They are usually there only afternoons. The few houses along this short street are not very attractive with their dirt floors and dark interiors, but they are typical of the poorer Chinese homes. Just over there is a boys' school with good buildings and many beautiful trees in the grounds. Right here is the hospital. We will go by the main entrance—for that is opened only on state 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 them. They will want to know all 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 always turn Conference-ward during its sessions and how anxiously we await news from there.

Briar and David, and Stephen too, are glad to see us. While their mother is busy for a few minutes they will take you out to the flower garden to see the quantities of red lilies and the beautiful dahlias, the bulbs of which came from Grandfather Shaw at Salem, their sand pile, the swing, and the teeter board, where they have such fun with the Chinese children, the tennis court, the canal at the back of the lot, and then out to the field where the black cow is pastured.

Now Doctor Thorngate comes to ask us if we would like to go with him to the baby orphanage while he makes his rounds there as visiting physician. The way takes us through narrower streets than any we saw in Shanghai. The wheelbarrow is the only vehicle seen on them. We cross the bridge over the big canal where vendors of all kinds are selling their wares. Then by the market where we must push our way through the crowd buying and selling, and on through still narrower streets till we come to an open place, and here is the orphanage. The buildings are new and neat, and though the grounds are not grassed over, they are not unattractive. Two nurses, graduates from the Margaret Williamson Hospital, our neighbor in Shang-

hai, are in charge. For helpers there are several amahs and nurses. The babies are tiny ones, most of them less than a month old, and brought here by mothers who do not care for them. Sometimes there are thirty or more here at once. Then on certain dates when the fates are propitious many will be taken out and adopted, leaving of course the poor and scrawny and unattractive. Some of the babies are crying, some are sleeping, 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.

It is nearly clinic time at the hospital, so we will hurry back. With Doctor Thorngate's permission we will look on while he treats those who come for relief. Here 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 in the next 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. We do not wonder if he cries when it is dressed. But this strong man we would hardly expect to make such a fuss when his boil is lanced. The woman who comes now had yesterday a fatty tumor larger than a good-sized goose egg removed from her back, to which it was attached by a slender pedicle. This poor baby has abscesses all over her head. This seems to be quite a prevalent trouble, perhaps from an infected mosquito bite which received no attention. These two women and that man have trachoma, another very prevalent disease in China. As high as sixty per cent of the pupils in one school had it at one time. Leg ulcers are also very common. Every day from one to three or four come in for treatment. This man, almost too weak to walk, is found to have an advanced stage of tuberculosis and wants to enter the hospital. This woman has wide-spread ring-worm of the body. That one asks for some malaria medicine. There is a man who wishes a tooth pulled. But I think you have seen enough of this for one day, and we will go to something pleasanter—a visit with Mrs. Thorngate. She usually assists her husband in the clinic, making a record

of the cases and the medicines given each one. Doctor Thorngate has aimed to study with his Chinese teacher an hour each day, but this summer his study periods have been badly broken into, because of so much work in the hospital and the out calls, which often take him quite a distance in the country. Since the cholera season began he has given inoculations for that, free to all who would come for it. Fortunately there have been but few cases of that epidemic this summer.

The hospital is full of patients and has been for more than two months. The cases are mostly tubercular and confinement ones at present. The people are coming more and more to recognize the benefit the hospital is for such cases. The six private rooms have been stretched to ten by using those designed for other purposes. One room is given over for the violet ray treatment, another to obstetrics, one for examination, etc. There are nearly forty patients now in the hospital, and others are waiting their turn to come in. As soon as one goes another comes in. So many of the patients think they must have their own attendants, and often have to bring their own bedding and sleep on the floor as there is no bed for them. Doctor Thorngate is hoping soon to build a sanitarium especially for the tuberculars, for so large a percentage of their patients are of that class. Not long ago one man having heard of this hospital from more than five hundred miles away, was brought here for treatment. But the disease was too far advanced for human skill to aid, and he had to be told there was no help for him. Just now the doctor has three young girl nurses, none of whom has had any previous training, and two men nurses, also without previous training. The men, however, have been here a longer time. Although all are doing finely, the doctor is badly handicapped by having such help. Oh, for some of our own young people at home to fit themselves for this work, and for money to send them out here! One young lady is nearly ready, but how shall she come except she be sent, and how shall she be sent? Just here let me tell you of another hospital need, and that is a sewing machine. The one used before the war was perhaps new once, but is useless now. I am sure there are other needs, but these I

happen to know about. Last month was a banner month in the hospital as to net receipts. A few more such and there will be enough money in the bank for the new building.

But let us go and see Doctor Palmborg and her people at work. It is only a little way over there, but I know when Doctor Palmborg is looking after the hospital work during Dr. Thorngate's absence, the way seems not so short, and indeed, hard and stony. The canal along one side of the road serves for washing the rice and the clothes as well, for the people living on either side.

Although the day is quite warm, the rooms here where the women are at work are very comfortable. There is always a breeze coming in from some direction. This is a great blessing to them. Doctor Palmborg has about forty women and girls on her payroll now, most of whom come quite regularly. I think she will be willing to let you examine some of the finished pieces. How fine are the stitches and beautiful the work. It seems wonderful that they can do such. There are bed spreads, luncheon sets, table covers, tray cloths, guest towels, bureau scarfs, pillow covers, shopping bags, handkerchiefs and cases, napkin rings, etc. Some of this linen is sent to friends at home to sell, while an industrial mission in Shanghai is glad to take everything she has for them.

At five o'clock the sewing is put away and the amount that each girl and woman has done is reckoned and she is paid. Then Doctor Palmborg spends the time till six teaching them Bible. She has four classes, graded according to the lengths of time they have been studying and their ability to read and understand. While she is doing this the Bible woman is teaching catechism to the beginners. Many of these girls and women have never been to any school, and so while gaining a reading knowledge are also learning something about the Bible.

I think you would enjoy meeting the hospital workers and others who gather for their four o'clock prayer service. The patients who are able often attend. This is held in stormy and cold weather in the recreation room in the new building, where Mr. and Mrs. Dzau and Doctor Crandall

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 who have given us so much to think about, and hasten to the auto station which is not far away.

Mr. Davis and Mr. Dzau are expected home tomorrow on the steamship *Asia*. Doctor Thorngate went last week to Mohkansen for a two weeks' outing. Doctor Palmborg 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

September 1-October 1, 1928

S. H. Davis

In account with

The Seventh Day Baptist Missionary Society

| | |
|---|--------------------|
| Balance on hand September 1, 1928..... | \$23,319.24 |
| First Hebron Church, Missionary Society debt fund | 5.00 |
| Dr. Rosa W. Palmborg, Missionary Society..... | 18.00 |
| M. Herbert Kenyon, new typewriter for corresponding secretary | 62.25 |
| Mary A. Stillman, Missionary Society debt fund | 100.00 |
| Stonefort Church, Missionary Society..... | 10.00 |
| Onward Movement, Missionary Society..... | 452.32 |
| Second Alfred Church, Missionary Society..... | 1.50 |
| Seventh Day Baptist Christian Endeavor Union of New England, Jamaica native worker..... | 20.00 |
| Washington Trust Company, interest credit..... | 3.02 |
| | <u>\$23,991.33</u> |

Cr.

| | |
|--|-----------|
| Gerald Velthuysen, work in Holland | \$ 104.17 |
| Wm. A. Berry, August salary | 10.00 |
| H. Louie Mignott, August salary..... | 50.00 |
| D. Burdett Coon, August salary and traveling expenses | 157.98 |
| D. Burdett Coon, employing native worker..... | 20.00 |
| Cherry Creek National Bank, account salary R. R. Thorngate..... | 25.00 |
| R. R. Thorngate, balance August salary..... | 100.00 |
| Royal R. Thorngate, payment and interest on Georgetown Chapel mortgage..... | 403.46 |
| Wm. L. Burdick, August salary, postage and stationery | 157.34 |
| Wm. L. Burdick, clerk hire | 33.33 |
| L. J. Branch, August salary..... | 25.00 |
| C. C. Van Horn, August salary | 41.67 |
| Ellis R. Lewis, August salary and traveling expenses | 210.00 |
| George W. Hills, August salary..... | 50.00 |
| L. D. Seager, August salary | 66.67 |
| Verney A. Wilson, August salary..... | 41.67 |
| Grace I. Crandall, August salary..... | 41.67 |
| R. J. Severance, August salary..... | 41.67 |
| Clifford A. Beebe, August salary | 25.00 |
| Mark R. Sanford, work in Western Association | 10.00 |
| Charles Thorngate, August salary..... | 16.67 |
| W. L. Davis, August salary..... | 25.00 |
| Hurley S. Warren, August salary..... | 16.67 |
| Angeline P. Allen, August salary | 16.67 |
| C. A. Hansen, August salary and traveling expenses | 154.50 |
| Industrial Trust Company, draft account salary and children's allowance of H. E. Davis | 500.00 |
| Industrial Trust Company, draft: | |

| | |
|--|----------------------------|
| Dr. Thorngate, salary and children's allowance | \$375.00 |
| Dr. Palmborg, balance salary | 182.00 |
| Susie Burdick, salary | 200.00 |
| Anna West, salary | 200.00 |
| Girls' School, appropriation | 37.50 |
| H. Eugene Davis, insurance adjustment | 12.37 |
| Mabel West, salary | 100.00 |
| | <u>1,106.87</u> |
| Dr. Palmborg, balance of salary..... | 18.00 |
| Royal Typewriter Company, Inc., new typewriter for corresponding secretary..... | 62.25 |
| Bank of Milton, China draft: | |
| H. Eugene Davis, balance children's allowance | \$ 75.00 |
| Evangelistic account | 225.00 |
| Incidental account | 200.00 |
| | <u>500.00</u> |
| Treasurer's expenses | 28.09 |
| | <u>\$4,059.26</u> |
| Balance on hand October 1, 1928 | 19,932.07 |
| | <u>\$23,991.33</u> |
| Bills payable in October, about..... | \$ 1,600.00 |
| Special funds referred to in last month's report now amount to \$21,283.69, balance on hand \$19,932.07, net indebtedness to special funds, \$1,351.62. Other indebtedness \$5,500. Total indebtedness \$6,851.62. | |
| E. & O. E. | S. H. Davis, Treasurer. |

A CORRECTION ABOUT DOCTOR CADMAN'S RADIO SERVICE

The newspaper report that Dr. S. Parkes Cadman was to have a salary of \$25,000 as radio preacher when he begins his new program on October 14 over the network of the National Broadcasting Company, has been subject to vigorous correction at the hands of Dr. Charles S. Macfarland, general secretary of the Federal Council of the Churches of Christ in America. Doctor Macfarland said: "Doctor Cadman has not been offered any salary and has never had any salary as president of the Federal Council. It is entirely contrary to the policy of the council to pay any salary at all to any of its voluntary officers. The sum of \$25,000 mentioned in some of the newspaper statements about Doctor Cadman's new arrangement for broadcasting, refers to the amount of the entire radio budget for this service including musical talent, program, and administrative expense."—*Federal Council*.

"Don't talk to me about colleges!" scoffed the self-made man. "Look at me! Do you suppose I would have been any more successful than I am if I'd had a college education?" "No," admitted the professor, "but you might have been less inclined to brag about it."—*Judge*.

WOMAN'S WORK

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

IMMINENCE

Like to the circuit of a bright day's glory,

Like to a shadow moving on the grass,

Like to the telling of an evening story,

God's purposes all shortly come to pass.

Like to the nearness of a dewdrop's brushing,

Like to the nearness of a breath of May,

Like to the nearness of a wind uprushing,

God's promised kingdom is not far away.

Like to the vastness of the stars' swift motion,

Like to the vastness of the course they swing,

Like to the vastness of a shoreless ocean,

God's love is here enfolding everything!

—*Clarence E. Flynn*

Life along the eastern border of Kansas in the days preceding the Civil War must have been full of excitement. For, in addition to the privations and dangers encountered by pioneers in any part of our country, there were the sectional bitterness and strifes brought on by the mingling of settlers coming from those states where the rumbling of the war chariots of the Civil War were already beginning to be heard and recognized. Ossawottomie and John Brown were in this district, and one feels that this fact helped in the final decision of Kansas to adopt a constitution excluding slavery from its territory. This constitution was adopted in 1859, and since that time Kansas has rapidly taken an important place in our nation's march of progress. It was in 1859 that John Brown lost his life, but his soul, we are told, goes marching on. According to the map our train passed a few miles from Ossawottomie; it was late at night and we could not see beyond the rails of the double track. Had it been day we might at least have looked toward the general direction of the town that, because it was so proud to have been the home of John Brown years ago, erected a statue in his name.

Our train was one of those that stop for meals, so we had to keep sensible hours, or at least those hours that the railroad has decided are sensible. That means having

your section made up while you are at dinner and getting up rather early in the morning. That first morning we were up in time for breakfast at Hutchinson, and were back on the train in time to go on with the company. It sometimes seems to me that as one travels west people are more friendly with strangers; it may be because the distances are greater and one has more time to become tired of one's own company. I had scarcely boarded the train after breakfast before I was invited by a charming lady to help make up a party for a game that was about to begin, and upon my declining she seemed as pleased (or perhaps more pleased) as if I had accepted. Almost immediately after I found myself talking to a woman who was on her way from Hutchinson to Los Angeles to visit a brother and family. She told me all about it, how she had held her pass for three months waiting for a convenient time to leave home. Finally her plans were made to go on this train. At noon the day before she had a letter from her brother saying that all were well, and at night came a telegram saying that her brother was dead. It was a long, lonely trip she was making, and I dare say she felt the need of some one to sympathize with her. While I could not qualify as an old family friend, I tried to keep in touch with her, and when we left the train three days later I really felt that we were friends, although I can not now recall her name. Of such little things are trips across the country made.

We have heard much of the Kansas wheat fields and we were glad to learn that wheat harvest was just now going on. We had noticed in Kansas City the immense grain elevators and had been told that Kansas City is second only to Minneapolis in the number and size of its elevators. As we rode through the state that day, we were much interested watching the harvesting machines at work. These machines are called "combines" and seem to be everything that their name implies. They are owned by stock companies forming combinations—our cousins in Kansas City had told us of owning stock in such a company—and when running, the machines offer various combinations of labor saving devices. These power driven machines pass quickly along a field of ripened grain and

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 told me that she and her husband had just returned from northwestern Kansas where they own one hundred eighty 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 way the combine works and she volunteered most of this information. It may be that I asked one or two more questions than I should have done of a 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 said, "This is much worse than Phoenix," and they were friends for the rest of the time we were on the train. This Franciscan 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 will almost never fight, although he seemed pleased to tell us of one time they fought the Apaches and won the battle. He said their land is very 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 are hoping to have water from the Coolidge Dam. He assured us that if they are given water 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 land will become very fertile if it can be properly irrigated. He told us of one time some years ago when the Apaches, who he said are quarrelsome and lazy, 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 other 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.

SOME IMPORTANT QUESTIONS

The following questions have been sent to the Women's Societies. A prize of two dollars is offered to the society sending the largest number of correct answers—largest in proportion to its membership.

The answers to these questions are all found in the SABBATH RECORDER.

1. Give the name and address of president of Seventh Day Baptist General Conference.
2. Give name and address of general secretary.
3. What are the "group conferences"?
4. Where is the General Conference to be held next year?
5. What is the amount of the budget of the Onward Movement for 1928-29?
6. How does this compare with the budget for 1927 and 1928?
7. What is the Onward Movement quota for your church?
8. How many churches are on the list for contributions to the Onward Movement?

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK
R. F. D. 5, BOX 165, BATTLE CREEK, MICH.
Contributing Editor

WASTING TIME

Christian Endeavor Topic for Sabbath Day,
November 3, 1928

DAILY READINGS

Sunday—In gossip (Acts 17: 16-21)
Monday—In sleep (Prov. 24: 30-34)
Tuesday—In some pleasures (Eccl. 2: 1-11)
Wednesday—In wilful disobedience (Acts 9: 5)
Thursday—In sinful living (Luke 15: 11-32)
Friday—In worldly living (1 John 2: 15-17)
Sabbath Day—Topic: In what ways do we waste our time? (Eph. 5: 16; Ps. 90: 12. Consecration meeting)

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

"Lost—somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, for they have gone forever."

Time is opportunity—for something; neglected time is neglected opportunity. We often hear people say, "If I could live my life again, I would make better use of my opportunities." All of us can look back over our past lives and see where we have failed to make use of opportunities for doing good. They have come to us, yet we neglected to use them. It may be true that we spent some of our time in seeking our own selfish pleasure instead of doing some kind deed for someone. It is true that everyone needs recreation of some kind. But many people spend their time in seeking worldly pleasures which do them more harm than good. It is much better to spend our time in wholesome recreation and in rendering service to others.

Jesus spent his life in doing kind deeds for humanity. He never neglected an opportunity for service. Even when dying on the cross he made use of the opportunity to speak an encouraging word to the thief who was crucified with him. Let us, like him, spend our time in trying to make others happy.

"Count that day lost whose low, descending sun
Sees at thy hand no worthy action done."

INTERMEDIATE CORNER

REV. JOHN F. RANDOLPH
Intermediate Superintendent,
Milton Junction, Wis.

Topic for Sabbath Day, November 3, 1928

DAILY READINGS

Sunday—Time wasted in pleasure (Amos 6: 1-6)
Monday—Lot's wasted life (Gen. 19: 23-30)
Tuesday—Worldliness (1 John 2: 15-17)
Wednesday—In day dreaming (Luke 12: 15-21)
Thursday—In sleep (Prov. 6: 9-11)
Friday—With bad company (1 Cor. 15: 30)
Sabbath Day—Topic: In what ways do we waste our time? (Prov. 6: 11. Consecration meeting)

SOMETHING TO DO

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

A SCHEDULE

DELMER VAN HORN

6 a. m.—Chores. 7—Breakfast. 7.30—Chores. 8—Get ready for school. 8.30—Study. 9—School. 12—Dinner. 12.30 p. m.—Music or recreation. 1.15—School. 4—Chores. 6.30—Supper. 7—Study. 7.30 or 8—Choir practice, prayer meeting, orchestra, or study. 9.30 or 10—Sleep.

Sometimes we allow ourselves to day dream, and thus kill time. Another way is not to employ our mind to its full capacity of understanding. These seem to me two of the most common ways of wasting time. However we are sometimes capable of doing two things at the same time. An example of this is to study some lesson requiring memory work, while we eat. Sometimes we waste time in changing from one occupation to another, or changing clothes between two different activities. Another way to waste time is to undertake some task which does not develop our mental ability, or serve as a means to recreate. It may keep us busy, but if it is not of benefit to us or some one else, our time is wasted. The few minutes of time which elapse when we are changing from one task to another may be well spent in reviewing 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, "Procrastination is the thief of time," is very true. Disobeying health laws usually takes time and energy alike.

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 communion 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 cat, 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 evenings unprofitably to themselves, but influence others in their careless ways. Association with others who have much spare time often leads people into harmful habits, and they become almost permanent fixtures in some pool or dance hall.

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

GET ACQUAINTED!

The first letter for our "Get Acquainted" column happily comes 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 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.

41 Stanley Bldgs.,
Pancras Road,
London, N. W. 1,
England.

August 26, 1928.

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. There are three boys over here—Bert Morris, who already is corresponding with Pastor Bond; then my brother Christopher, who is thirteen years old; and myself, age fifteen. If some of you would care to write us we will be very pleased. We will tell you all we can about our church and its history.

I am yours in the faith,

ROBERT RADFORD.

ADDRESSES

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.

Delmer Van Horn, North Loup, Neb.
Mary Thorngate, Exeland, Wis.
Helen Johnson, 629 Riverview Blvd.,
Clarkston, Wash.
Herbert Babcock, De Ruyter, N. Y.
Lura Mae Fitz Randolph, R. 1., Box
15B, Texarkana, Ark.

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 standard social reported in detail.

25 points for at least six standard socials 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.

5 points for each invited guest present of Christian Endeavor age, but not member.

100 points for each reported charitable entertainment given 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.
Verona, N. Y.

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

SEPTEMBER FUN-O-GRAM 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 young people. Let us have reports from the remaining forty-one societies this year.

The societies receiving the awards this year at Conference were as follows:

| | |
|----------------|------------|
| 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.

Little Genesee received the fifty points for the best original social.

Some very fine socials 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 be sure that each social is reported 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.

GRACE M. OSBORN.

Social Superintendent.

"STUDY GROUPS"

DEAR YOUNG PEOPLE:

Equinoctial 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 we may choose—a study that will ground us in Christian fundamentals; one that will link us into world fellowship; or one that will train us in greater service for humanity. International Problems, Inter-racial Problems, Industrial Problems, Economic Problems, World Peace, Spiritual Pioneering, The Church, all vital and most interesting subjects and well worth our open-minded consideration.

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—presto! We have a weekly half hour for study.

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.

Write me at Sanitarium Box 618.

Yours for wide awake study groups,
DOROTHY M. MAXSON.

*Battle Creek, Mich.,
September 24, 1928.*

HALLOWE'EN SOCIAL AT LITTLE GENESEE

(Reported by Miss Margaret Davis; chairman of social committee, Miss Leta Crandall)

It was an ideal night for an out-door social. The ground was quite dry, and the air real warm. We all met at the hall from which place we were led by a gipsy down a dirt road which skirts the village on the north. This is a winding road, and of course we did not follow the road all the way but were led through spooky places off the road. Finally we were stopped at an old deserted house. Here, two by two, we were admitted by ghosts into the den. The floors had fallen through in some places, old machinery was piled in various corners, and ghosts stood about, ready to jump at us. At the end of a short passage way we came face to face with a huge Jack o'lantern, which had been cleverly equipped with an electric motor run by a battery. This was fixed in such a manner that the eyes blinked continually. One of the boys had contrived the idea. To our left we were ushered into a den of horrors, where we were met by an old witch who shook hands with us with a glove filled with wet sand. In her other hand she carried a snake. Needless to say both were effective, especially the latter. Then we heard the story of the giant she had killed after a shipwreck. Macaroni represented his veins; spaghetti was his brains (both macaroni and spaghetti had been soaked in water until they were slippery); insides of grapes, his eyes; bones represented his bones; raw meat, his flesh; and water, his blood. We then crawled out of the dark building through an open window and jumped to the ground.

From here we were led on down the road,

and off across an old bridge that crossed a stream in the field. Along the road we were directed to a sand bank, and high up in one of the trees were seen two eyes which flashed off and on. One of the boys was stationed up in a tree and had 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 we 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 we had to find for ourselves. Up the side of the hill, through the brush we went. 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, 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, etc.

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 menu, and everyone had all he could possibly eat.

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

While we were seated around the fire, apples were cut in half and passed around. The girls sat on one side of the fire, the boys on the other. The girls counted their seeds and said the following: "Rich man, poor man, beggarman, thief, doctor, lawyer, merchant, chief." The boys then counted theirs and said "Schoolgirl, flapper, cook, princess, aviatrix, teacher, laundress, waitress."

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. After the ghosts had taken us quite a distance, they left us all to get back in the best way we could.

While we were out for our walk, the committee had decorated a very beautiful booth where our fortunes were to be told. Off to one side of the fire was a small mossy place almost completely surrounded by 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 blankets hung at one end, it was truly a beautiful sight. Behind the curtains our gipsy was seated at a small table, and on this table she had 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 or bachelor as the case may be.

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 sentence 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 Rev. George Edward Fifield.

Mr. Fifield was preparing the book for publication at the time of his death, and had it nearly ready. Since that time, Mrs. Fifield has completed it and had it 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 the water of life. But then we rode hundreds of miles with nothing but blue sky over head, and sand and a little sage brush, and now and then a jack-rabbit below. After what seemed like interminable hours we came to a little town by the name of Humbolt. What a transformation! Everywhere was beauty and verdure. I concluded 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 bloom in the heart of the desert and was informed, 'They have one of those flowing wells there.' Would you not like to be 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 like a wilderness, and 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 connects itself with the source of living water.

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

Dig channels for the streams of Love
Where they may broadly run;
And Love has overflowing streams
To fill them, every one.

But we must give, if we would keep
That good thing from above,
Ceasing to give, we must cease to have;
Such is the Law of Love.

This book is attractively bound in brown, 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 a will. If you are in the kingdom, Christ remembered you in his. 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.

When The Mothers Cast Their Votes

The campaign pot is boiling;
There's tumult in the air—
Men praising Smith or Hoover,
And betting everywhere.
They're taking up straw-ballots
On stages, 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 preelection statements
The wires they fairly throb;
The managers and bosses
Are feeling of their oats;
They can only tell the outcome
When the mothers cast their votes.

One-half the papers tell us
It's surely "All for Al,"
And just as many others
That Herb will follow Cal.
Some thirsty ones will promise
Relief for parching throats,
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
Where'er Old Glory floats;
Prohibition will be settled
When the mothers cast their votes.

—Joseph E. Harvey.

Sabbath School Lesson IV—October 27, 1928

PAUL'S LAST JOURNEY TO JERUSALEM
Acts 20: 1 to 21: 17; 2 Corinthians 11: 28

Golden Text: "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Acts 20: 35.

DAILY READINGS

October 21—Paul Leaving Europe. Acts 20: 1-12.
October 22—The Stop at Miletus. Acts 20: 13-25.
October 23—Exhortation to the Ephesians. Acts 20: 26-38.
October 24—From Miletus to Tyre. Acts 21: 1-5.
October 25—From Tyre to Caesarea. Acts 21: 6-14.
October 26—Arriving in Jerusalem. Acts 21: 15-26.
October 27—The Good Shepherd. John 10: 7-17.
(For Lesson Notes, see *Helping Hand*)

"The best that the State can do for the Church is to corrupt her, and the worst the Church can do for the State is to join it."

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

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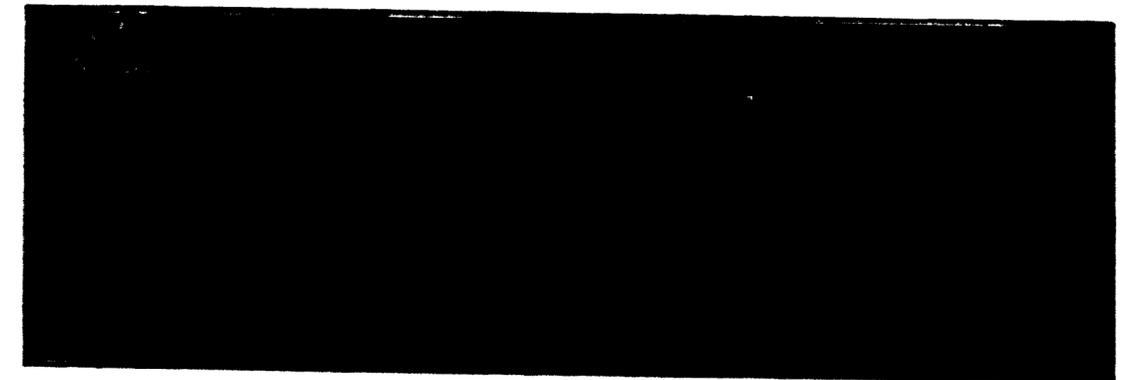
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