HILL.—Eva Elfrida Davis Hill, oldest daughter of A. Judson and Esther Worth Davis, was born near Milton Junction, Wis., May 13, 1859, and died at North Loup, Neb., January 7, 1938.

In 1872, she came with her parents to the North Loup settlement, where January 1, 1876, she was married to Castello W. Hill. To them were born three sons: Claude L. Otto R., and Judson V. Her one great passion in life was music. Though denied training, she had a wonderful voice which she used freely and joyously. For several years she used this gift as a singing evangelist. Music was her comfort and rest. Many did not know that when her heart was nearest breaking her singing was the best. While young she united with the Milton church, later transferring her membership to North Loup. She was devoted to her family. Many years were devoted to being chorister, Sabbath school teacher, and other church work. Her cheerful, cordial, and helpful disposition won her friends everywhere. Besides the sons there are left to mourn her going nine grandchildren, nine great grandchildren, and one brother, Dr. Walter L. Davis.—From the North Loup Loyalist.

MARBLE.—Leslie M. Marble was born near De Ruyter, N. Y., August 1, 1866, the son of Harvey P. and Julia A. Burdick Marble. He died near De Ruyter, January 10, 1938, being seventy-one and a half years old. Having spent all his life in this vicinity, he is known and respected by many friends. He is survived by two sisters: Nina Marble and Mrs. Harvey P. and Julia A. Burdick Marble. He died near De Ruyter, N. Y., August 1, 1866, the son of Harvey P. and Julia A. Burdick Marble. He died near De Ruyter, January 10, 1938, being seventy-one and a half years old. Having spent all his life in this vicinity, he is known and respected by many friends. He is survived by two sisters: Nina Marble and Mrs. Harvey P. and Julia A. Burdick Marble.

NIELAN.—Little Beverly Anita Nieman was born near Laurence and Kathryn Kenyon Nieman of Nortonville, Kan., early in the morning of January 16, 1938, and died a few hours later in spite of the efforts of doctors and nurses to keep the spark of life in the tiny body.

It would almost seem that “She took the cup of life to sip, Too bitter ‘twas to drain; She put it meekly from her lip, And went to sleep again.”

The little body was laid away in the Nortonville cemetery, surrounded by relatives and friends with Pastor Lester G. Osborn in charge of the service.

WELLS.—Jason Randall, the son of Alfred M. and Sarah Carson Wells, was born near Berlin, Wis., October 28, 1867, and died in the Kansas University Hospital January 4, 1938.

When he was a young man, the family moved to Milton Junction and he entered Milton College. Later they lived in Grand Junction, Iowa, and Nortonville, Kan. On December 18, 1905, he was married to Lucy Randolph. To this union were born three children: Alfred R., Lois M., and Vivian R.

He was a loyal member and an active worker in the Nortonville Seventh Day Baptist church, having joined the church of that faith in Milton Junction, in 1883, later transferring his membership to Grand Junction, and then to Nortonville.

Surviving him besides the immediate family are two sisters: Mrs. Jennie Sanderle and Mrs. Gertrude Davis; a brother, G. C. Wells; and a grandson, Robert Jason Wels.

Funeral services were conducted from the Nortonville church on January 7, with Pastor Lester G. Osborn officiating.

The civil government has no right to fetter the conscience, or to deprive a single individual of his religious rights.—Liberty.

Policeman: How did the accident happen?

Motorist: My wife fell asleep in the back seat.—Selected.

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The Sabbath Recorder

(Founded in 1844)

A SEVENTH DAY BAPTIST WEEKLY

The American Sabbath-Sabbath Society, Plainfield, N. J.

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Plainfield Church

A service of one hundred Centennial years deserves to be celebrated not only because of its achievement but because of the wonderful generation to carry on. Plainfield has just passed through such an experience. The centenary program was begun Sabbath eve, February 4th, with worship, testimony, time prayer and testimony meeting. About seventy were present. New York City, Berlin, N. Y., New Market, and Irvington were well represented. Many old-time songs from old “Gospel Hymns,” brought for the occasion, were sung by B. H. Whitford, with Mrs. Roland M. Davis at the piano. Many favorite Scripture verses were contributed and many short prayers and testimonies given. The long vows made by the pastor were appropriate and helpful.

On Sabbath morning the auditorium was comfortably filled. From the first of “Largo” (Handel), with Professor Howard S. Savage at the organ, to the closing amen of the benediction, it was realized that a great worship service was being experienced.

Representing the church (Piscataway), Pastor Treval R. Sutton gave the invocation:

“O Lord, our Lord, how excellent is thy name in all the earth. As the sabbath on this the centennial Sabbath of this church, may thy blessing rest upon us. May we gain inspiration from and review these one hundred successful years of this church. We pray also that the sabbath may not only mark the ending of the first century, but also the beginning of an even greater success. We pray in the name of Christ Jesus, appreciatively accepted, and our Father, who art in heaven. Amen.”

The choir—the ladies wearing their new choir robes for the first time—rendered the anthem, “Grant Us to Do With Zeal” (Bach). The music was selected by the editor of the Sabbath Recorder, a former pastor of the church.

The messages of the morning were inspiring and vivid, and no one could have helped feeling thankful for the splendid past or impressed with the challenge of the future. James L. Skaggs, D.D., pastor of the New York City Church, seven years a pastor at Plainfield, spoke on “A Century of Service.” This address appears in the Pulpit Department on another page of this issue.

Nor can any contract do justice to the address by Alva J. C. Bond, Dean, School of Theology, Alfred, N. Y., and formerly a pastor for eleven years of the Plainfield Church. His theme was “Traveling On.” It will appear in the Pulpit Department at an early date. Both were impressive and challenging messages.

ENTERTAINMENT

For months the centennial committee worked untiringly to prepare a program in every detail, and most wonderfully did they accomplish their success. One of the details was to have Sabbath dinner for our local members and visitors. To do this in the church parlors would necessitate many faithful women losing the benefit of the day’s service and sending their young and sensitive to spiritual values, Miss St. John produced a charming and inspiring drama. The audience will long remember the portrayal of the business session in the home of Brother Isaac Titsworth, 1836, when it was resolved to proceed with the building of the meeting house; or the scene, two years later, when Elder Thomas B. Masson of the mother church called the roll of the fifty-seven constituent members who stood while Elder John Davis of Shiloh extended the hand of fellowship to the new church represented by Randolph Dunham, and recognized them as a distinct church in fellowship with the General Conference. Nor will they forget the solemn farewell services of the Carpenters and Wardens, about to adventure in mission enterprises in China—the message of imitating Carpenter being especially noteworthy.

The early Sabbath school work was represented by Miss Miriam Randolph as she drew the boys and girls out concerning their lessons on the Bible. Costumes and settings were of the early period. Another scene was the “Golden Book” in which was recorded the church’s co-operation in local and world-wide interests which were turned by two lovely young girls.

But most impressive was the closing episode when the pastor of the present received the burning torch of truth, faith, and loyalty from the “Spirit of the Church,” and calling to his side representatives of the church’s working groups led them in dedication to the future. Impressive was the reaffirmation of the covenant of the whole church, as all repeated it after the pastor, sentence by sentence, bowed together in consecration. Thus did the Plainfield Church do more than celebrate. Her people—inspired by a splendid past, standing shoulder to shoulder in a splendid present, looking unselfishly to the future, with faith and love for God and confidence and appreciation of one another, to carry on and make possible the next hundred years of service.

A mid-week reception and exhibit followed but these will be reported another time.

MRS. STILLMAN AND THE BUILDING

BY CORRESPONDING SECRETARY OF THE TRACT SOCIETY

Mrs. William M. Stillman visited the West Virginia churches and Alfred and Friends Meeting House, and was in the interest of the Denominational Building situation, also having a conference with some of the Washington Union members on route.

 Everywhere Mrs. Stillman, who carries an encouraging message and sheds light on the question causing so much anxiety, was most graciously received. Her work was given re-
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WEST VIRGINIA

At Salem, while there is no pastor, some planning had been done. Representatives from the Middle Island Church were present and will carry out their campaign as though Mrs. Stillman had met with them. Part of the Sabbath school hour at Salem was devoted to a discussion and Mrs. Stillman was given opportunity to answer interesting and intelligent questions concerning taxes and the use of the building.

One worker in the limited time cannot make the necessary canvass. Committees in each community, therefore, are necessary to complete the work and give every one a chance to help in this matter. It was a member of the Salem Church, "Uncle" Jesse Randolph, who made the first gift to start the project of the Seventh Day Baptist Building. Salem can be depended upon to do her part.

A mixed quartet of college students, with Mrs. Oris O. Stutter, accompanied Mrs. Stillman to Berea, where afternoon and evening services were held. Pastor F. E. Murphy and Mrs. Beebe had well prepared for this, and good audiences responded at these sessions—to the message, and enjoyed the discussion and the pictures shown.

On Sabbath morning, January 15, the work was presented at Lost Creek and time given at the Sabbath school for open discussion and the pictures shown.

Thus the first Sabbath morning was begun at this church. The large attendance at both services attests the interest there.

At Nile, because of difficult weather and road conditions, few people were able to meet Mrs. Stillman and hear her, but those present evinced great interest in the cause which brought her to them.

FUTURE PLANS

We are much distressed that the matter of building the Seventh Day Baptist Building which was laid upon the Tract Society by General Conference has had to be delayed. But none could foresee or prevent the China emergency that broke upon us, and the board gladly deferred the present campaign to help in every way possible in the deplorable crisis. Churches not yet visited will help very materially if they will anticipate the visit of representatives—many perhaps deciding what they will be able to do. There is good Scripture for that; see 1 Corinthians 16: 2. Short time pledges are being made. Obviously, churches visited in May would have little opportunity to pay pledges by June 30, the close of the Tract Conference. Secretary Van Horn, Dr. J. Nelson Norwood, Dean A. J. C. Bond, Secretary William L. Burdick, Paul Hummel, Professor Ben R. Crandall, and Miss Bernice Brewer are being asked to assist Mrs. Stillman in churches which she will be unable to visit.

HERBERT C. VON HORN.

IN FLORIDA

Mrs. William M. Stillman is at Daytona Beach and other Florida points in the interest of the International Building February 11 to 21.

We hope many will have opportunity to meet her and encourage the work she is doing.

RESOLUTION OF LOVE AND RESPECT

Lillian Williams, a life-long member of the Verona Church, has passed to her heavenly home.

In early life she was baptized by Rev. D. H. Davis, and united with the Seventh Day Baptist Church. When the Ladies Benevolent Society was organized she was elected the first president and proved very efficient.

Being fond of good literature, she spent much time in reading and research work.

The library contained many books from the best authors. On her diploma, obtained from the College, were several special scales, one for special subjects aside from the regular course. Miss Williams had a retentive memory and was an authority on current events.

Although unable to attend church for many years, owing to poor health, she did not lose interest in the well being of her church and denomination.

Mrs. Edith Woodcock, Mrs. Carrie Smith, Committee.

January 27, 1938.

MISSIONS

REVIVAL IN PASTORAL MINISTRY

According to the reports in the daily papers, Bishop William T. Manning set forth last Sunday a very vital point in the work of the Christian Church. The occasion was the installation of a pastor and in his address he is reported to have said:

In this time of difficulty and trial when so many are in spirit and mind perplexed and uncertain, I believe that we need in the whole church a great revival of the pastoral ministry to take the help of Christ, and the power of Christ, and the blessing of Christ, into the lives and homes of the people. Without at all undervaluing the importance of preaching, I believe that is the greatest problem of the hour. We can not do it by committees, we can not do it by the home missions society, we can not do it by the church government, we can not do it by the revival of pastoral visiting in the homes, and of individual personal help to our people in the name of Christ. Our great concern is that the work of the ministry must not allow ourselves to become narrow, or rigid, or puritanical; we must be in sympathy, as Christ himself is in sympathy, with all that is happy and true and good in human life, with all that is truly human; but we must so live that Christ himself will go with us into the home, into the sick room, into the business office, into the games and recreations and the social gatherings, and wherever we go. Wher­ever a minister shows something of this, you will see people respond. Doors of need and opportun­ity open to him on every hand.

Long ago it was said, "The pulpit is the minister's throne." It is just as true that the pulpit is his kingdom. The pulpit is the minister's throne, not that it exalts him above others, but it lifts him up to give them an opportunity to instruct and encourage; and the parish is his kingdom, not that he is to rule over it, but that in addition to furnishing an oppor­tunity to guide and encourage by words, it gives him the privilege through personal contacts of seeing men from pitfalls, delivering them from despair, and sharing their lives into the likeness of the Master.

Bishop Manning is right when he says, "In this time of difficulty and trial when so many are in spiritual need and necessity, I believe we need in the whole church a great rev­ival of the pastoral ministry. Without at all undervaluing the importance of preaching, I believe this is the greatest need." This personal visitation is not easy for some ministers and missionaries, but it offers greater opportunities than does the pulpit or the classroom, and the most diffident can train them­selves in it till it becomes second nature. It is only by so doing that they become true understanders. And, therefore, this personal visitation offers a great opportunity to all to do real mission work. It need not be confined to ministers and professional mis­sionaries, but they should be worthy examples in the matter.

THE WORK PROGRESSES IN JAMAICA, B. W. I.

January 27, 1938.

DEAR FRIENDS IN RECORDER LAND:

Warm Christian greetings! For weeks I have known it was my lot to write this letter, and now I must get it done before we once again get into the throes of moving. How we dread to make the next move, but it must be done! Why? Because our work is on account of our work right in Kingston and being near the heart of things. We moved into the hills a little way out of Kingston last year here for the sake of the baby's health and also that of the head of the family who badly needed change of climate. We have been here for eight months here in this lovely spot. Our dear one here before furlough has begun and we truly want to have close contact with the city problems of our people. We shall leave our post office address the same—Half Way Tree. In our new location we are in the heart of a rough district, but have been fortunate in getting a place which has much room and in the future a chance for the baby farther from the people about us, and we shall be near enough for Don to be at home nights and part of the afternoons.
I want to write about some of the work in which the Lord gave me the privilege of helping. On the twenty-eighth of November we were present in the Christmas service for the new church bell. We have written of the location of the Luna Church, high in the hills of St. Mary, and of the devotion and active work of the members of that church.

A bell tower had been built in which to swing the bell. This was in the English or Jamaican custom, the bell tower is built not on top of the church building, but in a distinctly separate spot near the church. Previous to the dedication proper was a service in which there was much joyful music and a sermon by Pastor Hargis. A crowd attended the afternoon meeting and strangers from the neighboring community graced our meeting. After the evangelistic sermon the choir members, followed by the congregation, marched out to the tower and stood in front of the foundation wall singing. "The Church's One Foundation is Jesus Christ our Lord." As only one of the visitors invited to lay a stone was present (probably on account of the severe weather). I was among them and Miss Rennalls of Kingston another; but I had no "gift" with me to put in the offering except my regular bit for such occasions. Those who "have the honour" to lay a stone are expected to place a gift of one guinea (about $5.25) in the offering basket.

After finding out who the "honorable" man was and it was thought he should have a stone of his own, Mr. Hargis got in the basket to the height of the tower. We have shown a will to work. We expect much of the young women who are congenial in the church. One left to work, or to the home on the hill where the feast was waiting.

In the afternoon a program, nicely arranged and numbered, was followed by a treat for the whole Sabbath school, little gifts to each (in which Ashaway, R. I., and Battle Creek, Mich., children had a part) and cake. The weather being so bad we did not drop into the offering so they could make Seventh Day Baptist history....

Also during the afternoon three babies were consecrated to the Lord. I think Mr. Hargis has told you about that service. He takes the baby in his arms and kneels for prayer. We have heard of the birth of a boy (the mother of the baby is Mrs. Hannah Coolings), asking God's special guidance for the life of the child, and the parents in their training, and at the close of the service he hands to the mother, a very kind and grateful woman, a certificate of consecration with the name of the child inscribed and date of consecration. The certificates are highly prized.

Some of you will want to know about Mrs. Hargis' arrival and her health. She reached Kingston on Sabbath morning, December 4, after a very rough voyage, the roughest the captain says he ever made. For several hours; but she was not at all seasick. Since Christmas she has been taking long walks. We are glad she is in a warm climate this winter, and we feel a little easier about the baby when we are away for many hours. I have not been on long trips with my husband on account of the condition of the car. He is afraid it may develop motor trouble any time and keep us from getting home when I should be here to care for our little girl; so on long trips he still goes alone. Later on, I may be able to go again.

Some of you may have heard of the marriage of Mr. and Mrs. Lamb. It was a very simple union, and the bride and groom were happy. The Lord has not been too severe on this field, but it will be quite necessary for Mr. Hargis to have a change of climate after being in the Tropics for seven years. With best wishes to you all.

Sincerely,

Mr. and Mrs. G. D. Hargis.

HISTORY OF THE PLAINFIELD CHURCH

BY MRS. WILLIAM C. HUBBARD

(Paper given at the centennial celebration of Plainfield, R. I., May 23, 1885)

One hundred years! In anticipation, so far away; in retrospect, so short a time.

The first settler in this vicinity, one Robert Fullerton, erected his home near what is now South Plainfield—Town as it was called—in 1715. One hundred years later a village of considerable size had developed, for the Plainfield Herald of October 22, 1835, states that there were three hundred fifty families located here and business was thriving. There were ten hat factories, six shoe shops, four grist mills, six blacksmith shops, three butchers, a tailoring establishment, and several others. There were five churches, one Baptist, one Methodist, one Presbyterian and two Quakers, and two seminaries, one the Plainfield Seminary. The stage, running from Flemington to Elizabethtown, stopped at Plainfield to pick up and deliver letters and to replenish the stage. The stage was to be found at Points of 102 THE SABBATH RECORDER

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Titsworth to discuss "the propriety of erecting a Seventh Day Meeting House in Plainfield for the convenience of the members of the Baptist Church, in addition to the one in the village." "The meeting Resolved unanimously that a House should be erected, provided for its support such funds could be procured for the purpose." A committee was appointed to obtain subscriptions payable to Simeon F. Randolph, Randolph Dunham, and Abram D. Titsworth. The committee included John D. Titsworth, and William Dunn as solicitors.

The next month, November, 1836, the committee reported the sum of $1,963.48 pledged and it was deemed sufficient to warrant going ahead, subject to approval by the mother church. Meanwhile, a committee was appointed to conduct an estimation of the cost. Piscataway Church voted to approve the proposition, on December 4, 1836, and a building committee was appointed at once: Simeon F. Randolph, Randolph Dunham, and Isaac D. Titsworth. Land was obtained at what is now Central Avenue and Third Street, Center Street then, and the building proceeded.

One year later, December 19, 1837, the report was made that the Meeting House now erected in Plainfield be opened for divine worship on 5th day, the 8th of February, 1838" and that Elder William B. Maxson, then pastor of the Piscataway Church, Simeon F. Randolph, and Randolph Dunham be a committee to draft a constitution and by-laws. On February 6, 1838, the committee presented a constitution and by-laws for the church, articles of faith and covenant, which were adopted, and reported a list of fifty-seven names pledged for the new church, all of which had been approved by the parent church, and a council composed of Elder Jacob Davis, Deacon John Bright, J. Swiney, and J. D. Ayers of the Shiloh Church (all already a hundred years old); Thomas B. Stillman and Paul Stillman from the church in Schenectady, William B. Maxson, David Randolph, Lewis Titworth, Jonathan R. Dunham, Randolph Dunham, Asa Dunn, and David Dunn of the Piscataway Church, and it was voted to organize the church in Plainfield on the ninth day of February.

On February 8, 1838, the new church was formally dedicated. Those taking part in the service were Elder William B. Maxson, of the Piscataway Church; Rev. Lewis Bond, of the Presbyterian, who read part of the eighth chapter of First Kings; Elder John Greene, of the First Hopkinson Church at Ashway, who preached a sermon, his text being "Ye worship ye know not what, we know what we worship: for salvation is of the Jews, at the insignificant salary of $4 per year. "Wood and oil to be found him; he is to clean the house 4 times per year, and ring the bell, build fires, light the house whenever such shall be opened. Witnessing the contract of purchase of the minister, they voted to raise money for "the spread of the Gospel" by renting the church seats, $7, per year each for the center one, and $6, for the side ones. One month later, the first Annual Meeting was held April 18, 1838, and has been held on the first Sunday in April ever since.

In August, 1837, the church entertained their first Conference and Elder Bailey, John D. Titsworth, and Isaac S. Dunn, and later the whole church, were appointed a committee to meet the delegates at the depot and make arrangements for the coming visitation during the meeting. History is repeating itself eighty years later, but it is to be hoped they won't plan to have prayer meeting at 5 o'clock in the morning. All entertaining was done in the homes.

A special meeting was held January 2, 1864, to elect five trustees to conform to the state laws, the term of one to expire each year, in the order drawn. This first group was Deacon Randolph Dunham, Deacon Schenectady Church, Elder Melville Randolph (Simeon), and Randolph M. Titsworth. At this time, 1864, the Central Railroad of New Jersey, having extended its tracks from Elizabethtown to Plainfield, asked to buy the church property to straighten out its road. The church decided to sell and the church accepted this offer of $7,500, reserving however the "church bell, the gas fixtures, and the flagging," and having the privilege of using the church until the following April.

We do not seem to be able to find any picture of that first church, but you may see it for yourself, turned round, cut in half, and made into the railroad at the corner of Central Avenue and West Third Street.

At March, in consideration, the committee appointed to find a new location (John D. Dunham, Abram D. Titsworth, William Dunn, Asa Randolph and Alexander Dunham, as well as its first church clerk, Thomas A. Holmes, who preceded the meeting, say, to come one to take care of the new church property, and they engaged one, James Pope, for the Jews, at the insignificant salary of $4 per year."

Up to 1876 money "for the spread of the Gospel"—that was the term used for the Pastor's salary and other expenses of the church—had been raised by the sale of seats, and subsequent solicitation. But in April of that year, it was voted to make all seats free, and to ask all the names young and old, to pledge regular amounts weekly instead. The plan was not altogether successful and was temporarily abandoned, but some years later was put into use to remain. All the sitting in the church are free, occupied by courtesy and custom, and everyone is welcome to share our worship with us.

Our semi-centennial, February 26, 1888,
was marked by a special program of reports by the various members of the church, each being given over to the observance. These reports were printed and have been of use in preparing the reports for today. Dr. A. H. Lewis then reviewed the services of the double quartet who sang, that day, but two are living, the others having joined the church.

The choir invisible Of those immortal dead who live again In minds made better by their presence.

As time went by the subject of poor house of pride that every member of the church had been called to the project seemed a settlement of the church basement, with brief consideration of the church.

In minds made better by their presence.

In minds made better by their presence.

The sermon was given over to Doctor Lewis, then pastor, and these voices, and others when these shall have passed into the long silence, shall sound the notes of history when good triumphs, the bells, and the stained glass window, etc., with the blessings of everlasting mercy. When the funeral knells toll the last invocation, the base- menents of our faith, while the arched lines which center the arches, and the bas-relief of our faith in immortality, until the prophecy of Doctor Lewis, it remains for you to tell. You are the children, and the children's children, many of you adopted by this mortuary church, appeal to you to carry on unitedly and with consecration.

From the clerk's minutes, May 11, 1894, the cost of the church was $56,541.16; allowing for cost of tile if bought by the church, the bells, and the stained glass window, etc., the estimated cost was approximately $65,000.

Our next major problem was the enter- taining of Conference, in 1895, August. Meetings were held in the church, a recreation and rest room was created by erecting a tent between the old and new churches, and at the old church were served the meals, with a large evening concert and the base- menent. Lodging and breakfast were supplied by our folks, with the assistance of the New Market friends, for five hundred sixteen visitors; dinners and suppers at the old church, at no cost to the guests. The Ways and Means Committee asked for $2,100 to finance the entertaining of Conference, which amount was subscribed, and the project seemed a settlement of the church.

Again, in 1917, we entertained Confer- ence, this time renting the high school, as our house. R. B. Bumstead, chairman of the New Market, was the chairman. There was a charge for dinners and suppers, but breakfast and lodging were free to the three hundred fifty delegates.

The very brief report of Conference held here, September 2, shows that the members were good; meetings only a Reception Committee, and that two hundred fifty attended. All entertaining was done in the home. In each case the New Market people were assisted by opening their homes to the dele- gate.

The church has taken notice of two other of our anniversaries by special programs, the sixtieth and the seventy-fifth,— the dedication of the church building during the pastorate of Dr. Arthur E. Main, the latter of Rev. Edwin Shaw, with Doctor Main preaching the anniversary sermon. As we have done in the past, we propose to form a society auxiliary to the American Sabb- ath Tract Society "which shall furnish all the money which could be raised from the church and friends of the cause," as the let- ter read. For the nearly one hundred years generous contributions have been made to the society. We have not only given of our means but of our money, for we have founded Doctor Lewis, Rev. Edwin Shaw, and Rev. Ahva J. C. Bond to give a part of their time to furthering the interests of the church.

While the erection of the Denominational Building here was not a project of our church, and many conscientiously felt that it was a wise measure, still our members did co-operate in the work, as it has always been done in whatever it was asked through the years.

In the same year, 1845, the Seventh Day Baptist Missionary Society asked for our cooper- ation, and has always had our support. While not sent directly by our church, several of our missionaries have been consecrated to the work in our church or have spent much of their furloughs with us. Of these former missionaries, we have one, Solomon Carpenter, Rev. and Mrs. Nathan Wardner, and Dr. Rosa W. Palmberg. Those others have been Dr. and Mrs. David H. Davis, Eugene H. and Mary Rose Davis. While missionary pastor to London, Rev. William C. Daland, ordained to the ministry here, was sent to the Gold Coast, Africa, to study and further the cause. We have gone to ascertain the true condition of affairs in the Sabbath Evangelizing and Industrial Missionary Society, while this project seemed a very practical method of missionary work, and the personnel further- ing it were mainly located in Plainfield, still it is not a denominational and not a church affair.

Scholarships have been maintained in our colleges, and we have always been most loyal in supporting any work presented, educa-
Dear Carol:

Of course I didn’t want you to have your appendix out so soon. If I could find time to write to you, but I am very glad you did write. I am very, very sorry you have had such a hard time and hope you will soon be well and strong again. Did you read about the little three-day-old baby who had to have her appendix removed? She will not have to worry about having appendicitis will she?

I used to have a great fun to play with paper dolls and played with them until I was quite a big girl. I’ll tell you about one game a favorite cousin and I liked to play with them.

There was a large room on the second floor of the farm house which was my home, which was used by the girls as also furnished a fine playroom for my playmates and me. There Cousin Matie and I played with our large families of paper dolls. We built houses for them, sometimes using small blocks for walls and partitions, sometimes kernels of corn. Our doll families had very eventful family lives. Each family had quite a number of children, mine usually had at least ten or twelve. My cousin’s doll children were usually well behaved and sensible, but mine were always getting into trouble and having accidents. You see, we moved them around and pretended they were doing many different things, and we changed our voices to represent the voices of different members of our doll families. Think how many times I had to change my voice. Did you ever play paper dolls the way I did?

Your is the one and only letter I have this week, so you see I have room to write you quite a long answer. Please do write again soon.

Your loving friend,

Mizpah S. Greene.

Goliath

Goliath was a large shepherd dog. Where he came from no one could tell. One stormy night young Robert Brown heard someone or something scratching at the back door. On opening it, he was surprised to find a wet, shivering, shepherd dog who pushed his way in and made for the kitchen stove as if he felt quite at home. Around his neck was a handsome collar bearing the name, “Goliath,” and attached to it was a length of heavy rope. “Well, old fellow,” said Robert, “you certainly make yourself at home. I wonder where you came from. When you are warm and dry, we’ll keep you in the shed until morning, then perhaps we can find your master.”

Goliath barked and tried to rub his head against Robert’s leg, as if to say, in dog language, “Thank you!”

Just then Mr. and Mrs. Brown came into the kitchen, saw the little shivering, shepherd dog going on, and they agreed that they could not turn the poor, lost dog out in the wind and rain and that they would have to wait till morning to find his owner.

But although they inquired far and wide and advertised for weeks, where the dog had come from always remained a mystery. In time, the whole family had become so attached to Goliath that they would hate to part with the noble old fellow and he seemed perfectly at home with them. He was especially devoted to little four-year-old Ella and followed her everywhere. The little girl seemed to think he was her very own property for if he was out of her sight for a moment, she would cry, “Where’s my Goliath?”

The family soon began to have such confidence in him that she was perfectly safe anywhere with Goliath as her companion and playfellow. She loved to wander over the fields and meadows of her father’s farm and Goliath always brought her safely home, often riding proudly on his shaggy back.

Goliath was also a great help to other members of the family, too. He would sometimes go to and from pasture and faithfully helping in every way a good dog could. Often Robert was heard to say, “It was a lucky day when I opened the kitchen door to old Goliath. He is worth his weight in gold.” And little Ella, with her chubby hand buried in the dog’s shaggy hair, would pipe up, “He’s my very own Goliath.”

(Closed next week.)

OUR PULPIT

A CENTURY OF SERVICE

(Address given by James L. Slagge, D.D., pasto- 

torial of the Plainfield Church, February 5, 1935)

A Happy Birthday, and Many Happy Re- 

turns seems to be the appropriate greeting this 

morning to you, the Seventh Day Baptist

Church of Christ, of Plainfield. At your invi-

tation the maternal household of Piscataway 

and the household of your younger sisters of 

New York City, and Irvington, N. J., are here to meet you on this centennial of your 

organization.

I am sure that I speak for all in extending 

to you our heartiest congratulations that your 

church has a history of which we are proud. 

And for myself, I count it no small honor 

that it was my privilege to serve as your pas-

tor for seven or your one hundred years, and 

that today I can be here to join in your ce-

bration.

We may be sure that your mother church 

has had a justifiable pride in your growth, 

your strength, and your loyalty, and that you 

are warm and dry, we’ll keep you in the shed until morning, then perhaps we can find your master.

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morning to you, the Seventh Day Baptist
no radios; no airplanes; and in homes there were no electric washers, irons, toasters, percolators, or vacuum cleaners. It would seem that we take for granted now, in providing for our own needs, the many things which were lacking then. What a century it has been!

When this church was organized, there were only sixty-seven states in our Union, and since that time we have added twenty-two states and have increased our population more than one hundred million. Our material resources have been increased beyond any miser’s dream. Our inventions, industry, commerce, mode of living, defy any attempt at comparison. The advance in chemistry, physics, biology, medicine, surgery, has made ours the great day of miracles. It has been during this wonderful century that this church has made its history.

We are deeply impressed today as we look back over this century, as your century of service. In the midst of it, you have had your problems and you have had your mountain-top experiences; and withal a faith which has reached out toward the future, a hope of still better days to come.

You have proclaimed the gospel of Christ in your public meetings, and you have in a large degree carried the Spirit of Christ into your homes, your business, your community life. This growing city of Plainfield has been blessed by your public spirit and by the outstanding ability of many of your members; such an enterprise as the scientific public enterprise which has failed to have your support. You have had your share of the distinguished citizens in the field of education, in the professions, and in business. The stamp of your genius graces the public school system of your state; and the names of some of your able public servants are recorded, along with the names of Washington, Jefferson, Franklin, and Lincoln, upon the schools of your city.

Historically, this church has stood among the most influential of our churches. For more than forty years it has been the church of the Seventh Day Baptists. Gifts by members of this church for denominational and educational purposes have been large, and they will continue to bear fruit through ages to come. It was here in your sanctuary that our first missionaries to China were consecrated to their great task. Indeed you have shared in the history-making of all Christendom. Seventh Day Baptists have undertaken to do in the last one hundred years.

Among the pastors you have had some of the most distinguished and able men of our denomination—men who have not only wielded a wide local influence, but who have come to hold a position of importance in the most important councils of interdenominational work. Among those outstanding pastors, we might well pay tribute to our beloved and lamented Abram Herbert Lewis and Arthur Elwin Main.

I have spoken of changes which have taken place in our ministry and in painting your history of the church. Corresponding changes have taken place in the field of the Church and of religion. This field is too large for me to explore here; but let me mention a few of the changes and tendencies.

People today are far more skeptical of the traditional doctrines and creeds of the Church than they were a century ago. Now all oppositions from the fact of God, the inspiration of the Bible, the personality of Jesus, and the validity of his teachings, to the current theories and practices of a much-divided Church, are open to critical study. The scientific, fact-finding, laboratory spirit, which has accomplished so much in every realm of physical science, is being applied to religion and the Church.

Again, a hundred years ago, the religious emphasis was largely individualistic, for this life and for that which is to come—with perhaps the greater emphasis upon the latter. Now the emphasis is upon making the living Christ real in human society, here and now.

We sometimes hear it said that the Church through recent decades has been losing ground and that it is increasingly decadent. But such a judgment would not be accepted without careful study of the history of the Church—particularly here in America. W. E. Doughty published: The American Baptist Church, and has provided a large proportion of its Board of Directors. Likewise it has been the home of the Seventh Day Baptist Movement. Gifts by members of this church for denominational and educational purposes have been large, and they promised the establishment of this church is still your God and Father. The same Lord Jesus who through a century has been exalted as the Head of this church, is still your Lord today. The Lord Jesus, in the years to come, will be a good work, shall he not finish it? He waits to bless and use the faith, and love, and service which are brought unto him. But another is to speak of what you have a right to expect of the future, and I must not.

May the blessing of God rest upon you as you begin your second century.
year. Friday night services have been at the church during the summer and at homes in the winter, with an average attendance of fourteen. The average for the Sabbath school is fifty-five; of Y.P.S.C.E., fourteen; of Junior C.E., six.

The pastor has been active in Red Cross work as president of the local branch and vice-president of the Rock County Chapter. He has attended various Boy Scout meetings, County C. E. meetings, and County Ministers' Meetings. He served as representative of the Sabbath School Board on the Commission at Shiloh, N. J. He was delegate of the church at the Northwestern Association at White Cloud, Mich., and the General Conference at Shiloh, N. J. He was delegate of the Northwestern Association to the Southwestern at Fort Worth, Ark., and delegate of the quarterly meeting to the semi-annual meeting at New Auburn, Wis. He has preached or spoken at the Seventh Day Baptist churches at New Market, N. J.; New Auburn, Wis.; White Cloud, Mich.; Fort Worth, Ark.; Berlin, Wis.; and at the M. E. churches at Milton, Milton Junction, and Evansville, Wis.; also a funeral service at Welton, Iowa. He now broadcasts the Sabbath school lessons each Friday at 9:15 from station WCLO.

The foregoing is relative to some of the activities of the past year, but "time marches on" and other things are happening. For two days recently the men of the church met in the woods of the church to cut dead timber for fuel at the church. A large supply is ready to be hauled.

The Brotherhood of the Milton and Milton Junction Churches met Sunday night, January 23, for the annual oyster supper. Over fifty men were present. Attorney H. M. Nowlan spoke on "Our Banking System." A lively discussion followed.

Quarterly meeting of the southern Wisconsin and Chicago churches met at Milton, January 21-22. J. P. Randolph preached Friday night, L. O. Greene Sabbath morning, Miss Matheson of the National W.C.T.U. spoke in the afternoon, followed by Stanley Matayoshi, a student from the Hawaiian Islands. The Junction young people furnished music at the young people's hour. Professor D. N. Inglis led an interesting discussion on the coming Council-Conference in the closing session.—January News Letter.

DODGE CENTER, MINN.

Friday evening prayer meeting at parsonage. A nice attentive company was present last Friday evening.

The talks by Miss West in her Chinese costume, at all of the Sabbath day services were all very interesting and profitable to those who were privileged to hear these.

The moving pictures and accompanying explanations given by Miss West in the evening were specially enjoyable and educational.

Miss West left Monday afternoon, (January 31) for Minneapolis, where she will meet her cousin, Dr. Isaphene Allen, who is practicing in Anoka, Minn. From there Miss West will go to Welton, Iowa, where she will have charge of the services next Sabbath. Miss West has gained many friends in her visit among us and we all join in wishing her well and hoping she may again visit Dodge Center.—Dodge Center Star-Record.

OBITUARY

Burdick.—In Westerly, R. I., November 23, 1937, Sarah A. (Moshier) Burdick, aged ninety-four years.

She was the daughter of Mr. and Mrs. Daniel P. Mosher and was born at New Market, N. J., on December 3, 1843. She married Edward Hoxie Burdick, a Civil War veteran, and came to Westerly to make her home seventy-two years ago. Mr. Burdick died in 1904. She is survived by her daughter, Mrs. James J. Moshier, her son, Mr. Louis Burdick, and her grandchildren, nephews, and nieces.

Mrs. Burdick was the oldest member of the Pawtucket Seventh Day Baptist Church, the Woman's Aid Society of that church, and the W.C.T.U. She had an abiding faith in her heavenly Father.

Funeral services, at which her pastor, Harold R. Crandall, officiated, were held on Sabbath afternoon at the Buckler Funeral Home. Interment was beside her husband in River Bend Cemetery.

H. R. C.

RECORcDER WANT ADVERTISEMENTS

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

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