THE SABBATH RECORDER

A Weekly Publication for
SEVENTH DAY BAPTISTS

$2.50 PER YEAR, IN ADVANCE
$3.00 PER YEAR TO FOREIGN COUNTRIES

Every Seventh Day Baptist home
should have it and read it.

ONE MINUTE SERMON
ON CHURCH GOING

Text: "Not forsaking the assembling of ourselves together, as the manner of some is."—Hebrews 10:25.

Church going is a means of grace, and divinely appointed. It is helpful, and restful—a fine investment of your time. It develops the best powers of the man. But how easily neglected! Absence from next Sabbath's services will make it easy to stay away the next week. The slightest irregularity in attendance will work havoc with a good habit.

Then we reach for an excuse. We shall find plenty except good ones. Most excuses analyzed mean simply, "I don't wish to." If you will attend church regularly one quarter, you will want to go. Try the remedy.

Begin next Sabbath. We shall look for you.

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SABBATH TRACT

People, the sin—or of old

Dean

Plainfield, way.

Third Wednesdays in January, April, July and

October.

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The Financial Agent of

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The church

Eternal Kingdom

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Of course all of this griefing of the Spirit only hardened his heart, and didn't want you put religion out of mind. Accordingly, for over two years after the revival, she seemed to have no feeling; but always said when urged to seek the Savior, "I'm not ready yet." She meant to become a Christian sometime, but thought there was no hurry.

But such indifference often has a fearful awakening. Although in a perfect picture one health when she said, "After five years will be time enough," yet disease laid his merciless hand upon her, and we had to lay her in the grave before the five years were half gone.

The grieving Spirit seemed to have left her to her fate, and friends feared she would go to judgment without a ray of hope. It was only a few days before her death that the faithful physician informed her that he could do nothing more to save her, and she must soon prepare to meet her God, or go hence unprepared.

No words can tell the agony of soul that came when she found herself so near to death without any hope in Christ.

The pastor was quickly summoned, and in great distress she confessed her sins, and asked if God would accept one who had so long refused to be his child. The Savior was gracious, and she found a measure of peace, but she also found the deathbed a poor place in which to do the work of a lifetime; and, of course, she could only offer the dregs of a wasted life to Jesus, while the duty of baptism could never be attended to.

Sadly did she mourn her folly in putting off the day of repentance, and proved that even a strong young person may make a fatal mistake by thinking "There's time enough yet." Again, you may not be favored with a return of the grieving Spirit even upon your dying bed.

I can never forget the hopeless distress of an elderly gentleman, who was near to death, and had long been wasting with disease.

For years he had been growing more and more skeptical, and now he had no ray of hope. His pastor, striving once more to point him to the Christian's hope that sustains even in the dying hour, was met with the impatient command to "stop talking," and was driven from the house, and had no desire to hear a word of it. There is no such thing as hope"—even denying all belief in a Savior or in a future life.

So he died, a picture of despair. After his death two letters were found, written one year apart. The first was of revival—one eleven and the other ten years before his death. In these he confessed himself a "sinner, related life experience of neglecting over and over the claims of his God, told how upon a sick bed he promised God that if his life was spared, he would yield and serve him the rest of his days, and offer himself to the church for baptism and membership, if they would only accept him. The first letter was laid by and the revival passed, and his duty was neglected."

One year later another revival came, and the calls of God were renewed, when he wrote the second letter and again offered himself, relating also his experience and neglect of one year before.

But instead of acting promptly upon this decision, again he allowed the revival to pass, and the letter was never presented.

From the time of this last neglect of known duty, the Spirit seemed to take his final departure. His friends had been so hopeful, when they saw his interest in those revivals, but soon noticed that he began to drift farther and farther away from the Christian hope.

And after his death, those letters remained to show how near he once came to entering the kingdom. He probably thought there was time enough yet, but found that the "too late" may come long before the dying day.

His last call came ten years before his death, when he grieved away the striving Spirit that had so often called him to repentance.

My friend, don't you see the utter folly of putting off the claim of your God? If he should come to your dying bed, you would then have a wasted life behind you, and you can not be certain that he will save you in the last hour, if you persist in refusing him today.
Master. The heavenly Father must have had something better, and considered his work here on earth finished, so called him home.

He brought him home to Dodge Center, where we had services on Wednesday, January 22, in the Seventh Day Baptist church. On Wednesday, he took the body to Garwin, Iowa, for burial, where the services were held on Friday from the Seventh Day Baptist church. The Garwin church was the first church he joined, after he was graduated at Alfred, in '88.

I am enclosing the obituary as taken from a local paper. Yours most sincerely,

CHARLES H. SOCWELL

Dodge Center, Minn., January 27, 1930.

LAST BITES HELD FOR REV. E. H. SOCWELL

Rev. E. H. Socwell was born at Shiloh, N. J., March 31, 1852, and died at Nady, Ark., January 16, 1930, at the age of 77 years, 9 months, and 16 days.

On Monday, 7, together with his parents he moved to Marshall, Ill. For twenty-five years he lived in Marshall, Peoria and Stark counties in Illinois. During the winter of 1864-65 he was baptized by Rev. Anthony Hakes and entered fellowship of the Church at West Hallock, Ill. During the term of 1871 he entered Alfred College at Alfred Center, N. Y. At the close of the term he went to Shiloh, N. J., and attended Union Academy for a term. At this time Mr. W. C. Titsworth was principal and Miss Ellen F. Swinney was preceptress. In later years the Rev. W. C. Titsworth who was prominent as pastor of the First Seventh Day Baptist Church at Alfred Center, N. Y., and the same Dr. Ellen P. Swinney, in many years connected with the Seventh Day Baptist mission in Shanghai, China.

Mr. Socwell was united in marriage on December 25, 1879, to Miss Harriet M. Lukecart of West Hallock, Ill. For seven years he taught school and farmed in the vicinity of West Hallock. In November of 1882 he took his wife and three small children and moved to Milton, Wis., and entered college to prepare himself for the ministry. The summer vacation of 1883 was spent with the small class of Cartwright, now New Auburn, Wis. It was here that he preached his first sermon on June 30, 1883. The church was small and not able to pay much salary so he found it necessary to supplement that salary by working six days each week in a saw mill while his family spent their vacation at West Hallock among relatives.

In the spring of 1884, the Cartwright church called him as pastor and requested the Milton church to ordain him to the ministry of the gospel. This was done in the spring by a council of delegates from Milton, West Milton, Fox River and Utica, all in Wisconsin. In the summer of 1885 he closed his pastorate of the Cartwright church and entered Alfred University as a student. Here he completed the philosophic and theological courses of study, and was graduated from each of these courses at commencement, 1889, receiving the degree of Ph. B. D. He was the valedictorian of his class of over thirty members. From this time on he was active in the work of the ministry until January 1, 1909, when on account of his wife's poor health, he resigned his pastorate. However, in connection with the trucking and farming that he did, he did missionary work in various parts of the United States.

In fact, much of his ministerial life was spent in the front line of the war effort and was the most part on the frontier. He was very highly regarded and often sent as a delegate to various associations and religious meetings in many parts of the country. At this time he had a wide acquaintance with people, and he had warm friends scattered in every part of the country. For the most part in one hundred and ten different churches, of which forty were Seventh Day Baptist, while the others were from the Methodist, Presbyterian and other churches, including the United Brethren church, the United States and in many parts of the country. He was the author of several books, including the United Brethren church.

The body was brought to his home in Dodge Center from Nady by his son Charles. Funeral services were held at the parsonage on the morning of January 23, 1930, in the Seventh Day Baptist church, conducted by Rev. W. E. Shields, who was assisted by Rev. A. Thomson. Today (Thursday) the body is being taken to Garwin, Iowa, for burial, the service to be conducted by Rev. Mr. Meyers of the United Brethren Church.

THE SABBATH RECORDER

MRS. ELLEN W. SOCWELL RAMSEY

On January 30, 1929, we said "good-by" to one of our best beloved members, the late Rev. Eugene Herbert Socwell, who was born at Dodge Center, Minn., to Garwin, Iowa, for burial, from the Seventh Day Baptist Church, where he loved so well, and in which he retained his membership.

In illness in his family prevented Rev. Janes from being present. This was a great blow to our brother and his family. Our prayers are with them.

Rev. D. F. Meyers, pastor of the United Brethren Church in Garwin, had to hold a deep service for Mr. Socwell.

For several years he has been active in the work of the church, both in the pulpit and as an elder of the church. He was a man of strong principles, and was loved by all who knew him.

Mrs. Ramsay was a true friend of the church, and a true friend of all who knew her.

There is no doubt but that she was a true friend to all who knew her. She was a true friend to all who knew her.

The body was brought to her home in Dodge Center from Nady by her son Charles. Funeral services were held at the parsonage on the morning of January 23, 1930, in the Seventh Day Baptist church, conducted by Rev. W. E. Shields, who was assisted by Rev. A. Thomson. Today (Thursday) the body is being taken to Garwin, Iowa, for burial, the service to be conducted by Rev. Mr. Meyers of the United Brethren Church.

O'Calla from Nady, Ark., to come and do missionary work. For the last time to do his Master's bidding, he went and was happy in the work. On Thursday morning, January 16, 1930, he suffered a light shock, and in the afternoon was taken with an asth- plexy and passed away at seven o'clock in the evening.

One daughter, Lilian, preceded him in death; another, to mourn in his loss, his wife, son Charles, and one grandson, Glenn, of all Dodge Center, Minn.; one daughter, Mrs. R. F. Hall of Minneapolis; one son, Herman of Janesville, Wis.; one sister, Mrs. Ellen W. Ramsey of Botna, Iowa; besides seven other grandsons, three granddaughters, four great-grandsons, and a host of sincere friends wherever he was known.

One of his much loved friends at Gar­ win, Iowa, who deeply appreciated and valued his friendship out of his regard and re­ spect for Mr. Socwell wrote out these fol­ lowing verses:

SUCCESS

You have made a success, and the world ap­ plauds it.

But what of the man beside?

Has he been helped in the long, hard pull?

Gainst wind and swirling tide?

You have made a success, the goal is won;

But whom did you lift on the way?

Are there weaker ones who might have been lost.

But for your strength that day?

Has it all been self, as you marched along,

Spending, spending, with Mr. Justice at your side?

Did you turn aside, mid the pounding throng,

To help some weary soul?

You have won success, you have gained the prize;

As only strong men can;

But what of your brother, your father, your friend;

"Thank God for such a man!"

J. I. Dobbsyn

The body was brought to his home in Dodge Center from Nady by his son Charles. Funeral services were held at the parsonage on the morning of January 23, 1930, in the Seventh Day Baptist church, conducted by Rev. W. E. Shields, who was assisted by Rev. A. Thomson. Today (Thursday) the body is being taken to Garwin, Iowa, for burial, the service to be conducted by Rev. Mr. Meyers of the United Brethren Church.
NEW AUBURN SEVENTH DAY BAPTIST CHURCH

in my life I am without him, and my heart is heavy as I falter along my path.

One of the nicest things I remember about him is that he always prayed. As a little boy, big man, and prayer was much upon his lips. During the pastorate of Rev. Nathan Wardner at West Hallock, a great revival was held, and every afternoon from our home a mile and a half away, with Gene holding my hand fast in his, I trotted beside him to afternoon prayer meeting in Elder Wardner's home. Elder Wardner's influence over him went far in causing him to enter the ministry and went with him through life.

I am glad he was spared to me so many years, which might not have been, but for the skill of his personal friend and physician, Dr. M. L. Allen, of Tama, Iowa, as an incurable, organic heart trouble attended his every step for many years.

But now, his journey is ended, and my brother has gone home. "He walked with God. And he was not, for God took him.

HAND PICKED FRUIT
REV. LOYAL F. HURLEY

In the early church the principal method of winning men was by personal work. Every member belonged to the Win One Band. Each one tried to win his brother, or friend, or neighbor. Converts were in very truth "hand picked fruit."

The same method has been used with varying degrees of faithfulness ever since. And, with the exception of prayer, it has probably been responsible for the winning of more souls to Christ than any other method or means. It is always in season, everywhere applicable, and always effective.

On the day of Pentecost the results became apparent after Peter's sermon, but the one hundred twenty had been bearing personal witness before Peter began. In an evangelistic campaign by a Billy Sunday or a Gypsy Smith most of the results become apparent at the tabernacle, but most of the work has been done by individuals with individuals. The fruit is largely "hand picked." If large results are to be secured this year when the Christian Church commemorates the nineteen hundredth anniversary of its birth, it will be necessary again to rely largely upon this proved method.

FAITH IN THE METHOD

One who longs to become a successful personal worker must believe that soul winning is the greatest work in the world. He needs to remember that Jesus did most of his work in that way, and that he expects his followers to follow him. One should remember that the Lord is more anxious for the conversion of souls than any of us can possibly be, and that the Holy Spirit can use very weak efforts and very stammering words, in many instances, by which to bring conviction to some sin-laden heart. When one starts out to secure "hand picked fruit" for the Lord, he may be sure that a divine hand will assist his own in the picking.

BE A SAlayer

A great life insurance company has learned that, on the average, its agents must make eleven solicitations in order to sell one policy. An average agent knows that he must renew his effort after refusal if he is to succeed. He will have ten prospects say, "No," before one says, "Yes." But billions of dollars worth of insurance are written by men who have their proposition refused ten times as often as it is accepted. We deal in Eternal Life Insurance. Should not we, too, be persistent?

USE YOUR BIBLE

The strongest arguments and most telling answers to objections will be, in nine cases out of ten, some statements in the Bible. And that is not because there is magic in a text. It is true largely for two reasons.

One is that nine people out of ten will recognize that you are using the Bible and not your own wisdom. And the other is that there is no better way of saying what should be said. "All we like sheep have gone astray." "The wages of sin is death." "Though your sins be as scarlet they shall be as white as snow." "Him that cometh to me I will in no wise cast out." Can you state any of those truths in more convincing speech? I doubt it. The Word of God is still sharper than a two-edged sword. Use it.

TRAIN YOUR HEART

Some will ask whether there is an accepted system or technique in doing personal work. They wonder if it isn't possible to learn a "sales-talk" like a book agent uses. The best technique is a loving heart. The most convincing "sales-talk" is the overflow of a soul with a passion for lost men. The teachings of Jesus are the most beautiful and spiritually logical words ever spoken, but our Lord did not depend on argument. He trusted in a cross and a bleeding side. Enrich your spiritual life. Train your heart. And may you bear much fruit—"hand picked."

[Written at the request of the Committee on the Religious Life of the Denomination. —E. E. S.]

RUBBER FROM WEEDS

Four years have passed since Thomas A. Edison set out on his quest for new sources of rubber. His untiring efforts have yielded a method of obtaining rubber from goldenrod and several other common weeds. It will soon be possible, those associated with him believe, to make a substitute rubber at the same cost as rubber is now being produced, and the substitute will be just as good as if not better than the rubber now in use. The new process, it seems, involves long boiling of the goldenrod after the leaves have been removed and the stems have been dried and pulverized by machinery. Certain chemicals must be added to give the product the required resiliency and elasticity. Edison himself refuses to disclose the details of the process until he has made further progress.

—Literary Digest.

Fear not; for I have redeemed thee. I have called thee by thy name; thou art mine.—Isaiah 43:1. 
The use of Chinese literature in the Chinese Church is comparatively recent. The most of us are watching with eager-ness developments in China. In comparatively speaking, we get very little. Not alone are we anxiously watching to see whether the National Government is to succeed in establishing peace and prosperity throughout that vast country, but we are especially interested in what is taking place in the church. This question has been very acute the past few months. But there has been a marked change in the atmosphere of the newspapers is not to be depended upon. This morning, February 2, the Chinese Recorder for January came to hand, and in an editorial the situation is set forth in a reliable way. The parts treating the status of missions and the Chinese Church are given below:

DRIFTS BACKWARD

The Five Year Movement must, in many places, disappoint. The disconcerting drifts backward in Christianity in China. Church membership has somewhat decreased; the number of active Christian centers has lessened. Missions have decreased numerically and "occupy" a lesser number of centers than formerly. The number of pupils in Christian schools has gone down and the proportion of Christian students and those from Christian homes therein has declined. Christian hospitals have a diminished field of service. The ranks of Christian workers have diminished and Chinese youth has drifted away from the Church and its service. No statistics of these drifts backward exist. In some sections they are negligible; in others disruptive. Then the Chinese Church shows, as a whole, a weakened impulse to evangelistic expansion; a small majority of churches, including the will to live. Two major influences explain this backward movement. First is revolutionary attacks upon Christians and their institutions. These attacks have been severe, reasons for not as yet always clear, Christian life is low or still at an incipient stage. Second, the substitution of a Chinese-Church-centric motive for a foreign-missionary-centric urge has, on the one hand, left some missionaries still uncertain of their adjustment and has, on the other hand, revealed that many Chinese Christian groups are not yet equal to the new opportunities and responsibilities challenging them.

SHIFTS FORWARD

The paragraph above is not, happily, the whole story. Significant shifts forward are evident. These promise, through the Five Year Movement, a new start for Christianity in China. A few of the most apparent of these are given below. Most Christian schools are now under Chinese guidance, and Chinese constitute the majority of their teaching staff. For most of the colleges and middle schools the problem of registration is past the acute stage; voluntary religious instruction and worship have gained some headway. Christian hospitals, also, are making progress in Chinese guidance thereof, though naturally not as rapidly as some other institutions. Missions are entering into a new relationship with the National Christian Council is now directly representative of the Chinese churches as regards the majority of its membership. Chinese direction of the churches is increasing, albeit somewhat slowly in some centers. Chinese Christian dependence is merging into self-direction. A Chinese interpretation of Christianity to China is emerging. The Church in China is getting ahead of the worst of the inevitable setbacks of a still unfinished revolution. At the moment, too, the Church is comparatively free from direct attack. Thus surely, though slowly, there is emerging a China-Christian-Centric Forward Movement. For perhaps the first time, the Chinese Church is, as a whole, developing a determination to make its own challenge to China. As China is struggling to set up a new political, social, and economic life, so the Chinese Church is starting to make serious contributions to the New China as envisaged. This forward drive of Chinese Christians will register even though that will likely differ in character from what many now anticipate.

TEACH THE CHURCH

The Chinese Church needs special teaching along three lines. First, its illiterates must be taught. Second, the proportion of illiterate Chinese Christians constitutes a heavy drag upon any forward movement in and by the Church. Only a "reading" Church can either take its place in the new social life China now sees, or rise to the implications of its faith. Then, second, the problem of religious education—with its wide implications for the Church that is coming to the front. This is the result partly of the prevalent objection to required religious instruction. It is urgent, also, because of China's swelling conglomeration of exotic scientific and social ideas. To these and the ap prereceptive mass of China's religious background Christianity must be related. The Christian message must also be made understandable to the many minds seething with revolutionary ideas. All this calls for an improvement in teaching as well as an increase in preaching. The former is overwhelmingly urgent in relation to the religious needs of youth and children. The Chinese Church is overcharged with adult psychology. Few Chinese universities generally need instruction in the stewardship of their lives and possessions in service to and through their faith. The Church must, therefore, teach and, when better wisdom (perhaps?) preaching less. To this end improvement of the seriously decreased number of Sunday schools is urgently demanded.

THE MODERN CHRISTIAN ADVENTURE

Up till recently Chinese Christians were protected by treaties and largely carried by missions and boards. Taken as a whole the present generation has known little of religious life. To the Chinese the Church is still statistically weak. It faces conditions as chaotic and difficult as China ever knew. It is rooted to stay, but it must still weather heavy storms. The relation of religion to education, for instance, is far from settled. The Church now faces an adventure! What should that adventure resemble in its broadest implications? The proclamation of the message, the teaching and studying of the Church itself must be added the Christianization of community life. Modern evangelism combines the pulpit, the school,

MISSIONS

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

TWO SECRETS OF SUCCESS IN EVANGELISTIC WORK

The great things in evangelistic work are the first is the Holy Spirit for power with God and man; complete surrender to Christ that he may use us where, when, and how he chooses; faith in God that he is able to save and in man that he is worth saving; and united intercessory prayer. But there are other things that are often necessary, and among them are hard work and persistence. Many a special religious effort has failed because the leaders or the people generally were willing to put into effort the hard work required. There is no such thing as an easy revival. Christians who are not willing to press into the work, and long after, both body and mind are tired, are not going to accomplish much. When they want an easy road to a revival, when they want to stop whenever a little weary, when they want to stay home from the service; because tired; and when they want no hard or disagreeable task to perform, that is the end of it. It is a long, hard road to Christ their Master never followed and one that leads only to failure. What we get out of anything depends upon what we put into it, and this is never truer than in connection with missionary and evangelistic effort. What God wants and the world needs is Christians who do things, not those who explain why they do not do things.

Again, efforts often fail because there is not persistence. The writer has more than once been disappointed because the minister who was helping him in special meetings was not willing to continue till the desired results were achieved; and more than once, also, has he seen the pastor whom he was helping close the meetings when both he and others felt the harvest was only commenced. To be sure it is not always easy to know just when to close a meeting, but beyond a doubt and within ten or one hundred fold more might have been accomplished had the effort been continued.
Elders Socwell, an Appreciation

J. A. Dobyn

Born in the image of the Father, following the feet of the Son;

Bringing the wonderful message, from morn till noon;
Telling the old, old story, few words contain the life story of Elder Socwell, as he was lovingly known.

As he stepped aside with a quiet footstep, turning him from a life of adventure, His heart, was weak, but his spirit was strong, and he felt that God had called him and he could not refuse to give what he had, even to his very life.

The spirit of brotherhood, of love for humanity, was so strong that it filled his entire being and left no room for thoughts of self.

While he was trained as a Seventh Day Baptist minister, ordained to fill the pulpits of that denomination, he was far more than a pastor of a church. His church was the world— the city streets, the homes of the poor and needy, the bedside of the sick, and the homes of his wealthier friends. While he severed his connection with the church, he never lost touch with his friends here, and came back from time to time to bury some old time friend, probably of another denomination, whose last request was that Elder Socwell conduct the funeral. And while here, besides preaching in one or both places of worship, he used to be here Sunday, he would inquire as to who was sick or in trouble, and he spent his time visiting the wards or being entertained in the homes of his friends, who did not need him.

It is no exaggeration to say that everyone in Garnin was his friend.

Even as his Master, he knew no sect or creed. His visits took him into the homes of the Catholics as well as the mainline Protestant, and even those who knew no church and "had no time for preachers." There are homes in Garnin, and I doubt not in many another city, in which he was the only minister that was ever welcomed. He did not inquire what church they went to, or how they lived, but "What can I do for them?"

He was one follower of Christ who literally accepted and lived up to the command of his Master, "Go ye into all the world and preach the glad tidings to every creature." And the world is a better place because he lived in it. His influence will not pass away. We will continue to clean the hearts and mold the lives of the children of those who knew him best.

The following tribute from one of his friends was a true epitaph of a loving master, for years, who was far from Garnin when the news reached her, expresses what is in the hearts of those who knew him best: "I have lost a friend. I know of no one who has helped me more to higher, better things, or anyone with a keener sense of humor, or so unselfish. He rejoiced with you in your joy and sympathized in sorrow. He has devoted his whole life to others, and great is his reward."
And breadth in thought made him long in his outreach. He was not content to enjoy the mistreated and fasted family life, while any of his fellow men might thereby be deprived of the blessings of the gospel. Born in New Jersey, pioneered to Illinois and Iowa, he followed the church in all those states, and in addition did work in every section of the entire nation, east, west, north and south. "Yes," we all say, "he lived the cathedral type of life."

2. How different his own appraisement of his own life. He never spoke of himself, except in testimony of the joys, successes, and blessings of his ministry. His advanced courses of study and schooling showed his estimate of himself, that of his Savior; that He was the Church's son, the sinner's friend, the people's neighbor. He was one of those worthies who have no limitations by territory nor by human ties. Just recently our nation buried James W. Good, a member of President Hoover's cabinet. Likewise we, all together, not merely his family, are looking his way form onward to rest until the blowing of Gabriel's horn.

II. "You denied yourself in this life, for my sake; I will not deny you before our Father's throne in heaven."

III. "You gave your life for my Church and your fellow men, and I will give it back to you in unceasing fellowship with me in heaven."

In my final words to the family and loved ones, may I state that it is my appraisement of that, that Christ, he was not only the possession of his own kinsfolk, he was the Church's son, the sinner's friend, the people's neighbor. He was one of those worthies who have no limitations by territory nor by human ties. Just recently our nation buried James W. Good, a member of President Hoover's cabinet. Likewise we, all together, not merely his family, are looking his way form onward to rest until the blowing of Gabriel's horn.

ARE WE PLAYING FAIR WITH GOD?

That was a great word that God spoke to Israel: "Thou shalt remember Jehovah thy God, for it is he that giveth thee power to get wealth." Deuteronomy 8:18. Is it any less true with us? Yet here is how the American dollar is spent: living costs, 24%; luxuries, .22%; waste, .14%; miscellaneous, .13 1/3%; investment, .11%; crime, .08%; government, .04 1/3%; schools, .01 2/3%; church, .00%. Yet we must ask, did God, who is the one who told us that all in America are Christians, and speak of America as a Christian nation! Shades of the martyrs!

No, it isn't a sin to make money. "Jehovah giveth thee power to get wealth." But it is a sin to spend it as we do, forgetting God and thinking of almost entirely the living costs. Particularly is this true when we remember that probably three-fourths of all America's wealth is owned and controlled by church members.

The Lord help us to save ourselves from our selfishness, and go forth to witness before a dying world of the power of Christ in the lives of his redeemed followers.

Waterford Review.

The worst thing that can happen to Christianity is to have it wield power and propagate it with force.—Liberty.
dick's work, and expressing her love and appreciation of it in the olden days. This same woman said to me aside, when I caught her in the kitchen washing up, and applying the powder puff a little, "Doctor Palmborg, do you remember how we were never allowed to use powder in the school or church in the olden days? I declare I hardly dare to use it even now, because of that teaching!' The habit is as general with the older generation as with Europeans at this present day. Others also expressed their love and appreciation of her work. I was glad of the opportunity to have her where she was (away and said so) while I told a few things I have felt and thought about her work, especially as in the olden days she loved and cared for her girls, and watched her in the olden days. Letting go, I think, is something I especially like to do as I have been away from home for a good part of the time. Particularly, I enjoy the way I am able to keep them before the Throne of Grace and give them an idea of the final event, one of the girls quietly told me at Mrs. Palmborg's, do you remember the beautiful flower piece, consisting of several varieties of bouquet flowers, that was given to us by one of the old ladies. I also told them something of what had made her influence so strong, her daily keeping them before the Throne of Grace in her prayers.

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Altogether, it must have done her heart good to see some of the results of her devoted life, as it is not always allowed people to see, though she said it made her feel humbled. I am glad they did it! She will probably want to shake me when she reads this—but let her, it is worth it!"—ROSA W. PALMBORG.

HOME NEWS

ALFRED CHURCH—PASTOR'S ANNUAL REPORT

For the tenth time your pastor is making his annual report. It scarcely seems possible that another year has passed since we assembled here. Some of the younger ones refer to her work with and for the Chinese. One of the girls quietly told me at Mrs. Palmborg's, do you remember the beautiful flower piece, consisting of several varieties of bouquet flowers, that was given to us by one of the old ladies. I also told them something of what had made her influence so strong, her daily keeping them before the Throne of Grace in her prayers.

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Liuku, Ku,
China,
December 20, 1929.

ANNUAL REPORT OF THE BOARD OF TRUSTEES

ALFRED CHURCH

The board of trustees has met regularly on the first Saturday of each month, except when there was not a meeting of denominational representatives held there, which was called by Rev. A. J. C. Bond, our Sabbath school superintendent. But my time is up and I will finish with the final event, one of the girls quietly told me at Mrs. Palmborg's, do you remember the beautiful flower piece, consisting of several varieties of bouquet flowers, that was given to us by one of the old ladies. I also told them something of what had made her influence so strong, her daily keeping them before the Throne of Grace in her prayers.

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carried on by the church treasurer, Earl P. Saunders, who has been collecting separately.

Since the destructive fire of November 30, 1929, the trustees have had two regular and two special meetings. The debris in the church has been cleaned up, some of the oak floor salvaged, and the burned wood taken out and destroyed. The carpet and curtain around the vestibule have been cleaned under the supervision of a committee from the Ladies' Aid. A contract has been let for replacing the church windows at the cost of $1,230.

After the fire a contractor was engaged to estimate the loss on the building and contents, which was approved by the chairman of the board in adjusting the loss with the insurance companies. Insurance has been collected as follows:

- Building: $11,547.63
- Contents: $2,048.05
- Organ: $1,986.04

Total: $14,737.72

At the last regular meeting it was voted to recommend to the church that the main auditorium be put back in the same condition it was before the fire. The trustees had hoped that rooms could be partitioned off from the north end of the auditorium to be used as Sabbath school rooms, with perhaps a balcony over these rooms. This plan, when examined by the church, was found to be quite unfeasible, because the appearance of the room would be so changed that the height of the room would be too small for its length.

It seemed very evident to the trustees that we should not sacrifice the beauty of the auditorium, by making the suggested changes.

Another plan was then worked out which the trustees wish to present to the church at this time. It is, to partition off the vestibule into three classrooms, and to partition off in the vestibule two more rooms, one on either side of the vestibule, and large enough to include the stained glass windows on either side. This would leave, still, a vestibule which would be about twenty feet wide, and of its present depth. The trustees are divided as to whether to recommend a single entrance into the main auditorium, from the center of the vestibule, or to have two entrances, as is now the case. Two five-foot entrances could be made, still leaving ten feet between them or opening up one church entrance, which would give room more in the vestibule. By this means five classrooms, suited to the needs of the intermediate Sabbath school can be fitted without much cost of extra expense, and still maintain the beauty and size of our present auditorium. This plan was recommended to the superintendent of the intermediate Sabbath school, who is a member of the board of trustees.

The trustees also recommend that the present heating system be repaired and reinstalled, placing the furnace in a fire-proof room in the basement. It is suggested putting in a new heating system to consist of two furnaces, with four hot air registers, near the corners of the auditorium, and two or three cold air registers, and registers in the small rooms off the vestibule. The hot air would be pumped by fans. Such a system would cost around $2,200, which is considerably more than the insurance on the whole system. Such a system would undoubtedly heat the church better than the system we have had, which, on the other hand, has been quite satisfactory, except in the most severe weather. The cost of either steam or hot water heat is prohibitive.

In regard to the organ, it is recommended that a committee be appointed consisting of the chairman of the board and Professor Thomas Poore and others, to consider the large demands made on this meeting, who shall have power to raise the necessary funds and purchase a new, modern, two manual, electric action organ. Plans are already afoot for doing this and the meeting should give the committee the power to borrow money, if necessary, in order to install a suitable organ. It is also recommended that the organ be dedicated to the memory of Sarah Burdick Rosebush. (The organ was purchased by the Steere-Turner organ was purchased fifty years ago, and who was, for many years, the first organist of the church.)

The trustees also recommended that they be empowered to print specifications for repairing the church, as approved by the building committee, and to let the contract to the lowest bidder, if he is satisfactory to the board. (A Budget amounting to $3,900 for 1930 was adopted.)

The trustees also suggest that some sort of dedication of the church be made to the village board, or both, to the fire companies of Almond, Andover, and Hornell, for their efficient service during the fire. If this item is adopted, it should be added to the budget.

Respectfully submitted,

Chairman of the Board of Trustees.

The recommendations were adopted.

Alfred Sun.

MILTON, W I S. CHURCH.—The Quarterly Meeting of the Southern Wisconsin and Chicago Churches which met with the Milton Church the third week in January, was an event of more than ordinary interest and significance.

The weather was against us. The weather prophet, who resides in a neighboring city, had told us along in December that he was quite certain that after the beginning of the new year we would see no more zero weather. It is said that soon afterward he went away to Florida and neglected the weather, and in his absence and at the time of the meeting the temperature dropped down to about twenty-eight degrees below zero. However, we had an attendance of more than three hundred.

The atmosphere within the church building was very comfortable. A bounteous dinner had been provided, so a large congregation was present through the whole meeting.

Pastor A. J. C. Bond, director of Sabbath Promotion, was with us at the invitation. He gave a very interesting sermon on the subject of the Sabbath on Sabbath morning. In the afternoon, the young people were present in large numbers, and the Reverend Bayard Rood, the Milton superintendent, had part in the evening's program.

In the evening Pastor Bond conducted a forum meeting, touching upon several subjects of interest to Seventh Day Baptist churches.

The outstanding feature of Mr. Bond's visit was, perhaps, the ten-year and college conferences held on Sunday.

About thirty young people of high school age met on Sunday morning at ten o'clock. The conference continued until noon; a committee from the Senior Christian Endeavor society with assistance from Mrs. W. E. Rogers and Mrs. Bayard Rood served supper for the college group.

A committee from the Intermediate Christians' Endeavor society with assistance from Mrs. W. E. Rogers and Mrs. Bayard Rood served supper for the college group. Members of the Glee Club and Treble Clef sang songs and brought much of interest and good cheer to the supper hour.

Miss Marjorie Burdick, who is spending the month of January in this vicinity representing the Young People's Board, was present at the quarterly meeting and in the conferences. She gave information on the young people's program on Sabbath afternoon.

Miss Burdick is to spend the first Sabbath in February with the Milton Church, speaking on the activities of the church. She is to stay with the Senior and Intermediate meetings in the afternoon, and at a joint social on Sunday evening.

Milton may not be often heard from in the Home News column, but it is always a busy and interesting place, with many activities that cannot be mentioned in one column. The number present at the Sabbath was considerable, and the young people were very helpful in the activities of the church.

JAMES L. SKAGGS.
come and unite with us in helping forward the work of the Bible School, a very important part of the church life. Let us make 1930 the best year in Bible study that we can.

The work with the juniors has gone about as usual. The committees have been active in all lines of work.

The Christ Endeavor society, with a small active membership, has carried on its meetings regularly since last July, when it was organized. During the fall, every two weeks, joint meetings were held with the Leonardsville Christian Endeavor society, alternately in one village and then the other. Recently the society has received some new song books, "Hymns for Christian Youth," which they are enjoying very much. Two members of our society assisted the Leonardsville society in putting on their play, "Mrs. Tubbs of Shantytown," which was given here and in Leonardsville a few weeks ago. All of the members of our society were in the church chorus of sixteen, which with the assistance of four singers from the Leonardsville Day Baptist Church, put on a Christmas cantata, "Chimes of the Holy Night." Given here and at Leonardsville during the Christmas holidays. —The Courier.

Verona Sabbath School—1929. —The superintendent would report that 49 sessions have been held with a total attendance of 1,904; 11 conferences were held; eleven missionary programs with special collections for the Denominational Building. Each month, a temperance article was read by the temperance superintendent, or some one appointed by him. In the home department there has been a loss of 2, and in the cradle roll a gain of 3.

Mrs. Claude Sholtz is the only member who has a perfect record in both attendance and Sunday school. Alden Vierow, a "Beginner," missed one week.

Amount of money reported spent for all purposes by school and organized classes was $466.64.

A Daily Vacation Religious School was held with a registration of 84, the largest in its history. The total cost of the school including a gift of $10 to each of eight teachers was about $150. The expense was divided among the New London Methodist Episcopal, the Lutheran, and our own school.

Two new books have been added to the library—"The Preacher of Cedar Mountain," and "Bird Neighbor." The annual picnic was held at Panther Lake in August. After a bountiful dinner, games were enjoyed, especially baseball.

Representatives from our school attended the State Youths' Conference in February, the County Young People's Conference in May, and the County Sunday School Convention in September. The state convention, held in October at White Plains, was attended by the secretary, Mrs. Orville Higley.

In our school has been saddened by the death of Miss Ruby Davis. She was one of our most efficient workers and was thoroughly trained to teach beginners.

Organized classes have done a great amount of missionary work, including the sending of fruit and flowers to sick and shut-ins. Money and pledges have been given to the Denominational Building and the Onward Movement.

The value of the Bible for non-Christian nations. —The world is afflicted with a terrible disease—sin—which takes many forms. There is only one remedy, a remedy written forth in the Bible. The Bible itself is not the remedy, but only the prescription. Simply carrying it in the pocket, or having it on the library table will do no good. It must be used, even as the prescription which the doctor gives you. It points to the remedy—Jesus Christ, the Savior of the world.

The gods which non-Christian nations worship are feared and even hated. From natural religions and natural moral teachings as must be placated. How different the God of love which the Bible sets forth! So far from hatred and fear is he that he, in his great love, sends the light into the world to reconcile men unto himself.

Our aim must not be to send missionaries to India and China and other countries to make better Hindus, or Confucianists, or Buddhists, but to make these into Christians. Life and light are inseparable. Without light, life ceases. Without life, there is no light. Certainly it contains the seeds that had the word of God in charge the translation of the Bible into Chinese. At the head of the table, the chairman of the section, that patriotic figure is none other than Rev. David H. Davis, one of our earliest missionaries to China. He it was who led that group of men in their deliberations. It was due to his influence that the Sabbath is in the Chinese Bible.

The first task of missionaries to a foreign land is to translate the Bible into the language of the people with whom they are to work, for without the Bible they are helpless. Portions of the Bible have been put into some seven hundred seventy different languages and dialects. Why? What value does the Bible have to these non-Christian nations?

The most superficial comparison of a country where the Bible is known and one where it is not, will answer. Who would want to live in the Hindu world? Even wicked men and women enjoy the benefits of the results of the teaching of the Bible. It would be well in this meeting to bring out by different papers what the Bible has done in the various lands.

SEED THOUGHTS

The world is afflicted with a terrible disease—sin—which takes many forms. There is only one remedy, written forth in the Bible. The Bible itself is not the remedy, but only the prescription. Simply carrying it in the pocket, or having it on the library table will do no good. It must be used, even as the prescription which the doctor gives you. It points to the remedy—Jesus Christ, the Savior of the world.

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INTERMEDIATE CORNER

REV. JOHN F. RANDOLPH

Interim Superintendent,

On preparing for this meeting read not

alone the Scripture lesson assigned (Acts

10: 34-43), but also all of the tenth chapter

of The Acts, noting the character of the

centurion...

SABBATH DAY—Topic: What the Bible is doing

in the world (Acts 10: 34-43)

Berea Society News

During the past few months our society has

been active, although silent as regards

news in the local papers:

In September we entertained the district

rally. Dr. F. G. Behner of Clarksburg,

who had charge of the quiet hour at the

Grafton Convention, was with us, and gave

us an inspiring talk on Paul's Epistle to the

Romans, at the sunrise service. Although

many societies were represented at the

all-day meeting, all who did attend were

enthused with a desire to do more for Christ

and Christian Endeavor.

On October 13 we sent a large delegation

to the Ritchie County Convention at Harris­

ville. Our society furnished numbers of

special music; a mixed quartet, and a

pantomimed solo. The vespers service was

in charge of our pastor, with a welcome by

the president of the county unit. He used as

his theme, "Come . . . and I will make you

milk and honey " (Ex. 3: 15). The banquet

setting, Mrs. Warder reverently sang, "Day

of the Light of the World.

We are observing Christian Endeavor week, but the report of that will have to wait till another time.

C. L. B.
5. In it is found a portion for every occasion. If we have sinned, it reproves us, calls us back to God, and offers us forgiveness. If we are discouraged, it gives us hope. If we are living in darkness, it gives us knowledge. If we are sorrowing, it comforts us.

3. What civilized nations are enjoying today has come because of missionary work in the past. Our ancestors in the tiny Christ were heathen. We know that the apostles went far and near in their foreign missionary work. There is evidence that they carried the news of the gospel to every country in the then known world. A little later St. Augustine and forty others carried the news to the Britons, Angles, and Saxons. It was through the missionary labors of Ulfils and Boniface that the light was carried to the Germans who were then heathen. Through St. Patrick that Ireland was taken to Ireland, and through Columba it was borne to Scotland.

4. The heathen nations today are waiting for Christians to bring the gospel to them.

The topic emphasizes the part the Bible has in foreign missionary work. And what is that part? Regarding this we note:

1. Peter in his address to the centurion mentions the "word" twice, once referring to the message itself, the second time to the contents of the message, and in both instances the term "word" is synonymous with the Bible, that is the Bible gives us the Christian message and its contents.

2. It is evident that without the Bible Christian missions could not have advanced as they have.

3. The Bible contains and has preserved the message of the gospel, and upon it the missionaries have taken their stand and based their authority.

4. In addition to this it has been the guide to converts and the churches.

CHRISTENDOM OCTOBER 28

MINISTERS' SPRING VISIT

A CHRONOLOGICAL BIBLE DRILL

JUNIOR JOTTINGS

ELISABETH K. AUSTIN

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THE SABBATH RECORDER

CHILDREN'S PAGE

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

CONTRIBUTING EDITOR

CRUSADERS WITH CHRIST IN CHINA

Junior Christian Endeavor Topic, for Sabbath October 28.

MRS. HERBERT L. POLAN

Decorate with American flags (Washington's Birthday) and Chinese flags (or copies of the real flags). Make a Crusader poster with a painting of the Christian flag at the top and cut-out pictures of knights and Chinese underneath. Write your topic in large letters on the back of the poster.

Use paste your clipping for use in the meeting (about Chinese customs and conditions in regard to Christian Endeavor and missionary work in China) on the backs of small cards having a hand-made copy of the flag or something else "Chinese" on the other side.

A NATURE DREAM

MARY A. STILLMAN

Once I was nature counselor in a girl's summer camp. It was my duty to take those city girls on walks through the woods and to try to open their blind eyes to the beauty of nature there. At the end of the season a test was given, and those who had attained a certain proficiency were given insignia to wear upon the sleeve as a recognition of attainment.

One very earnest student had a dream in which she got her subjects a little mixed, as the following original poem which she handed me will show.

"Last night I had a strange and curious dream; I sailed on mushrooms floating through the air; I wandered by a limpid, winding stream And gathered birds that grew in clusters there. I filled my sweater pocket with the stars That lay upon the streamlet's pebbly bed. Ah, seemed bright until I came on Mars Beneath a mossy rootlet gleaming red. I rode upon the graceful ostrich fern, We rose above the earth through airy space; Wild flowers greeted me at every turn, The yellow water-lily brushed my face. Descending from my steed I watched the newt Building his nest upon the lofty crag;"
have joined an insurrection under his leadership, but he refused that kind of a kingdom. There were some who were drawn to him though they could not understand him or his mission—not until Pentecost.

The crucifixion was the climax that ended his earthly career. All elements were represented at the scene. To the soldiers he was a joke—what a king! To the strict religionist he was an impostor, a menace to their class; the movement must be stamped out.

Jesus gave himself for us. Legions of the malefactors joined in the scoffing; but one became conscious of the real nature of Jesus. He rebuked his fellow, confessing their sins. He then addressed Jesus as Lord and besought him, "Remember me when thou comest into thy kingdom." It must be that transcendent joy beamed upon him, for he said, "I shall share thy Paradise together." We think of his suffering—the crown of thorns, the cruel lash, the cross—but fail to note his joy, the promised joy to all believers. His joy overcame the pain just as at the well of Samaria hunger and thirst vanished. Oh, that the Church could feel that "I have meat to eat that ye know not of." To our King it was a banquet. Would that we might sit in at his feast.

His is an everlasting kingdom for all people. His claims are presented "for the obedience of faith among all nations." Our King is seeking everywhere to take out "a people unto his name." When God created man in his own image there was no nature to which he could appeal. Conscience is the medium through which the appeal is made. Its office is not to torment but to inform. A good conscience causes one to shrink from a wrong act. By its conscience a man is restrained; the soldiers fell back, but the Church appeals for Christ. The Church must be stamped out. To the soldiers he was a failure; how readily the Church accepts its failure.

Angels were at his bidding, but the Church has no angels. There were there were present at the scene. To the soldiers, he was an Impostor, a menace to their world. What a scandal to the Church to have such a title!" When God created man in his own image there was a natural born citizen of the kingdom of heaven—born, "Not of blood, nor of the will of the flesh, nor of the will of man, but of God." He is able to "pray in the Holy Ghost." He has fellowship with the Father and with the Son. Through him the Church distinguishes the Divine will from his own selfish motives. He is given light upon the Word—the lamp to his feet.

The Church throughout the ages has listened to many many angels, voicing the true Church. America must appeal to Christ. The Church appeals for Christ. The Church must be stamped out. To the soldiers he was a failure; how readily the Church accepts its failure.

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in the future state these limitations will be superseded by a superior existence. This, is called the body of our humiliation. The Christian is therefore not to be satisfied with the body of his own humiliation, but, as the Lord is not slack concerning his promises, he is to be determined to worketh the work of God, and declared that afterward he shall not wither away. The Lord is not slack concerning his promises. The Jewish Council condemned Jesus to death because he admitted that he was the Son of God, and declared that afterward this body as his tabernacle. As there looked for a city that hath foundations. The Christian need not be merely resigned to the inevitable; it should be going home. Home is where one belongs.

I heard an incident that illustrates this view of death. A ship bound from the United States carried many passengers of Swedish birth who were returning to their native land. They had prospered in America but Sweden was dear to them. When the ship came in sight they were on deck, eagerly watching, and the excitement became intense. But when they saw the ship they could see friends waving a welcome. The band on the ship was playing American airs, but when a band on shore struck up a Swedish air all burst into tears—these were not tears of weakness, they were people of affairs. Their joy overwhelmed all restraint. It was Sweden. It was home.

WHY ARE EUROPE AND ASIA CALLED TWO DIFFERENT CONTINENTS?

Early geographers are responsible for the conventional classification which regards Europe and Asia as two separate continents. According to this classification, they are not separated by water. It was a natural mistake because the parts of Europe and Asia which were first known to civilized peoples were separated by water, namely the Mediterranean Sea, the Dardanelles, the Bosphorus and the Black Sea. In the time of ancient Greece the shores of the Black Sea and the parts of Europe which are now part of Asia were inhabited by wild Scythian tribes and no civilized people ever thought of going from Europe to Asia, or even vice versa, by sea. In fact it was not known that there was such a route.—The Pathfinder.

I have no use for hasty marriages, but hasty divorces are no better.—Judge Joseph Sabath of Chicago.
one can not fail to be impressed with their striking similarity.

To hear some of our modern scholars talk about the necessity of adjusting Biblical truth to the interpretation so as to harmonize with modern thought, one is led to believe that these critics of the twentieth century had rediscovered some new and marvellous truth, or at least some truth that was foreign to the thought of the world a half century ago. To hear them talk about the impossibly of this thinking age accepting the antiquated views of evangelical Christianity, one would suppose that these modern folks have a perfectly new and modern view of things, and that only fundamentalists are foolish, or ignorant, enough to accept doctrinal teachings and interpretations of the seventeenth and eighteenth centuries.

The facts are, higher criticism and modernism (save only in name) are not modern. So far as the attitude toward the Bible and orthodox Christianity is concerned they are not modern at all. Those early skeptics and gnostics, and the deists and rationalists of the seventeenth and eighteenth centuries furnish the whole background upon which higher criticism is projected. Or if you like the figure better, they furnish the groundwork upon which the superstructure of higher criticism and modernism is built.

Modern higher criticism has polished these old criticisms; they have systematized their methods of Biblical criticism to the work upon which the old criticisms; they have systematized their whole Bible-the whole field of Biblical criticism and modernism is built.

Our modern Doctor Cross, in Creative Christianity, says: "The ultimate origins of our Gospels are still unknown, but stories and teachings, circulated by oral transmission from one generation to another, supported and verified by the floris imagination of the oriental mind."

Spinoza thought that Moses wrote his laws from time to time which were subsequently collected, and the history inserted by another, the whole being finally remodelled by Ezra. Hobbes goes farther and concludes that Moses wrote of it, except the laws in Deuteronomy 11: 27. Richard Simon held that Moses wrote the laws, but that the historical portions of the Pentateuch were the works of many authors —"analysts, or recorders," he calls them—whose writings or records of those events were preserved in public archives. Le Clerc maintained that the Pentateuch was written by a priest from Samaria, and later edited by redactors. He is later said to have abandoned the Samaria authorship. But his "redactor" idea of editorship is a fundamental tenet of higher criticism.

Space is too limited to go into detail of the higher critical methods which build upon and supplement these deistic teachings. But thus it runs: The Pentateuch, instead of being one continuous document, history from the pen of Moses, is made up of at least four distinct documents which have been woven together. And these critics claim that they are able to separate and restore these, as far as the surviving remnants permit, to their original conditions. These documents, or Pentateuch, represent the traditions of the Mosaic age as they existed six, eight, and ten centuries after the Exodus. These are J, E, D, and P. J and E are commonly referred to the eighth and ninth century B.C.: D to the reign of Josiah; and P to the period after the Babylonish exile.

Then came our redactor. He took these supposedly old documents, J and E, taking sections, alternately from both of these, and pieced them together, sometimes adding explanatory remarks, and formed a continuous narrative which the higher critics name JE. Then a new redactor comes along and takes up the JD document, which in the meantime had been prepared, and after retouching the JE document in several places D is combined with it forming the JED document. Finally the Gospels are divided into three parts, each interfering with another redactor with the pre-existing triplicate treatise JED, and we have the JEDP document. Thus by the combining, or transferring of paragraphs, sentences, and even parts of sentences, the whole Pentateuch becomes a veritable crossword puzzle, or a piece of crazy patchwork.

(TO BE CONTINUED)

STATEMENT ONWARD MOVEMENT TREASURER, JANUARY 30

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The Sabbath Recorder
Walworth ........................................ $ 20.00
Waterford ...................................... 3.00
Wellsville ....................................... $23.00
Wellsville ..................................... $93.00
From Ladies' Aid society ................... 60.00
West Edmeston ................................ $153.00
White Cloud ..................................... 28.00
Individuals ..................................... 137.54
Interest ........................................ $ 6.26
Seventh Day Baptist Christians Endeavor Union of New Eng-
land, special .................................... 7.50
Conference collections .......................... 1,011.48
Total this Conference year ................. $13,381.57

January Receipts
Budget ........................................ $2,411.48
Special ........................................ 192.05
Total ........................................... $2,603.53
Receipts July 1, 1929, to January 31, 1930
Budget ........................................ $12,257.04
Special ........................................ 1,124.53
Total ........................................... $13,381.57

Disbursements, January 31, 1930
Missionary Society ................................ $1,359.75
Special ........................................ 129.56
Total ........................................... $1,489.31
Tract Society ................................... $ 342.00
Special ........................................ 1.00
Total ........................................... $343.00
Sabbath School Board .......................... 160.75
Young People's Board ....................... 79.00
Women's Board ................................ $22.00
Special ........................................ 48.34
Total ........................................... $175.34
Ministerial Relief ................................ $175.50
Special ........................................ 13.15
Total ........................................... $188.65
Education Society .............................. 65.75
Historical Society .............................. 22.00
Scholarships and Fellowships ............... 52.50
General Conference ............................ 214.75
Total ........................................... $469.50
1 Elloit Ave., Yonkers, N. Y. ................. TRUSTEE
February 1, 1930.

DEATHS

BARBOCK—Nellie Babcock, daughter of Edward and Josie Satterlee Walrath, was born April 13, 1880, and died at Mercy Hospital, Janesville, Wis., January 23, 1930, after an illness of sixteen years, nearly seven of which were spent in Mercy Hospital. When she was four years old her mother died and she was adopted by Mr. and Mrs. George Babcock of Albion, Wis. She was baptized by Rev. J. F. Randolph, and united with the Seventh Day Baptist Church, Battle Creek, Mich., and an invitation for you to join with us. Some of our most enthusiastic members live in other states, a notable example, a mother and four children who live in Alabama. The interest shown by these children and my own early experience impress me with the value of such efforts towards seeing that there are children in the home, although it is a helpful medium for systematic Bible study for adults as well. So let me urge all lone Sabbath keepers to take advantage of home department privileges in some Sabbath school.

We will all glad to correspond with any who may be interested.
79 N. Kendall Street, Battle Creek, Mich.

A TESTIMONY AND AN APPEAL
ELIZABETH GREEN

Memory carries me back some forty years to childhood days when, as lone Sabbath keepers in Wisconsin, my mother and I, in response to the call of life she became afflicted with arthritis, and after her foster-herself to various specialists and she had undergone several operations, which proved unsuccessful, she entered Mercy Hospital, where she became her permanent home. Here, bed-ridden, she could but wait for the fatal disease to gradually advance to various parts of her body.

But her physical frame, nothing could overcome her cheerful spirit, as all her multitude of friends which called on her at the hospital, can witness.

Her books and papers as well as her callers and correspondents, all touch with this outside world, which was of vital interest to her. In regard to the work within the hospital, or the news about Janesville, the description of a friend's summer garden, or the good news from foreign missions, or the work of our church and denomination. She was posted and could give as well as take in conversation with her care.

In early life she became a Christian and united with the Seventh Day Baptist Church at Albion, Wis. Her Christian character has sustained her throughout the trying experiences of life. Her faith in the Lord's promise to all who knew her.

She is survived by a brother, Edward Wal-

rath; one sister, Mrs. Gladys Stryne, Evans-
ville; and her mother, Helen Walrath, Kansas City, Mo.; and one aunt, Mrs. Frank Scholl, Richland Center, Wis.

Funeral services were held January 23, 2 p. m., at the Whaley-Overtorn funeral home, Janesville. Rev. John F. Randolph officiated, Rev. E. A. Witter, Walworth, assisted. Burial was in Fas-

sest Cemetery, Edgerton, Wis.

SATTERLEE—Eliza Breer Satterlee was born in Berlin, N. Y., October 27, 1858, and was the youngest daughter of Alonzo and Jane Walworth Satterlee.

She was united in marriage to J. H. Satterlee March 19, 1884, and has been a very faithful and constant companion, always to be found at home looking after her household duties, except when she was out with her flowers. She, with her husband, confessed Christ as their Savior and Godmother, was baptized by Rev. G. H. FitzRandolph, and united with the Seventh Day Baptist Church, Battle Creek, Mich., December 14, 1895. In this union they have labored together until Sabbath morning, January 11, 1930, when—

She heard a voice you cannot hear.

"I hear a hand that beckons you.

And as the scene in all its state

She passed through Glory's morning gate
To walk in Paradise.

Mrs. Satterlee left her in her younger days was associated with some social activities of life, being a member of the Berlin Baptist Aid society, and a member of Delta Chapter Number 32, one of the early chapters.

She was also a member of the Berlin and Rens-

senaer County Pomona Grange—all of which she seemed to enjoy. 

Mrs. Satterlee leaves besides her husband to make her home, a number of nieces—Supervisor Jesse D. Vars, Mrs. Eva Satterlee Bensley, Mrs. Ada Satterlee Babcock, Lawrence Tift, and Mrs. Walter Stillman of Battle Creek, Mich., and Mrs. W. B. Satterlee, Miss Gladys Towne, and W. Breer of Trop, N. Y.; and Mrs. Harry Hawks and Charles Breer of Hoosick, N. Y. Funeral was held from her home Jan-

uary 15, at 1.30 p. m., Pastor L. A. Wing offici-

ating, with reading from the Bible and Lord's assurance. "I will not leave you com-

THE SABBATH RECORDER

THE SABBATH RECORDER

THEODORE L. GARDINER, D. D., Editor

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

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Sabbath Recorder, N. J. Oscar Bond, President; Sabbath Recorder, Plainfield, N. J.

DAILY READINGS

February 18—The Twelve Commissioned. Matthew
9: 35 to 11: 1.

Golden Text: "The harvest is indeed plentiful,
but the laborers are few. Pray therefore the
Lord of the harvest, that he send forth laborers
into his harvest." Matthew 9: 37, 38.

SABBATH SCHOOL LESSON VIII.—Feb. 22, 1890.

February 17—The Twelve Commissions. Matthew
4: 18-22:
February 19—The Twelve Encouraged. Matthew

Weekly motto for every week in the year:
"Because some hidden purpose, exacting
and useless, I am pursued by the fatal idea of
my uselessness and powerlessness. I will
take refuge in this thought, that Providence
does not draw from me some good that
I do not see; whether, unsuspected by my­
self, he has not given me some virtue, some
secret influence for the benefit of man?
When I am pursued by the fatal idea of
my uselessness and powerlessness, I wiII
not sacrifice to the idea."

Maurice de Guerin.

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