

# 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.

# The Sabbath Recorder

## 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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# The Sabbath Recorder

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WHOLE No. 4,432

*Almighty God, Father of our Lord and Savior, Jesus the Christ, we thank thee that in all generations thou rulest the earth and carest for the children of men. Thine is the kingdom and the power, and the glory belongs unto thee.*

*Wilt thou incline our hearts to obey thy law and help us to be faithful in the work thou hast committed to us. Open our minds to truth and incline our hearts to obedience. Speak unto us by the still small voice, and give strength to overcome evil and to cherish the good even unto the end. May thy cause prosper in our hands and may thy kingdom come. In Jesus' name. Amen.*

**Alfred Church Making In our Home News A Brave Rally** department this week we are giving our readers some extended extracts from the annual reports of the First Alfred Church. People in all our churches were greatly shocked upon hearing of the fire that nearly ruined the dear old church. Many of us had spent the years of our school life among the good people of Alfred, attending church there, and it came pretty near home when news of the fire reached us.

We knew the burden would be heavy, especially at this time, and I know that all over America there will be those who will be glad to see how bravely the church people there are facing their trouble and preparing to meet it. So I have taken quite full selections from the annual reports as found in the *Alfred Sun*.

Some fine touches of Christian friendship between the church and the university attracted my attention.

Here is one:

On request of the university treasurer, the amount of \$100 in budget for Alfred University on account of use of building and heat while church services are held in Memorial Hall, was cut out, as the university was glad to be of service to the church without pay. Seventy-five dollars was added to the budget, as one-half of amounts to be sent to the three fire companies sending help at the time of the fire. The village is to pay the other half.

I do not see how anybody can read that little touch of helpful sympathy in time of

trouble without saying right out loud—"Good!" The university too is in great need of funds, and this spirit of self sacrifice touches our hearts.

The reports of the Ladies' Aid society, the Sabbath schools, the several committees, the young people's work, the treasurer, and the annual canvass for 1930, are all worth while reports. We can but feel that out of all this trouble the Lord is leading our Alfred friends to better things. May it prove to be a case where that which seems to be a calamity may, in the end, prove to be a great blessing.

**Spiritual Fervor Needed If Hearts Are to Be Moved** The prophets and the early apostles regarded religion as something more than a mere intellectual or business proposition. They concentrated their efforts upon the spiritual needs of men. Deep seated emotion that amounted to a real passion characterized their preaching, and spiritual fervor in their hearers was the result. Too many preachers of our day have gone to the opposite extreme of discounting emotion and of substituting mechanized business-like conceptions of religion—cold, calculating, and utterly wanting in the oldtime power that melted hard hearts and brought sinners to the mercy seat. Such cold, formal sermons fail to convict any one of sin or of anything else worth while.

Many addresses from the pulpits are sweet tempered and reasonable, full of intellectual beauty, but utterly lacking in moving power. There seems to be no fire, no spiritual grip that stirs hearts, but a sort of institutional business proposition devoid of feeling—a revolt against religion as a divine passion in the spiritual man.

Paul would have been a failure as a gospel preacher if he had sought to use, "enticing words of man's wisdom" in his messages. His success in winning men lay in the fact that his preaching was "in demonstration of the Spirit and of power: that their faith should not stand in the wisdom of men, but in the power of God."

Messages that come from the *heart* are the ones that reach hearts, and that move men. It is this heart power that is lacking in too many pulpits today. No wonder hearts in the pews are not moved.

**A Good Step In Advance** People who have been disgusted with the many fake advertisements purporting to come from certain well known society leaders, and from popular actors in theaters, to the effect that certain brands of cigarettes "will keep women in slender figure," and protect from irritation and various other troubles, *will be glad to know* that one great tobacco company has been compelled to *stop such advertising*, and give a pledge never to use such "ads." again unless they are genuine testimonials of real and reliable persons.

The government agents found that such advertisements were being bought for a price, or made up to represent testimonies of certain persons, when in fact the supposed writers had never seen or heard of their so-called recommendations.

Uncle Sam's representatives have compelled one great company to promise never again to resort to such advertisements, either by newspaper or by radio talks. It is also compelled to agree that if it indulges again in this kind of advertisement, the fact may be used in evidence at law against it.

**Time Enough Yet** "Time enough yet," said a young lady who was in her seventeenth year; and all of her class had yielded to the calls of the Spirit, and, with many others in the revival, had given their hearts to Jesus.

In vain did her pastor and teacher plead. She was under deep conviction, but only resisted the Spirit and said she was not ready. To the earnest entreaties of her companions, she replied, "Time enough for me yet. I'll sow my wild oats first. Five years from now will be early enough for me to begin a Christian life."

Poor girl! How little did she know what those five years would bring forth.

She allowed the golden opportunity to pass, saw her companions baptized and received into the communion of the people of God while she stayed out, upon the excuse, "There is time enough yet."

Of course all of this grieving of the Spirit only hardened her heart, and enabled her to 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 a perfect picture of 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 grieved Spirit seemed to have left her to her fate, and friends feared she must 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 grieved 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 sus-

tains even in the dying hour, was met with the impatient command to "stop talking," and, said the dying man, "I don't want 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, in times of revival—one eleven and the other ten years before his death. In these he confessed himself a sinner, related his 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.

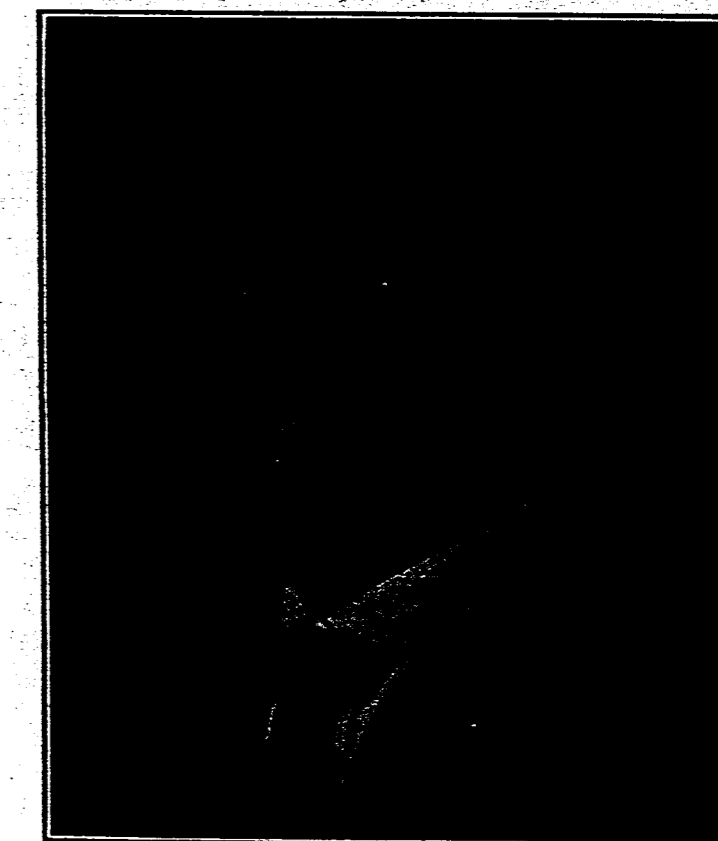
But instead of acting promptly upon this decision, again he allowed the revival to pass, and the letter was never presented. From the time of this last neglect of known duty, the Spirit seemed to take his final departure. His friends had been so hopeful, when they saw his interest in those revivals, 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.

## A GOOD MAN CALLED HOME



[We know our people will be much interested in the facts concerning the sudden death of Rev. Eugene H. Socwell. So we give here the good letter written by his son Charles, to be followed by the life sketch and "Last Rites" as published in the local papers.]

Brother Socwell has had parts in the programs of the various associations, east and west, for many years, and was widely known throughout the denomination.—T. L. G.]

*The Sabbath Recorder,  
Plainfield, N. J.*

I am enclosing the obituary of my father, Rev. E. H. Socwell, who passed away January 16, 1930, at Nady, Ark., while engaged in missionary work at that place.

On Thursday morning, January 16, I received a telegram saying he had had a stroke of paralysis, and for me to come at once. I left on the first train I could from Dodge Center and arrived at Nady Sabbath evening, to learn the sad news that father had passed away on Thursday evening at seven o'clock. He died at the home of Claude Mitchell, one of our Seventh Day Baptist people.

The people of Nady were so glad, they told me, that he had come there, and they had received much good and encouragement from it. He lay down by the wayside to rest, right in the midst of his work for the

Master. The heavenly Father must have had something better, and considered his work here on earth finished, so called him home.

I brought him home to Dodge Center, where we had services on Wednesday, January 22, in the Seventh Day Baptist church. On Thursday we took the body to Garwin, Iowa, for burial, where services were held on Friday from the Seventh Day Baptist church. The Garwin Church was the first church father was pastor of, 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 RITES 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 May 7, 1857, together with his parents, he moved to Marshall county, 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 into fellowship of the Seventh Day Baptist Church at West Hallock, Ill. During the winter of 1869-70 he attended a select school at Lawn Ridge, Ill. This school then was conducted by Mr. Edwin Swinney of Walworth, Wis. At the beginning of the fall 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 it was this same 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 F. Swinney who was connected for many years with the Seventh Day Baptist mission in Shanghai, China.

Mr. Socwell was united in marriage on December 25, 1875, with Miss Harriet M. Lukehart of West Hallock, Ill. For seven years he then taught school and farmed in the vicinity of West Hallock. In Novem-

ber 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 church at 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 and he found it necessary to supplement that salary by working six days each week in a saw mill while his family spent this 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, Milton Junction, Walworth, Rock 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 1888, receiving the degrees Ph. B. and 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 performed much missionary work in various parts of the United States. In fact, much of his ministerial life was spent in this home missionary work and for 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. All of this labor gave him a wide acquaintance with people, and he had warm friends scattered in every part of our country. He preached for the most part in one hundred and ten different churches, of which forty were Seventh Day Baptist, while the others were first day. He also preached in ninety-one other places, including private homes, schoolhouses, tents, besides at open graves, city missions, penitentiary at Anamasa, Iowa, Confederate Soldiers' Home, Ardmore, Okla., Industrial Home for the Blind at Knoxville, Iowa, and in many other places. The last of November, 1929, he received

a call from Nady, Ark., to come and do missionary work. Feeling that it was a call 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 apoplexy and passed away at seven o'clock in the evening.

One daughter, Lillian, preceded him in death. He leaves to mourn his loss, his wife, son Charles, and one grandson, Glenn, all of 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, one great grandson, and a host of sincere friends wherever he was known.

One of his much loved friends at Garwin, Iowa, who deeply appreciated and valued his friendship out of his regard and respect for Mr. Socwell wrote out these following verses:

#### SUCCESS

You have made a success, and the world applauds,

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,  
To the bright and shining goal?  
Did you turn aside, mid the plodding throng,  
To help some weary soul?

You have won success, you have gained the crown,  
As only strong men can;  
But has any struggling brother prayed—  
"Thank God for such a man!"

—J. I. Dobbyn.

The body was brought to his home in Dodge Center from Nady by his son Charles. Funeral services were held Wednesday afternoon 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.

#### MY BROTHER

MRS. ELLEN W. SOCWELL RAMSEY

On January 23, 1930, the body of my brother, the late Rev. Eugene Herbert Socwell, was brought from Dodge Center, Minn., to Garwin, Iowa, for burial, from our Seventh Day Baptist Church, which he loved so well, and in which he retained his membership.

Illness in his family prevented Rev. James Hurley of Welton, from being present. Intensely cold weather and snow blocked highways and railways made it impossible to secure any more distant Seventh Day Baptist minister.

Rev. D. F. Meyers, pastor of the United Brethren Church in Garwin, had come to hold a deep regard for my brother during their short acquaintance, and consented to do all he could. From the business men, people in their homes, and school children he gleaned for his sermon, which is a loving tribute from all Garwin to one they loved and who loved them.

On Friday afternoon services were held at two o'clock, the church being crowded to the limit by people from all four denominations. As he was gently wheeled up the aisle that crowded congregation rose to its feet and stood at "attention."

Several years ago he chose the hymns to be sung, as well as the singers. The singers were Mrs. M. F. Schaeferle, Mrs. O. T. Onstott, Mrs. S. G. Babcock, Mrs. J. I. Dobbyn, with Mrs. R. W. Jorsenson soloist, and Mrs. Ruby Hammitt accompanist. The hymns were, "Asleep in Jesus," "Friends Who Have Loved Me Are Drifting Away," and "Death is Only a Dream." These ladies as aid to those of the flower committee represented the four churches, including the Catholic. The pall bearers were S. G. Babcock, Ed Bond, Dell Schrader, O. O. Irons, H. C. Jorsenson, and Robert Harmon, also representing the four churches. The many beautiful floral offerings bore silent tribute.

At the close of services the congregation again stood at "attention" and presently he went out to no more return, and is now peacefully resting from his labors beside our father in the beautiful Garwin cemetery.

For forty years my brother and I have walked together, the last of our family. Now I am alone. No "Gene" to love and counsel me or direct my steps. For the first time



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 boy, and man, 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 STAYER

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 meet refusal 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.

## MISSIONS

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

### TWO SECRETS OF SUCCESS IN EVANGELISTIC WORK

The great things in evangelistic work are dependence upon 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 persistency. Many a special religious effort has failed because neither the leaders nor 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 till, 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, they are looking for a 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 can explain why they do not do things.

Again, efforts often fail because there is not persistency. 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 in many cases ten or one hundred fold more might have been accomplished had the effort been continued.

There is too much at stake in missionary and evangelistic work for special efforts to be closed prematurely.

To our praying and surrendering let us add hard work and persistency!

### CONDITIONS IN CHINA

The most of us are watching with eagerness developments in China, and, 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 last three years. Much that we get from 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, begin by overcoming disconcerting drifts backward in Christianity in China. Church membership has somewhat decreased; the number of active Christian centers has lessened. Missionaries 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 been decimated 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 minority of centers have lost the will to live. Two major influences explain this backward movement. First is revolutionary attacks upon Christians and their institutions. These have been heaviest where, for reasons not as yet always clear, Christian life is low or still at an incipient stage. Second, the sub-

#### TEACH THE CHURCH

The Chinese Church needs special teaching along three lines. First, its illiterates must be set free. Its large 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 seeks, or rise to the implications of its faith. Then, second, the problem of religious education—with its wide ramifications—in and by the Church 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 conglomerate of exotic scientific and social ideas. To these and the apperceptive 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! Finally, Chinese Christians urgently need instruction in the stewardship of their lives and possessions in service to and through their faith. The Church must, therefore, teach more and better without (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 adventure! Against the background of China 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 mean? To 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,

stitution of a Chinese-Church-centric motive for a foreign-missionary-centric urge has, on the one hand, left some missionaries still seeking ways of readjustment 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 also 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. Missionaries are entering into a new relationship with the Chinese Church. 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 find and make her own contribution to the New China as envisaged. This forward drive of Chinese Christians will register progress even though that will likely differ in character from what many now anticipate.

and the hospital in accordance with the practice of Christ. The Chinese Church, as a whole, still needs to learn that education and medicine belong to its evangelistic program. Too large a proportion of Chinese Christians think of church life as symbolized by the pulpit alone. But to convince the heart of China that Christianity is vital to all-round living, the Church must accept teaching and healing as parts of its service and to these add its own efforts at community betterment. Such an all-round program is a logical deduction from the Christian effort to set up the "Kingdom" in China, even though primitive Christians never tackled the social order and Christ left no outlines for social reconstruction as such. It is the bugle call to a modern Christian adventure!

### ELDER SOCWELL

#### AN APPRECIATION

J. I. DOBBYN

Born in the image of the Father, following the feet of the Son;  
Bringing the wonderful message, from morn till day is done;  
In pulpit, mansion, and hovel, preaching "A Risen Lord";  
Telling the old, old story, speaking a healing word;  
Telling it e'en as the Master, knowing no sect or creed  
But the wonderful words of the message, and the world's crying need.

These few words contain the life story of "Elder Socwell," as he was lovingly known to the many thousands he had served in the course of his ministry. And that ministry continued to the very end of his days, as he died on the missionary field of southern Arkansas. But to him these people were God's children and just as dear and just as deserving of the service he could give, as the richest congregation in any city. And he went on this, which proved to be his last mission, knowing when he left that his heart was weak and he might never return to his family and friends. His heart, yes, 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 en-

tire 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 that. 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 Garwin Church in 1896, 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 of the other churches, if he happened to be here over Sunday, he would inquire as to who was sick or in trouble, and he spent his time cheering them up instead of being entertained in the homes of his friends who did not need him.

It is no exaggeration to say that everyone in Garwin 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 Protestants, and even those who knew no church and "had no time for preachers." There are homes in Garwin, 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 proclaim the glad tidings to every creature." And the world is a better place because he lived in it. His influence will not pass away with him, but 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, a teacher and church worker for years, who was far from Garwin 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."

The following verses of appreciation were written a few years ago when his health began to fail, and he treasured them to the end; they were found among what he called "my treasures":

#### HIS GIFT

A traveler came to the end of the road,  
With weary and halting gait;  
The way had been long, and heavy the load,  
And the hour was growing late.  
The wealth of the world had passed him by,  
As he stepped aside with a smile,  
To aid some weary, sin-sick soul,  
Over the last, long mile.  
At last he came in sight of the gate,  
That meant the end of all;  
And it seemed that he was the least of the throng  
That answered the Master's call.  
And he stopped and wondered, with troubled brow,  
As the gate now opened wide,  
What wonderful gift he had brought to lay  
At the Master's feet inside.  
He had no gold or precious gems,  
To grace a heavenly crown,  
As he entered the bright and shining gate,  
And laid his burden down.  
"I have brought no gifts, dear Master," he said;  
"I've only myself to give";  
But the Master simply smiled and said,  
"You've taught men how to live."  
And then from a throng of the heavenly host,  
Came voices clear and sweet.  
"Oh, Master, give him a kingly crown,  
He led us to thy feet."

### FUNERAL SERMON OF REV. E. H. SOCWELL

(Synopsis of the funeral sermon delivered in the Seventh Day Baptist church at Garwin, Iowa, at the last rites and burial of Rev. E. H. Socwell, January 24, 1930, by Rev. D. F. Meyers, pastor of the United Brethren Church.)

Scripture lesson, Luke 7: 1-10.

#### AN APPRAISEMENT OF A WORTHY MAN

The analogy here is not in the similarity of occupation, as the centurion was an officer in the Roman army, whereas our brother was a soldier of the Cross of Jesus Christ—of his kingdom.

This discourse is intended to be an appraisal of the value and character of the ministry of this man whose life has just come to a close. Three different estimates of his worthiness were presented of the centurion, and I use them as a guide in appraising the worthiness of our departed friend and fellow man, Rev. E. H. Socwell.

The friends of the centurion argued that his request to have his servant healed,

should be granted because he (the centurion) was a worthy applicant, being a genuine patriot and a friend of Jews as indicated by building them a synagogue. But, personally, the centurion being deeply humble and meek, did not count himself worthy to have the Man call at his house to minister to the ailing servant, for he could as well speak the words of healing at any place and save the trouble of calling on him.

In turn Christ expressed his personal estimate of the centurion in words of strong approval of his worthiness to have the request granted on the grounds of unequalled faith.

I. Rev. Mr. Socwell has the same high esteem that the centurion had, of his friends. His life was as the house built on the solid rock, referring to the closing words of Christ in the Sermon on the Mount, and not as a fisherman's shack on the seashore without beauty and permanence, though he was a fisher of men as Christ had called him to be. Perhaps, in contrast to a fisherman's shack Christ had in mind the grand, substantial temple of Jerusalem, which was to many a channel of blessing, a means of grace, an aid in worshiping the true and living God.

Let us consider for awhile, his life in the figure, by comparing it to a modern cathedral in its four dimensions—depth of foundation as it rested upon the Rock; height in the upward reach to have fellowship with God; breadth of thought and life's associations; length in his extensive travels to carry out his God-given mission for life.

The foundation of his life as we knew it, was his pure, simple faith in Christ, which was the Rock and foundation of this life. His love for his Christ, his God, impelled him to rise above the common level of beings, turning him from a life of material pursuits to unbroken labor for the things of eternal endurance and abiding worth.

Such a life must needs have breadth. His life was so well founded that it safely endured breadth without collapse. He was liberal, not circumscribed in his thinking. He broke across the barriers of denominationalism both as to the churches he served and in the friendships he formed. Of all the splendid traits of character and ministry he had, I would prefer that his mantle of "breadth without collapse" should fall upon me.

And breadth in thought made him long in his outreach. He was not content to enjoy the blessings of undisturbed 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 later served his 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 appraisal 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 himself he was unworthy for the high calling which he accepted. Reference to his call was only incidental in the stating of the fact that he *felt* the call, and was not a self-appointed minister of the gospel of life and hope.

For him, life was a vocation, not merely a vacation. He did not live in ease and opulence, as any one knows who is acquainted with privations of home missions among frontier sections.

Every group of travelers has in it at least two classes of persons: those who enjoy the trip, or travel, and lose interest in the event when arriving at their destination; and those who merely travel as a necessary means to reach their destination, where their interest really begins. He did not travel all over this great country as one taking a vacation trip, to be sight-seeing, but he traveled in order to get to the place of duty, as he was called from place to place. He referred to his going to Nady, Ark., as the answer to a call to there serve his Master in a period of ministry with those people. Could he speak today, he would say he still rejoices in the salvation Christ wrought for him and that he is glad he trusted in him as his Savior; that he is glad he appointed him a herald of the frontier.

3. But it matters not so much what men say as what Jesus says. Using some of the expressions Jesus used in his ministry here on earth, I am of the opinion he would speak somewhat as follows:

I. "Enter thou into the joy of thy Lord. Thou hast been faithful in a few things, be thou ruler over many."

II. "You denied yourself in this life, for my sake; I will not deny you before our Father which is 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 appraisal of him that, like 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 laying his form away 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 cost, .24½; luxuries, .22; waste, .14; miscellaneous, .13¼; investment, .11; crime, .08½; government, .04½; schools, .01½; church, .00¾. Yet we claim that probably half the people 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 almost entirely of self. 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 clothe it with civil power and propagate it with force.—*Liberty.*

## WOMAN'S WORK

MISS ALBERTA DAVIS, SALEM, W. VA.  
Contributing Editor

### A LETTER FROM DOCTOR PALMBORG

Miss Alberta Davis,

DEAR MISS DAVIS:

I am going to take a few minutes on this bright morning, the very first thing I do, to write a short letter for the woman's page of the RECORDER. The brightness of the morning deserves mention, for we have been wading through water above and below for some time, after a number of days of unseasonable warmth. Doctor Crandall, I know, will be especially rejoicing, for she is to drive into Shanghai for a day of strenuous shopping in connection with Christmas and other affairs, and as a very fast mail for America closes tonight, it suddenly came to my mind as I awoke, that perhaps no one was taking advantage of it to write about something that I am sure will be of special interest to the women of the denomination who make Miss Burdick's work possible here. I jumped at the opportunity, literally, for I seldom jump out of bed so fast!

The occasion of which I write, one on which I was very glad to be present, was the celebration of the fortieth anniversary of her arrival in China. People *can* keep secrets, it is proved, for the celebration had been planned for by a few for a long time and she was taken entirely by surprise!

I am thankful I was not in on the secret, for secrets are an awful burden to me, as I am not in the least a secretive soul. Oh, I knew it for a week or so without giving it away, because I was invited to a feast to be given by the old class of girls who were in the school in Miss Burdick's earlier days, and asked to make a little speech. Doctor Crandall and Mrs. Thorngate were also invited and we arrived at the mission just in time to help surprise her, and see her surprise, which was really great fun.

Miss Burdick has tried to conceal her age because she was afraid the Chinese would take advantage of a certain date on which it has become the fashion to make a great

celebration, and I think she had not thought of this other date as being known to anyone but herself, so her secrecy about the other has been of no avail.

Of the small school in her charge when I arrived in China, thirty-five years ago, twelve were present, and one is living at another place too far away. Many of them came quite a distance in spite of the disagreeable weather, and no one seemed to care about that, but all were bubbling over with excitement and joy. Of course there were others at the feast—invited by these girls (they will always be girls to us, though their heads are beginning to show gray)—some of them their own children. It was a royal feast, brought in by a caterer instead of being cooked in the school, so she would have no inkling of it in advance. It was also a jolly feast, even without the wine which is considered so necessary on most occasions of the kind. But here there was enough of genuine love and friendship—and shall I say culture—to make the other stimulation unnecessary. After the feast, which lasted till half past two, we were invited into the schoolroom for a little entertainment which had been hurriedly arranged. The classroom was overly crowded, but no one minded that!

I am not sure of the order of exercises, but there was Bible reading of the thirteenth chapter of first Corinthians by one of the pupils, a chapter which she spoke of as the one Miss Burdick always had them read on some special occasion—I can not remember what. But it told the secret of what followed. The woman who seemed to be in charge of the program, as far as speeches were concerned, is one who as a girl in the school gave Miss Burdick endless trouble by her stubbornness, and later as a teacher in the city day school the same trial continued. She estranged herself from the church by her actions, but Miss Burdick never stopped praying for her, and in some way she has been brought back, as far as I know, an earnest Christian. She spoke feelingly and humbly of Miss Burdick's love and patience, and of the good influence of her earlier teaching.

Another who was equally obstreperous, but who now has become a Christian, read some parts of the Bible about the teaching of children, applying them to Miss Bur-



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 a number of them 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 schools 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 Chinese as it is 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 could not run away (and said so) while I told a few things I have felt and thought about her work, especially as in the olden days I had seen her love and care for her girls, and watched her *never letting go* of them, which is something I especially admire, as it is not at all natural to myself. 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.

Mr. Crofoot followed with appropriate remarks, and Mr. Dzau Sing-chung referred to her work with and for him.

Then the school girls presented a little program, mostly jolly little songs and short plays. One was a song by two girls decked out as country boys, wearing high caps like dunce caps, who sang a little song, both words and music being composed for the occasion, while they went through a funny little dance, nodding with their high caps.

But my time is up and I will finish with the final event, one of the girls quietly walking in and presenting with a bow, a very beautiful flower piece, consisting of several silver vases in one filled with pink carnations, given by the present school girls.

Then another surprise was in store for her at Mrs. Davis' home, a tea and reception where the guests were mostly her missionary friends of long standing. Some of them brought her gifts, and Doctor Pott, president of St. John's University, made a beautiful little speech, recalling her first days and his, and their long friendship and expressing his appreciation of her life and work here. Then was brought in a pile of forty-seven letters, most of them sent from America for this occasion, and a cablegram of congratulation from the Woman's Board and one from the Missionary Board.

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 humble. 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.

*Liuhoo, Ku,  
China,*

December 20, 1929.

### 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 as a church to give our annual reports and make plans for a new year, but such is the case. Our reports are made that we may see what we have accomplished and where we are. Thus we look at ourselves, both materially and spiritually. In relation to the material side of the church it has been an unusual year. As other reports will show, we made splendid improvements on our church, a work of which we justly felt proud. To many of us the church was in the best condition and more beautiful than we had ever seen it. With a great deal of satisfaction we felt that our auditorium in attractiveness was equal to any that is located near us. Then, to our sorrow, on the thirtieth of November the floor, the contents, the wall and ceiling decorations were destroyed by fire. Now one of our greatest problems is to restore it with all its former attractiveness, and if possible to add some touches here and there. From a material standpoint this is the main problem that is before us at this time.

From your pastor's standpoint he believes that the Alfred people are equal to their task and will nobly rise to the occasion, and in a few months all will be in condition, and we will be working as at former times with no apparent loss.

Spiritually we have lost nothing. It is a little hard to make comparisons in a spiritual way and say just how much we have gained or lost. Spiritual life is not as tangible as are the material things. Often we can measure our spiritual life

by the way we have used our material blessings. Just what the clerk's report will show in the way of gains or losses I await to see. Death has called some. Some have taken their membership to other churches of our faith, a few have chosen to unite with churches of another faith, and nine have joined us by baptism. Our baptismal service of June 15, was a unique one. Nine were baptized. Rev. W. L. Burdick, a former pastor, baptized three of his grandchildren, Dean A. E. Main baptized two of his grandchildren, and your pastor baptized his two children, and also two others—all of whom united with our church.

The regular church attendance has been good, but could and should be better. A goodly number can be depended upon for regularity of attendance. Some others attend with a fair degree of regularity, and still others come occasionally. We should all work together in inviting others to come and worship with us and thus share together the blessing that comes from the church. We attempt to make our services such that all can find help by attending and sharing in the privileges of the church. We invite all to come that you may both give and receive.

Your pastor was absent from the church services five Sabbaths—one to attend the dedication of the Battle Creek Church and a meeting of denominational representatives held there, which was called by Rev. A. J. C. Bond, our Sabbath promotion leader; two on vacation trips; one to attend a funeral at Homer, N. Y.; and one to attend the dedication of our Denominational Building held at Plainfield, N. J., on December 28. On these Sabbaths the pulpit was supplied twice by Rev. W. W. McCall of the First Presbyterian Church of Hornell, once by a representative of the Anti-saloon League, and once a sermon prepared by your pastor was read by Dean Degen, and once by Rev. James C. McLeod, chaplain of the university. On other and special occasions the following had charge: February 2, which was Christian Endeavor day, the Christian Endeavor had charge and three of the young people gave addresses. On April the sixth, Registrar Titsworth and

President Davis presented the needs of the Denominational Building; on April 27, at a conference arranged by the students of the seminary, Rev. W. E. Lentz of the Christian Temple of Wellsville, spoke. On July 20, the Vacation Bible School had charge of the program and gave a demonstration of their work done at the school. On August 31, the delegates who attended our Conference held at Milton, Wis., gave a report of these meetings. On June 8, Rev. W. E. Lentz of Wellsville gave the sermon to the Christian Associations of the college.

Your pastor's memorandum shows that during the year he preached 68 sermons, made 223 calls, sent out in behalf of the church 203 letters, conducted 15 funerals, performed 8 wedding ceremonies, and administered baptism to 4.

Respectfully submitted,

A. CLYDE EHRET,  
Pastor.

#### ANNUAL REPORT OF THE BOARD OF TRUSTEES —ALFRED CHURCH

The board of trustees has met regularly on the first Sunday of each month, except in August, and has attended to the regular business of the church. In addition they have financed the painting of the church at a cost of about \$500, have repaired the colored glass windows at a cost of \$114.40, and have helped the Ladies' Aid society in having the hardwood floor laid in the main auditorium and in the purchase of new carpet runners. They have installed a new brass rail and curtain for the choir loft, \$117.44, besides enlarging the pulpit at a cost of over \$200. Because of all these improvements, the trustees fortunately increased the amount of insurance on the church, its contents, and the organ, during the month of November. After these improvements the church building was in the best state of repair that it has been for a great many years, and the trustees were looking forward to an easy winter with only routine business to attend to.

At the parsonage a few repairs were made during the year, among other things it was connected with the new sewer line.

The annual canvass was referred to the trustees, with power, at a quarterly church meeting in October, and was successfully

carried on by the church treasurer, Earl P. Saunders, who will make a report 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 choir loft 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 used 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 .....	1,204.05
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 of the north end of the auditorium to be used as Sabbath school rooms, with perhaps a balcony over these rooms. This plan, when examined in the church by the committee and a contractor, was found to be unfeasible, because the appearance of the room would be so changed that the height of the room would be too great for its length. It seemed very evident to the trustees that we should not sacrifice the beauty of the whole 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 room over 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 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 one central entrance could be made, which would give more room in the vestibule. By this means five classrooms, suited to the needs of the intermediate Sabbath school can be furnished, without a great deal of extra expense, and still maintain the beauty and size of our present auditorium. This arrangement is satisfactory 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 re-installed, placing the furnace in a fire-proof room in the basement. One contractor has 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 Wingate and one other member selected by this meeting, who shall have power to raise the necessary funds and purchase a new, modern, two manual, electric action organ. Plans are already under way for doing this and this 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, through whose untiring efforts the old Steere-Turner organ was purchased fifty years ago, and who was, for many years, the first organist of the church.

The trustees also recommend that they be empowered to print specifications for repairing the church, as approved by this meeting, and to request sealed bids on the same, 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 donation be made by the church or by 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,

W. A. TITSWORTH,

*Chairman of the Board of Trustees.*

The recommendations were adopted. —  
*Alfred Sun.*

MILTON, WIS. 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 our quarterly 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 throughout the day.

Pastor A. J. C. Bond, director of Sabbath Promotion, was with us at our invitation. He gave a very interesting sermon on the subject of the Sabbath on Sabbath morning. In the afternoon, the young people presented a program of praise and worship, which was a Musical Pageant of Twenty Centuries. I am not sure that is what they called it; but that title expresses the meaning for the writer.

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 teen-age 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 served luncheon for the group. Mr. Kenneth A. Camenga acted as leader in singing and merriment during the luncheon period.

At three o'clock in the afternoon the college young people met for their conference. The number present was about sixty, and it included a few individuals who are not in college, some of the college professors and pastors Randolph and Skaggs. There was evident a very deep and searching interest in the discussion of the Sabbath.

A committee from the Intermediate Christian 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 several selections 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 had part in the young people's program on Sabbath afternoon.

Miss Burdick is to spend the first Sabbath in February with the Milton Church, speaking on Sabbath morning, speaking to a joint Senior and Intermediate meeting 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 its large number of high school and college students, who are so evident and so very helpful in the activities of the church.

JAMES L. SKAGGS.

BROOKFIELD, N. Y.—The church work is well organized in all its departments. The young people are doing good work. The Sabbath school superintendent, Mr. Leslie Curtis, called a workers' conference of the officers and teachers to convene at the close of the regular session this past week. Suggestions for the year's program were presented by the superintendent and discussed, and much interest and enthusiasm were manifested in planning for the work of the coming year. The superintendent and his staff bespeak the hearty co-operation of all the membership of the Sabbath school, and cordially invite any who are so inclined and who are not in the habit of attending, to

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 the various lines of work.

The Christian 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 purchased 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 Seventh 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 3,525. Nine workers' conferences were held; eleven missionary programs with special collections for the Denominational Budget. 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 lesson study. Alden Vierow, a "Beginner," missed only 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 Neighbors."

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 Hyde.

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.

Our Sabbath school is on the gain in nearly all departments, but there is a need of better trained officers and teachers, and more equipment, especially classrooms.

The attendance has been very good. The highest, including visitors, was 101; 204 visitors were present during the year.

At present there are 66 pupils, 12 teachers, 13 officers, 11 members on cradle roll, and 12 members in the home department.

Respectfully submitted,

T. STUART SMITH,  
Superintendent.

Verona, N. Y.

One pouring wet day, says a preacher, a man begged me to go to see his old father, who was very ill. Not recognizing the name and address, I asked: "Are you old members of my church?" "Oh, no, sir, we go to Pine Street Church." I was surprised—their home was so much nearer their own minister's house than mine. "Then is Mr. Jones away?" "No, but we thought it was too wet to ask him to come out on a day like this."—*Selected*.

## YOUNG PEOPLE'S WORK

REV. CLIFFORD A. BEEBE  
P. O. BOX 72, BEREA, W. VA.  
Contributing Editor

### THE VALUE OF THE BIBLE FOR NON-CHRISTIAN NATIONS

Christian Endeavor Topic for Sabbath Day,  
February 22, 1930

#### DAILY READINGS

Sunday—Value as a light (Ps. 119: 105, 130)  
Monday—As guide to conscience (Heb. 4: 12, 13)  
Tuesday—As revelation of God (Heb. 1: 1-4)  
Wednesday—As moral leader (Tit. 2: 11-15)  
Thursday—As revealer of Christ (2 Cor. 4: 1-6)  
Friday—As builder of brotherhood (Eph. 3: 14-21)  
Sabbath Day—Topic: The value of the Bible for non-Christian nations (Isa. 30: 21; Luke 8: 11-15)

REV. LESTER G. OSBORN

"We young folks are Seventh Day Baptists,  
And proud we are of the name."

And proud we should be, too, of what the name stands for. We are proud of our history, of the heroism of the early Seventh Day Baptists, of our missionaries, of our new Denominational Building. Yes, we should be proud too of our distinctive characteristic, our Sabbath—proud to say to the world that we are ready to sacrifice many things for the observance of God's truth.

There is one thing which bears directly on this week's topic of which we are proud. In Dean Main's room in the department of theology at Alfred University there hangs a picture of a group of men—American, English, and Chinese—sitting around a table. It is the committee that had in charge the translation of the Bible into Chinese. At the head of the table, the chairman of the group sits. That patriarchal 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. How proud we are of his service.

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 land without the Bible? 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 topics 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, and that remedy is set 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 nature men deduce that God is such a being 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, sent his only begotten Son 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 through contact with the Jesus of the Bible.

Life and light are inseparable. Without light, life ceases. Without life, there is no light. Jesus is the light of the world. "In him was life, and the life was the light of men." The Bible is the book of life. "Darkest Africa" was dark because eternal life, which follows the new birth, was not present. It was the missionaries with the Bible that brought ever-widening rays of light to Africa.

The Bible is the religious hand-book of America. It may be called our "code of morals." Certainly it contains the bases for the formation of ethical and religious character. A Sabbath school class which I taught at one time gave it a title—for "Bible" is not a title. The boys in the class

called it "The Guide Book for Right Living." There are fine sentiments in many of the other "sacred" books of other religions, but none can "hold a candle" to the light of the teachings of our Bible, which is God's revelation of his will to men.

## ILLUSTRATIONS

Paul Kanamori, who has been called the "Moody of Japan," with some companions, found a Bible in some wreckage which was washed ashore. Reading it, they found the Savior, were "born from above," and began to live according to its rules. Did you ever hear of such a change wrought by a book on mathematics or geography?

A Catholic storekeeper in Mexico received a large parcel one day. Upon opening it he found it contained Bibles. He ordered his nephew to burn them, then, remembering that wrapping paper was scarce, he changed his mind and used the leaves to wrap small packages. The people who received these packages read the Scripture, and before long a Protestant church was formed there. The clerks read them out of curiosity, as did the nephew. It was this that led him to give up Catholicism and become a minister of the gospel.

Two Mongol Tartar chiefs were engaged by a missionary to help him translate the Bible into the language of their country. When the task was all finished the two sat seriously thinking. When asked what the matter was, they replied that they were converts to Christianity. They had studied the sacred writings of the Chinese, which seemed to become more obscure, but the Bible became plainer and plainer until it seemed as though Jesus was talking directly to them.

## SUGGESTIONS

Exhibit at this meeting old Bibles, and different translations. Perhaps offer a prize for the largest Bible, the smallest, the oldest, etc.

Have someone prepare maps and charts showing where the Bible is known, and comparing conditions before and after knowing the Bible.

For some good practical work in "sowing the seed, which is the word of God," pass out Gospels of John or other "portions" for the members to distribute among their non-Christian friends and neighbors. A report

of this at the next meeting would be interesting and helpful.

It might be a good idea to take a special collection, or to put an item into the regular budget, or both, to provide Testaments and other portions of Scripture for use on our mission fields. The Coons in Jamaica and the Thorngates in South America could use both English and Spanish copies.

THOUGHTS FOR THE QUIET HOUR  
LYLE CRANDALL

The Bible is the only Book that has stood through all the centuries. No other book has been so criticized, ridiculed, and picked to pieces. Other books have arisen and have lived for a time, but now they are forgotten. They served their age and have passed away. But the Bible will stand forever, even though its enemies have predicted otherwise.

Why is this fact true? It is true because the Bible has a message of value for the world—a message which the world needs, which no other book can give. It is like a light in darkness, because it brings hope and cheer to those who sit in darkness. It tells of a merciful, kind Father, and of a Savior who came to seek and save that which was lost. Its message is encouraging.

The Bible is of inestimable value to non-Christian nations. It raises their standards of living, and thus it lifts the people to higher planes. It is a constructive power, building a better civilization. It contains a cure for sin, and is the only Book in the world offering that cure. Let us study it more carefully, and live its teachings in our daily lives.

## BEREA SOCIETY NEWS

During the past few months our society has been active, although silent as regards news in the RECORDER.

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 not many societies were represented at this 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 Harrisville. Our society furnished two numbers of special music; a mixed quintet, and a pantomimed solo. The vesper service was in charge of our pastor, who is, by the way, president of the county union. He used as his theme, "Come . . . and I will make you fishers of men." Just as the sun was setting, Mrs. Warder reverently sang, "Day Is Dying in the West." We were glad to have Miss Mary Jackson, of Jane Lew, our state president, with us. We will not soon forget her address, "The Gay Parade of Youth." After the evening meeting, the Berea folks gave a fellowship social, at the rooms of Miss Conza Meathrell, at which Miss Jackson was the guest of honor.

On October 29, our church gave the missionary play, "The Soldier of the Cross," which portrays the contrasting reactions of two young people to the "call," and the effects upon their lives. Although this play was not under the auspices of Christian Endeavor, every member of the cast is a Christian Endeavor member. The proceeds of the play were applied on the church debt.

On October 31 we held a Hallowe'en social. The church basement was decorated for the occasion with garlands of red, white, and yellow corn, and with shocks of corn. A feature of the program was a talk on "Old and Modern Customs Associated with Hallowe'en."

On the Sabbath nearest the anniversary of the dedication of our church, we had an all-day meeting. The Christian endeavorers gave a special program at the time for the evening meeting.

On Christmas eve, and the evening of Christmas day, we sang carols to shut-ins. The first evening we went in autos but the second evening we were able to get sleighs. We visited eleven homes, finishing our itinerary with a social time at the Meathrell home. We also collected books and magazines, to send to shut-ins, and personally visited as many as we could.

We held a "Watch Night" party, at which we talked over plans for the new year, besides playing a few games. The party closed with prayers for greater results during 1930.

In connection with our regular missionary meeting, January 18, we presented a pantomime-pageant "The Light of the World." This shows how the Spirit of

Missions directs her missionaries to lead heathen worshipers to the Bible, and to Christ, 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.

## INTERMEDIATE CORNER

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

## DAILY READINGS

Sunday—A Bible used (Acts 8: 26-40)  
Monday—The Living Word (Heb. 4: 12-13)  
Tuesday—Enlightens the world (Ps. 19: 8)  
Wednesday—Feeds the soul (1 Pet. 2: 1-3)  
Thursday—Purifies the life (Tit. 2: 11-15)  
Friday—Teaches the way (Rom. 15: 1-4)  
Sabbath Day—Topic: What the Bible is doing in the world (Acts 10: 34-43. Foreign missions)

Topic for Sabbath Day, February 22, 1930

REV. WILLIAM L. BURDICK  
Missionary Secretary

In 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 and the circumstances which led up to Peter's visiting him. Try to picture in your own mind these scenes. It will help if you will turn to the map and note the relative positions of Caesarea, where the centurion was stationed, and Joppa, where Peter was abiding. Also keep in mind that the centurion was a Gentile, that up to this time the preaching of the gospel by the apostles had been confined to the Jews and that Peter was reluctant to carry it to the Gentiles, even to so good a man as the centurion. The incidents here related are very important as they are an account of the beginning of missions among the Gentiles. Read Acts 11: 1-19 and note that Peter was called to account by the mother church at Jerusalem for having preached the gospel to the Gentiles.

This topic has to do with two things, foreign missions and the Bible. Regarding foreign missions note:

1. Much space, comparatively speaking, is given in The Acts to the incident regarding the centurion for the purpose of emphasizing that God was not alone desiring that the apostles undertake foreign missions,

but also that he was forcing them to it. For Peter, the other apostles, and the churches to have refused to take up foreign missions at this time meant extinction for the churches and spiritual disaster for the apostles.

2. What was true then is true today; namely, God is calling upon the churches and all who profess his name to do all in their power to carry the gospel to all nations, and they can not neglect this work with impunity.

3. What civilized nations are enjoying today has come because of missionary work in centuries past. Our ancestors in the time of Christ were heathen. We know that the apostles went far and near in their foreign mission work and there is evidence that they carried the good news 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 Ulfias and Boniface that the light was carried to the Germans who were then heathen; through St. Patrick that it 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 mission 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.

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 groping in darkness, it gives us knowledge. If we are sorrowing, it comforts us.

### JUNIOR JOTTINGS

ELISABETH K. AUSTIN

Junior Christian Endeavor Superintendent  
A CHRONOLOGICAL BIBLE DRILL

Creation.  
Sin.  
Flood.  
Abraham's call to Canaan.  
Isaac marries Rebecca.  
Jacob goes to work for Laban in Syria.  
Jacob returns to Canaan.  
Joseph sold as slave.  
Joseph made governor of Egypt.  
Joseph's brethren settle in Egypt.  
Moses leads Israelites from Egypt.  
Ten Commandments given to Moses.  
Wanderings in the wilderness.  
Joshua succeeds Moses.  
Israelites pass over Jordan and take Jericho.  
The judges.  
Samuel, the prophet and judge.  
Ark of God taken by the Philistines.  
The kings—Saul, David and Solomon.  
Rebuilding of Solomon's temple.  
Revolt of the ten tribes under Rehoboam.  
Kingdoms of Israel and Judah.  
Destruction of Jerusalem and the Babylonian captivity.  
Rebuilding of Jerusalem.  
Jerusalem taken by Pompey, and Judea made a Roman province.  
Herod made king.  
Birth of John the Baptist.  
Birth of Christ.  
Jesus visits Jerusalem.  
Pilate made governor of Judea.  
Jesus baptized by John.  
Jesus' ministry.  
Jesus crucified.  
Jesus' resurrection.  
Saul converted.  
Paul's missionary journeys.  
Establishment of the Christian Church.

## CHILDREN'S PAGE

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

### CRUSADERS WITH CHRIST IN CHINA

Junior Christian Endeavor Topic for Sabbath  
Day, February 22, 1930

MRS. HERBERT L. POLAN

Decorate with American flags (Washington's Birthday) and Chinese flags (or copies of the real flag). 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 printed lettering at the top using one big C. Paste your clippings 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 "Chinesey" on the other side.

### A NATURE DREAM

MARY A. STILLMAN

Once I was nature counselor in a girls' 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 beauties of nature. 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 gazed 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.  
Altair 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 ev'ry turn,  
The yellow water-lily brushed my face.

"Descending from my steed I watched the newt  
Building his nest upon the lofty crag;

He filled it with the luscious maple fruit  
And decorated it with purple flag.

"I carved the Latin names of all the trees  
Upon their foliage; this labor done,  
Beside the limpid stream I sat at ease,  
And knew that my insignia was won."

### FORGETFUL ETHEL

ELEANOR GREENE

(Twelve Years Old)

It was a cold, snowy day, and Ethel had a hard cold, but she wanted to play out of doors. "Please let me go out a little while, mother. I will not catch any more cold."

Ethel's mother, who was hurrying to get ready to go down town, shook her head and said, "No, dear, you must be satisfied to play in the house today. Play with your dolly until I get home, and then I will read to you until supper time."

Ethel promised she would not go out doors, and she really intended to keep her promise, but just after her mother had gone the door bell rang. Ethel went to answer it, and when she opened the door there stood Betty, her girl friend.

"Oh, Ethel!" cried Betty, "please get your things on and come out to play in the snow with me."

"All right," said Ethel, forgetting all about her promise to mother.

She quickly put on her coat and hat and ran out doors to play.

In less than an hour mother came home and was very much worried to see her little girl playing in the snow. "Come right in, Ethel," she said quietly. "You have forgotten your promise to mother, and here you are all wet and cold. Why, Ethel!"

Ethel hung her head and said, "Betty asked me to come out to play, and I forgot all about what you said," and she began to cry and cough at the same time. Besides, she was so hoarse she could hardly talk.

Mother gave her a light supper of bread and milk and then doctored her up and put her right straight to bed, for her cold was much worse. It was over a week before the little girl was able to go out to play again, and she had plenty of time to think about that broken promise.

"I'm sorry I am such a forgetful little girl, and I'm going to try hard to keep my promises better after this," she said over and over again.

Andover, N. Y.

## OUR PULPIT

### HEAVENLY CITIZENSHIP

REV. LELY D. SEAGER

Pastor of the church at Hammond, La.

SERMON FOR SABBATH, FEBRUARY 22, 1930

Text—Philippians 3: 20 (Revised Version).

### ORDER OF SERVICE

VOLUNTARY

HYMN—"I Love Thy Kingdom"

SCRIPTURE LESSON

HYMN—"Have Thine Own Way"

PRAYER

HYMN—"Throw Out the Life Line"

OFFERING AND ANNOUNCEMENTS

SERMON

HYMN—"Shall We Meet Beyond the River"

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.

To the crowd he was a failure; how readily they lend themselves to changing conditions. To John, the mother, and the women he was a loved one. They could only stand by in sorrow.

Jesus gave himself for us. Legions of angels were at his bidding, but Peter must sheathe his sword—that sword was there as a testimony against its use. Rome was powerless; the soldiers fell back, but not from fear. The majesty of the divine personality overcame them. "Whom seek ye?" "If ye seek me let these go their way." What a marvel that Peter was not arrested! What could the disciples do but flee into the darkness?

It was not possible to understand this tragedy, yet they loved him. That tie that knitted the souls of David and Jonathan! Love! Psychologists will never fathom it. The love of Jesus is superior to all other

love. Believers share in that love though now we see him not.

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 his face as he assured him, "We shall share 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 understand his "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 ever and everywhere to take out "a people unto his name."

When God created man in his own image there was implanted a nature to which he can appeal. Conscience is the medium through which the appeal is made. Its office is not to torment but to warn. A good conscience causes one to shrink from a wrong act. By its complete work one becomes *aware* OF GOD. The Holy Spirit creates the promptings of conscience. When yielded to, the soul progresses toward perfection. When resisted or neglected the soul loses its responsiveness and in the end is deaf to all appeals. It caused Jesus to weep over Jerusalem saying, "And ye would not."

Americanization is a live topic among those who love our traditions, but it depends upon the approval of those who come among us. America must appeal for America. Even so the Church appeals for Christ. The light shed abroad in our hearts reveals God to men. On ancient monuments it is said that the Hebrew can be recognized among the races. Every distinct race has its own features. The Church is a holy nation, distinct for its qualities. We refer you to three descriptive quotations: "Righteousness and peace and joy in the Holy Ghost"; "We are the circumcision which worship God in the spirit, do rejoice in Christ Jesus, and have no confidence in the flesh"; "And what doth

the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?" The excellency of the knowledge of Christ Jesus thus exhibited commends the kingdom to the world. It supports the "Word" told by believers, proclaimed from the pulpit, impressed by gospel song, in arousing the sentiment that leads to desire, repentance, decision, renouncing the god of this world, though it be like cutting off a hand or plucking out an eye, so great are the fascinations of the world to the unregenerate heart. Then, as allegiance to the King is established, acceptance is accomplished; the name is written in heaven.

Our courts can only bestow the rights of citizenship, but one becomes 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 has eternal life." He is able to "pray in the Holy Ghost." He has fellowship with the Father and with the Son. Through his intuitions he 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 too many jangling voices, distracting from its true mission. Personal salvation has too often been ignored. The light that shineth in darkness must not be obscured. The propagation of the gospel must ever be paramount. The Christian should know whereof he speaks, and only grace can transform him into the embodiment of Christian virtue. He is also the custodian of virtue for the benefit of others. The disciples were to tarry in Jerusalem until endued with power. It is sad that so many ignore this; *the feature* of the Church at the beginning.

There is a general movement to celebrate this year the nineteen hundredth anniversary of the Pentecost. It is not anticipated nor desirable that the same phenomena shall occur, but it is desirable that the energizing power should be bestowed. The Spirit provokes repentance. The fruit of the Spirit is love, joy, peace. A complete surrender to the Spirit would effect that "good will" among men that would end hate and war and want. It would work such a reformation as the Socialist has never idealized, better than the legendary "Golden Age." Christianity is first spiritual and then humanitarian. God-

liness would right the wrongs that blight. The great scandal of our times is the callousness to the spiritual and temporal conditions throughout the world. Were the Church to grasp Jesus' meaning in the parable of the rich man and Lazarus, it might lead to the observance of a Lenten season that would be rewarded with Pentecostal showers. Christianity was ushered in by John preaching repentance. Jesus began his ministry with the same message. A complacent church, satisfying itself with formal services, no matter how pleasing, has no claim for the blessing. The animus of Christianity is the "Mind of Christ." The ideal church is not yet known. The kingdom of God is here, among us, within us—here, yet in a larger sense is yet to come. The experiences of faith are a foretaste of that which we shall receive in the future. The relation with God now is limited by our humanity.

In the future state these limitations will be superseded by a superior existence. This, is called the body of our humiliation (vile body). That, is to be fashioned like unto his glorious body.

The Jewish Council condemned Jesus to death because he admitted that he was the Son of God, and declared that afterward, "Shall ye see the Son of man sitting on the right hand of power and coming in the clouds of heaven." For 1,930 years the Church has waited. He will come. The Lord is not slack concerning his promises. It will be "tribulation and anguish, upon every soul of man that doeth evil"; but "glory, honor and peace, to every man that worketh good." There can be no protest from those who have refused the King when the time comes that they must face him. Christian expectation centers in that time; for then, "We shall see him face to face." God will be justified by the redeemed and the doomed. The Jews did not know the meaning of the kingdom. Doubtless Christians have false ideas about it. Jesus said concerning it, "It is not for you to know the times or the seasons, which the Father hath put in his own power." "But you shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses . . ." Our business is saving men. While we wait we may not live until that time, but death will surely overtake us. However

God's mercy prevails. Mr. Bryan said, "Jesus has made of death a narrow starlit strip between the companionship of yesterday and the reunion of tomorrow." He did not invent the idea. Scripture reveals that death has lost its sting. The grave is robbed of its victory. Paul desired to depart and be with Jesus. Peter spoke of this body as his tabernacle. Abraham 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 of port they came on deck, eagerly watching, and the excitement became intense. As they neared the wharves 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 notwithstanding 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 the ancient Greeks the shores of the Black Sea were inhabited by wild Scythian tribes and no civilized people ever thought of going from Europe to Asia, or vice versa, by that route. 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*.

## Fundamentalists' Page

REV. ALVA L. DAVIS, LITTLE GENESEE, N. Y.  
Contributing Editor

### BIBLICAL CRITICISM

#### VII

HIGHER CRITICISM—ITS ORIGIN AND HISTORY  
ENGLISH DEISM

7. *Thomas Paine*. Thomas Paine was born in Norfolk, in 1736, the son of a Quaker staymaker. After erratically trying various ways of making a living, he came to America, in 1774, in time to be of very great service to the American colonies. He is the first man in the world to write politics for the millions. His pamphlet, *Common Sense*, set the colonists aflame and did more than any other publication in bringing about American independence.

Had Paine never issued the *Rights of Man* and the *Age of Reason*, he would have had a very different kind of reception, both in England and America. At one time, we are told, he preached a sermon on the existence of God, and gave his hearers and readers some of the clearest arguments against atheism that had appeared up to that time. And had he not changed his religious attitude, or had he embraced and followed the precepts of the religion he later reviled, few names would have stood higher than his in the early political history of our country.

In 1794, Paine published his *Age of Reason*. This book represents English deism of the eighteenth century in the hands of a rough, ready, and passionate controversialist. Benjamin Franklin urged him not to publish it. In the meantime he returned to England where he was indicted for treason. But he was allowed to pass into France where, incurring the ill will of Robespierre, he was thrown into prison. Washington, to whom Paine had dedicated his *Rights of Man*, declined to take any steps to secure his release.

The *Age of Reason* was the keenest, most up-to-date, and the most savage piece of higher criticism that had yet appeared in the

field of theological literature. As Paine was a favorite at the time and a pronounced friend of the new republic, the book gained wide publicity and met with bitter opposition. In the homes where the book was forbidden, children read it on the sly and believed its teachings.

When the better thought of America recovered its poise, the *Age of Reason* lost its popularity. The author died disappointed, dishonored, and a drunkard at the age of seventy.

#### WHY THIS DISCUSSION?

But someone asks: Why bring in these English deists into a discussion of higher criticism? Why bring into the controversy such men as Thomas Hobbes, Charles Blount, Thomas Woolston, Thomas Chubb, and Thomas Paine? Why bring into this discussion skeptics, infidels, deists, and rationalists?

The answer is: Deistic thought pervades the scientific literature of our day. And many of the modern Christian teachers and theologians, who are attempting a reconciliation between science and Christianity, rest satisfied with a deistic conception of the relation of God to the world. *The most striking fact about our apologetic literature is this deistic tendency to deny the miraculous, either as possible or actual. The whole trend of modernism and higher criticism is to banish the miraculous from Christian faith, and to adopt a materialistic, mechanical view of the world.*

While deism is not a compact system, the deists have steadfastly sought to eliminate the miraculous from religious belief; they reject the doctrine of the trinity, of a mediator, of the atonement, of the imputed righteousness of Christ, and of a supernatural revelation. Comparing much of our present-day modernism with deism, they are wondrously alike. So it little matters whether we refer to the former period as ancient modernism or the latter as modern deism. They mean largely the same thing.

Just compare the teachings of the higher critics and modernists with those English deists, such as Herbert, Hobbes, Blount, Woolston, Chubb, and others; or with those French-Dutch rationalists, like Le Clerc, Astruc, Voltaire, and Spinoza; or even with those skeptics like Lucian and Celsus, and

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 and interpretation so as to harmonize with modern thought, one is led to believe that these critics of the twentieth century had recently discovered some new and marvelous 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 impossibility 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 their 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 critics have polished these old criticisms; they have systematized their theories into what they term a "science" of Biblical criticism; and they have extended their methods of Biblical criticism to the whole Bible—the whole field of Biblical truth, history, and Christian doctrine. By which I mean to say that the main lines of destructive criticism were laid centuries ago—long years before the opening of the nineteenth century.

MODERN ANTIQUES

As I have already pointed out, the most important features—in fact the real basis—of Pentateuchal criticism was laid by Astruc and Spinoza in the seventeenth century. But let us compare some of the teachings of our present day with that of another age. These *antiquated teachings*, embedded in our modern theological literature, are very illuminating.

Our Lord said, "The Scripture can not be broken." Lord Bolingbroke, the deist,

refers to the Scriptures as "coming down to us, broken and confused, full of additions, interpolations, and transpositions. They are nothing more than compilations of old traditions and abridgements of old records made in later times."

Our modern Doctor Cross, in *Creative Christianity*, says: "The ultimate originals (of the Gospels) are not documents at all, but stories and teachings, circulated by oral transmission from one generation to another, supported and verified by the florid 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 remodeled by Ezra. Hobbes goes farther and concludes that Moses wrote no part 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—"annalists, 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 and self-consistent 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 condition. These documents, as found in the Pentateuch, represent the traditions of the Mosaic age as they existed six, eight, and ten centuries after the Exodus! These they designate by 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 oldest documents, J and E, taking sections and paragraphs, alternately from both of these, and pieced them to-

gether, sometimes adding explanatory remarks, and formed a continuous narrative which the higher critic names JE. Then a new redactor comes along and takes up the D 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 document P arrives and is interwoven by 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 cross-word puzzle, or a piece of crazy patchwork.

(To be continued)

STATEMENT ONWARD MOVEMENT  
TREASURER, JANUARY, 1930

	Receipts	
	January, 1930	Total July 1, 1929 to Jan. 31, 1930
Adams Center .....		\$ 336.55
Albion .....		
Special .....	\$ 33.34	48.34
Alfred, First .....	\$121.03	
From Ladies' Aid society.....	200.00	
	\$321.03	1,182.22
Alfred, Second .....	\$187.00	
Special .....	2.00	
	\$189.00	454.35
Andover .....		
Attalla .....		
Battle Creek .....		200.00
Berlin .....	\$ 51.00	
From Sabbath school .....	47.16	
From Sabbath school, special .....	13.15	
	\$111.31	161.31
Boulder .....		
Brookfield, First .....	\$ 25.80	
Special .....	50.00	
	\$ 75.80	109.50
Brookfield, Second .....		55.75
Carlton .....	\$ 10.00	
From Sabbath school.....	\$ 5.00	42.00
Chicago .....		
Charleston .....		
Denver .....	\$ 4.00	14.00
De Ruyter .....	\$ 50.00	50.00
Detroit .....		
Dodge Center .....		10.00
Edinburg .....		35.57
Exeland .....		
Farina .....		200.00
Fouke .....	\$ 11.00	28.00
Friendship .....		10.00
Genesee, First .....		105.00
Gentry .....		42.37

Greenbrier .....		
Hammond .....		100.00
Hartsville .....		35.00
Hebron, First .....	\$ 25.00	
Special .....	25.00	
	\$ 50.00	88.00
Hebron, Second .....		8.00
Hopkinton, First .....		
Special .....	\$ 6.00	226.00
Hopkinton, Second .....		20.25
Independence .....	\$130.00	389.00
Jackson Center .....		
Little Prairie .....	\$ 3.00	27.00
Los Angeles .....		115.00
Lost Creek .....		37.00
Marlboro .....	\$ 50.00	
From Mrs. J. C. Tomlinson's Sabbath school class, special .....	1.41	
	\$ 51.41	126.26
Middle Island .....		
Milton .....	\$131.45	
Special .....	20.00	
	\$151.45	1,124.55
Milton Junction .....	\$355.25	
From Dorcas class, white Christmas .....	7.50	
	\$362.75	507.00
New Auburn .....		24.00
New York City.....	\$ 20.00	555.67
North Loup .....	\$ 7.00	
From Young Women's Missionary Society .....	25.00	
	\$ 32.00	363.00
Nortonville .....	\$ 35.50	
Special .....	5.15	
	\$ 40.65	140.65
Pawcatuck .....	\$300.00	
Special .....	9.00	
	\$309.00	1,553.00
People's .....		10.00
Piscataway .....	\$ 64.85	169.55
Plainfield .....	\$225.25	687.05
Portville .....		
Richburg .....		111.00
Ritchie .....		2.00
Riverside .....		501.00
Roanoke .....	\$ 15.00	15.00
Rockville .....	\$ 11.00	
Special .....	2.00	
	\$ 13.00	84.00
Salem .....	\$ 37.25	838.00
Salemville .....		
Scio .....		
Scott .....		
Shiloh .....	\$ 49.18	372.20
Stonefort .....		
Syracuse .....		
Verona .....	\$ 28.00	
Special .....	22.00	
	\$ 50.00	190.00



Walworth .....	35.00
Waterford .....	\$ 20.00
Special .....	3.00
	<hr/>
	\$ 23.00
Wellsville .....	180.00
Welton .....	\$ 93.00
From Ladies' Aid society.....	60.00
	<hr/>
	\$153.00
West Edmeston .....	247.59
White Cloud .....	25.00
Individuals .....	137.54
Interest .....	6.26
Seventh Day Baptist Christian Endeavor Union of New Eng- land, special .....	7.50
Conference collections .....	1,011.48
	<hr/>
Total this Conference year.....	\$13,381.57
<i>January Receipts</i>	
Budget .....	\$2,411.48
Special .....	192.05
	<hr/>
Total .....	\$2,603.53
<i>Receipts July 1, 1929, to January 31, 1930</i>	
Budget .....	\$12,257.04
Special .....	1,124.53
	<hr/>
Total .....	\$13,381.57
<i>Disbursements, January 31, 1930</i>	
Missionary Society .....	\$1,359.75
Specials .....	129.56
	<hr/>
	\$1,489.31
Tract Society .....	\$ 342.00
Special .....	1.00
	<hr/>
	343.00
Sabbath School Board.....	166.75
Young People's Board.....	79.00
Woman's Board .....	\$ 22.00
Specials .....	48.34
	<hr/>
	70.34
Ministerial Relief .....	\$175.50
Special .....	13.15
	<hr/>
	188.65
Education Society .....	65.75
Historical Society .....	22.00
Scholarships and Fellowships	52.50
General Conference .....	214.75
	<hr/>
	\$2,692.05

HAROLD R. CRANDALL,  
*Treasurer.*

81 Elliott Ave.,  
Yonkers, N. Y.,  
February 1, 1930.

**ON OUR SHELVES**

Three new publications have been placed on our shelves within the past two months. At least one of these has been mentioned in the RECORDER before, but we would like to call attention to it again, with two others.

Copies of a Sabbath Motto Wall Card have been sent to each church. It is our hope that if they are called for, we may send enough to each church to supply every family. If more are ordered, there will be a reprint of the card to supply the demand. In the meantime, a number have been reserved for the lone Sabbath keepers, who are not reached through the churches. If you care to have one, send in your order; they are free.

A small book mark, carrying all the references to the Sabbath that are in the Bible, has also been printed, and distributed from the office. We asked the Sabbath school superintendent in each church to see that they were put in the hands of the people, hoping that they would send them out to the nonresident members, also. If you have been missed, however, there is a quantity here at the publishing house, and your order will be filled if you will send it in. We would like to have one of these book marks in every Seventh Day Baptist Bible.

The same material that is on the book mark has been printed, with the addition of brief comments, in leaflet form. These are on hand here in our tract room, for distribution on order, just as our other tracts are. We will be glad to send these in any quantity to anyone who can use or distribute them.

BERNICE A. BREWER.

510 Watchung Avenue,  
Plainfield, N. J.

**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 an appeal in the SABBATH RECORDER, joined the home department of the Sabbath school in DeRuyter, N. Y.

Church privileges were few, and I remember distinctly the thrill it gave me to feel that I really "belonged," and had a live connection with a real Seventh Day Baptist Sabbath school. How conscientiously and happily we spent the required time, and more, to the study of the lessons regularly on each Sabbath, and with what interest and satisfaction we marked our record enve-

lopes, enclosing our little offerings, and mailed them at the end of each quarter to "our" Sabbath school.

The same method is now in use in the home department work, and I would like to encourage all lone Sabbath keepers to become members of some Sabbath school in this way; and in case there is no nearer or more preferable place where you can so unite, as superintendent of this department of the Seventh Day Baptist Sabbath school in Battle Creek, Mich., I extend 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 as far away as Alabama. The interest shown by these children and my own early experience impress me with the value of such a membership, especially where 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.

I will be glad to correspond with any who may be interested.

79 N. Kendall Street,  
Battle Creek, Mich.

**DEATHS**

BABCOCK.—Nellie Babcock, daughter of Edward and Josie Sturtevant Walrath, was born April 13, 1887, in the town of Fulton, Wis., and died at Mercy Hospital, Janesville, Wis., January 20, 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. In early life she became afflicted with arthritis, and after her foster-parents had taken her to various specialists and she had undergone several operations, which proved unsuccessful, she entered Mercy Hospital, nearly seven years ago, and room 428 became her permanent home. Here, bed-ridden, she could but wait for the fatal disease to gradually advance to various parts of her body.

While disease was overcoming her physical frame, nothing could overcome her cheerful spirit, as all her multitude of friends who called on her at the hospital, can witness.

Her books and papers as well as her callers and correspondents kept her in touch with the 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, the interests of friends on foreign mission fields, or the work of her church and denomination, she was posted and could give as well as take in conversation with her callers.

In early life she became a Christian and united with the Seventh Day Baptist Church at Albion, Wis., and her cheerful Christian character has sustained her throughout the trying experiences of life and made her an example of Christian fortitude to all who knew her.

She is survived by her father, Edward Walrath; one sister, Mrs. Gladys Strynne, Evansville, Wis.; one brother, Henry 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-Overton funeral home, Janesville. Rev. John F. Randolph, Seventh Day Baptist Church, Milton Junction, officiated, Rev. E. A. Witter, Walworth, assisting. Burial was in Fassett Cemetery, Edgerton, Wis.

J. F. R.

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

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 husband.

She, with her husband, confessed Christ as their Savior and Guide, and was baptized by Rev. G. H. FitzRandolph, and united with the Seventh Day Baptist Church of Berlin, N. Y., December 14, 1895. In this union they have labored together until Sabbath morning, January 11, 1930, when—

She heard a voice you can not hear,  
Which says, "I must not stay."

She saw a hand you can not see,  
Which beckoned her away.

And as the scene in all its state  
Illumed the eastern skies,

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

Mrs. Satterlee in her younger days was associated with some social activities of life, being a member of the Seventh Day Baptist Ladies' Aid society, and a member of Delta Chapter Number 3 of the O. E. S. of New York City, also a former member of the Berlin and Rensselaer County Pomona Grange—all of which she seemed to enjoy.

Mrs. Satterlee leaves besides her husband to mourn her passing, a number of nephews and nieces—Supervisor Jesse D. Vars, Mrs. Eva Satterlee Bentley, Mrs. Julia Satterlee Dobbs, Lawrence Tift, and Mrs. Walter Stillman of Berlin, N. Y.; also W. B. Satterlee, Miss Maude Towne, and W. Breer of Troy, N. Y.; and Mrs. Harry Hawks and Charles Breer of Hoosick, N. Y. Funeral was held from her home January 15, at 1.30 p. m., Pastor L. A. Wing officiating, taking for the basis of his remarks our Lord's assurance, "I will not leave you comfortless." John 14: 18.

Interment was in the Seventh Day Baptist Cemetery. A wonderful decoration of flowers was donated by her many friends; and her husband wishes to thank the friends and relatives for their kindness, and for these tokens of sympathy, which are deeply appreciated.

J. H. S.

SOCWELL.—Rev. Eugene H. Socwell passed away at Nady, Ark., January 16, 1930. An extended obituary will be found elsewhere in this paper.

### Sabbath School Lesson VIII.—Feb. 22, 1930.

THE TWELVE SENT FORTH.—Matthew 9: 35 to 11: 1.

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

#### DAILY READINGS

- February 16—Choosing the Twelve. Matthew 10: 1-4.  
 February 17—The Twelve Commissioned. Matthew 10: 5-15.  
 February 18—The Twelve Cautioned. Matthew 10: 16-23.  
 February 19—The Twelve Encouraged. Matthew 10: 24-33.  
 February 20—The Twelve Instructed. Luke 9: 49-56.  
 February 21—The Great Commission. Matthew 28: 16-20.  
 February 22—Heralds of Salvation. Isaiah 52: 7-12.

(For Lesson Notes, see *Helping Hand*)

Why do I disquiet myself, forever asking, What shall I do with my life? Useless in the world as I seem, who knows whether God is not drawing from me some good that I can not see; whether, unsuspected by myself, he has not given me some virtue, some secret influence for the benefit of men? When I am pursued by the fatal idea of my uselessness and powerlessness, I will take refuge in this thought, that Providence does draw from me some profit, does make me serve some hidden purpose, exacting only my consent and faith in the mission that it is not his pleasure to reveal to me.—*Maurice de Guerin.*

She—"It's easy to weigh fish, isn't it, Mr. Shadd?"

Dealer—"How come?"

She—"Because they're already in the scales."—*Selected.*

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THEODORE L. GARDINER, D. D., Editor

L. H. NORTH, Business Manager

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