

OBITUARY

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

In 1874, she came with her parents to the North Loup settlement, where January 1, 1876, she was married to Castello W. Hill. To them were born three sons: Claude L., Otto R., and Judson V. Her one great passion in life was music. Though denied training, she had a wonderful voice which she used freely and joyously. For several years she used this gift as a singing evangelist. Music was her comfort and rest. Many did not know that when her heart was nearest breaking her singing was the best. While young she united with the Welton Church, later transferring her membership to North Loup. She was devoted to her family. Many years were devoted to being chorister, Sabbath school teacher, and other church work. Her cheerful, cordial, and helpful disposition won her friends everywhere. Besides the sons there are left to mourn her going nine grandchildren, nine great-grandchildren, and one brother, Dr. Walter L. Davis.—*From the North Loup Loyalist.*

MARBLE.—Leslie M. Marble was born near De Ruyter, N. Y., August 1, 1866, the son of Harvey P. and Julia A. Burdick Marble. He died near De Ruyter, January 10, 1938, being seventy-one and a half years old.

Having spent all his life in this vicinity, he is known and respected by many friends. He is survived by two sisters: Nina Marble and Mrs. Emily Wells, and by a large number of nephews, nieces, and other relatives.

Funeral services were conducted in the Seventh Day Baptist church by the pastor, Rev. Neal D. Mills, and interment was made in the Lincklaen Center cemetery. N. D. M.

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

It would almost seem that

"She took the cup of life to sip,
Too bitter 'twas to drain;
She put it meekly from her lip,
And went to sleep again."

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

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

When he was a young man, the family moved to Milton Junction and he entered Milton College. Later they lived in Grand Junction, Iowa,

and Nortonville, Kan. On December 18, 1905, he was married to Lucy Randolph. To this union were born three children: Alfred R., Lois M., and Vivian R.

He was a loyal member and an active worker in the Nortonville Seventh Day Baptist church, having joined the church of that faith in Milton Junction in 1885, later transferring his membership to Grand Junction, and then to Nortonville.

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

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

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

Policeman: How did the accident happen?
Motorist: My wife fell asleep in the back seat.
—*Selected.*

RECORDER WANT ADVERTISEMENTS

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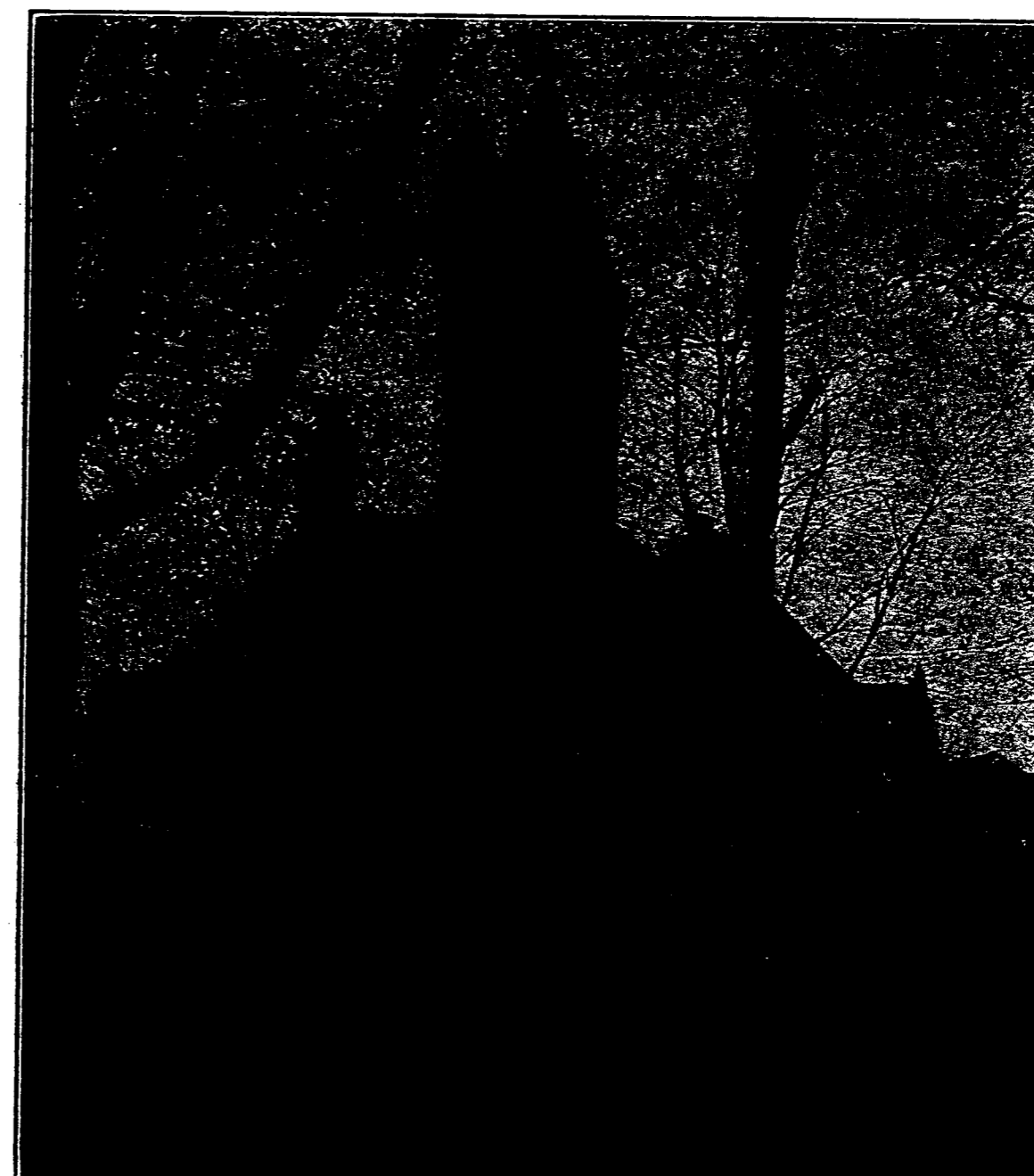
WANTED—Single man, S. D. B., to work on farm. Steady work, moderate wages, good home. Luther S. Davis, Star Route, Bridge-ton, N. J. 2-7-3t

The Sabbath Recorder

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FEBRUARY 14, 1938

No. 7



SEVENTH DAY BAPTIST CHURCH OF CHRIST

PLAINFIELD, NEW JERSEY

FEBRUARY 9, 1838—FEBRUARY 9, 1938

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(Established in 1844)

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less expressly renewed.

Plainfield Church A service of one hundred Centennial years deserves to be celebrated not only because of its achievement but because of inspiration furnished our present generation to carry on. Plainfield has just passed through such an experience. The centenary program was begun Sabbath eve, February 4, with a rousing, union, old-time prayer and testimony meeting. About seventy were present. New York City, Berlin, N. Y., New Market, and Irvington were well represented. Many old-time songs from old "Gospel Hymns," brought for the occasion, were led by Dr. O. B. Whitford, with Mrs. Roland M. Davis at the piano. Many favorite Scripture verses were contributed and many short prayers and testimonies given. The brief remarks by the pastor were appropriate and helpful.

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

the mother church (Piscataway), Pastor Trevah R. Sutton gave the invocation:

"O Lord, our Lord, how excellent is thy name in all the earth." As we bow in thy presence on this the centennial Sabbath of this church, may thy blessing rest upon us. May we gain inspiration and courage as we review these one-hundred successful years of this church. We pray also that this occasion may be not only the marking of the end of the first century, but also the beginning of many more centuries of even greater success. We pray in the name of Christ Jesus, who taught us to say when we pray: "Our Father, who art in heaven . . ." Amen.

The choir—the ladies wearing their new choir robes for the first time—rendered the anthem, "Grant Us to Do With Zeal" (Bach). The morning prayer was offered by the editor of the SABBATH RECORDER, a former pastor of the mother church.

The messages of the morning were inspiring indeed, and no one could have helped feeling thankful for the splendid past or impressed with the challenge of the future.

James L. Skaggs, D.D., pastor of the New York City Church, seven years a pastor at Plainfield, spoke on "A Century of Service." This address appears in the Pulpit Department on another page of this issue. Nor can comment do justice to the address by Ahva J. C. Bond, Dean, School of Theology, Alfred, N. Y., and formerly a pastor for eleven years of the Plainfield Church. His theme was "Traveling On." It will appear in the Pulpit Department at an early date. Both were impressive and challenging messages.

ENTERTAINMENT

For months the centennial committee worked untiringly to prepare a program in every detail, and most wonderfully did they succeed. One of the details was to have Sabbath dinner for all—local members and visitors. To do this in the church parlors would necessitate many faithful women losing the benefit of the morning worship program. The courtesy so graciously extended by the women of the nearby Congregational Church was therefore appreciatively accepted, and many enjoyed the fellowship and abundant mid-day meal in the dining room of the sister church. About 150 were served.

HISTORICAL PAPERS

Sabbath afternoon three historical papers were presented. It is not easy to select an

adjective that adequately designates the high quality and interest of these papers, without seeming effusive. Mrs. Wm. C. Hubbard presented the "History of the Church," giving some details of the meetings leading up to the building of a house of worship and of the organizing of a separate body from the mother church at New Market, already 133 years old. On down through the years Mrs. Hubbard led her audience to see the fathers, mothers, and children at work for the Lord.

Three buildings have been erected and dedicated to God's service, the present one in 1894. This is the one shown in the picture on our cover. Its structure of solid stone and brick speaks for its solidarity and stability, as its three towers symbolize the eternal, triune God whom the people of the church worship and serve.

"History of the Church Organizations" was presented by Miss Lucy Whitford. The Sabbath School, 1841, the Women's Society, 1844, the Excel Band, Christian Endeavor, Men's Club were the outstanding organizations mentioned.

"History of the Church Finances" was presented by Nathan E. Lewis. The present structure was completed at a cost of about \$65,000 and was dedicated free from debt. Its present appraised value is \$135,000.

These papers are too long for full presentation in the RECORDER, but in as large part as possible they will be given.

HISTORICAL PAGEANT

While unstinted praise should be given the large centennial committee of which Mrs. Wm. C. Hubbard was chairman, too much can hardly be said in appreciation of Miss Evalois St. John in her magnificent preparation and presentation of the historical pageant. Accurate in historical research, sympathetic in use of carefully selected material, skillful arrangement of episodes, and sensitive to spiritual values, Miss St. John produced a charming and inspiring drama. The audience will long remember portrayal of the business session in the home of Brother Isaac Titsworth, 1836, when it was resolved to proceed with the building of the meeting house; or the scene, two years later, when Elder Thomas B. Maxson of the mother church called the roll of the fifty-seven constituent members who stood while Elder John Davis of Shiloh extended the hand of fellow-

ship to the new church represented by Randolph Dunham, and recognized them as a distinct church in fellowship with the General Conference. Nor will they forget the solemn farewell services of the Carpenters and Wardners, about to adventure in mission enterprise in China—the message of Solomon Carpenter being especially noteworthy. The early Sabbath school work was represented by a children's class taught by Miss Christiana Randolph as she drew the boys and girls out concerning their lessons on the Bible. Costumes and settings were of the early period. Another scene was the "Golden Book" in which was recorded the church's co-operation in local and world-wide interests, the leaves of which were turned by two lovely young girls.

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

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

MRS. STILLMAN AND THE BUILDING

BY CORRESPONDING SECRETARY OF THE TRACT SOCIETY

Mrs. William M. Stillman visited the West Virginia churches and Alfred and Friendship, N. Y., churches from January 7 to 30, in the interest of the Denominational Building situation, also having a conference with some of the Washington Union members en route.

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

spectful attention and consideration, and enthusiastic follow-up work is being done.

WEST VIRGINIA

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

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

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

On Sabbath morning, January 15, the work was presented at Lost Creek and time given at the Sabbath school for open forum. Accompanied by Pastor and Mrs. Loofboro, Mrs. Stillman visited Roanoke in the afternoon. She reports at this place that ninety-seven per cent of the members were present and the other three per cent were visited on the way back to Lost Creek. One hundred per cent is noteworthy. Here and elsewhere the people expressed themselves as pleased that one would come to them in the interest of such a work.

Pastor Sheafe, one of the deaconesses of Washington Union, Mrs. Lizzie Lee, and Mrs. Virgil Crichlow were called upon by Mrs. Stillman and the interest and support of that church were assured.

WESTERN NEW YORK

Similar experiences meet Mrs. Stillman wherever she goes. A warm greeting was accorded by the genial pastor and people at Alfred, where forum opportunity was afforded as well as the privilege of presenting the

message Sabbath morning. The large attendance at both services attests the interest there.

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

FUTURE PLANS

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

HERBERT C. VAN HORN.

IN FLORIDA

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

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

RESOLUTION OF LOVE AND RESPECT

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

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

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

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

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

Mrs. Edith Woodcock,

Mrs. Carrie Smith,

Committee.

January 27, 1938.

MISSIONS

REVIVAL IN PASTORAL MINISTRY

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

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

Long ago it was said, "The pulpit is the minister's throne." It is just as true that the parish is his kingdom. The pulpit is the minister's throne, not that it exalts him above others, but that it offers him an opportunity to instruct and encourage; and the parish is his kingdom, not that he is to rule over it, but that in addition to furnishing an oppor-

tunity to guide and encourage by words, it gives him the privilege through personal contacts of saving men from pitfalls, delivering them from despair, and shaping their lives into the likeness of the Master.

Bishop Manning is right when he says, "In this time of difficulty and trial when so many are in spiritual need and uncertainty, I believe we need in the whole church a great revival of the pastoral ministry. Without at all undervaluing the importance of preaching, I believe this is the greatest present need."

This personal visitation is not easy for some ministers and missionaries, but it offers greater opportunities than does the pulpit or the classroom, and the most diffident can train themselves in it till it becomes second nature. It is only by so doing that they become true undershepherds. And we may add, this personal visitation offers a great opportunity to all to do real mission work. It need not be confined to ministers and professional missionaries, but they should be worthy examples in the matter.

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

Jamaica, B. W. I.,

January 20, 1938.

DEAR FRIENDS IN RECORDER LAND:

Warm Christian greetings! For weeks I have known it was my lot to write this letter, and now I must get it done before we once again get into the throes of moving. How we dread to make the next move, but it must be done! Why? The greatest reason is on account of our work right in Kingston and being near the heart of things. We moved into the hills a little way out of Kingston last May, for the sake of the baby's health and also that of the head of the family who badly needed change of climate. We have all benefited from our eight months here in this lovely spot. Our last year here before furlough has begun and we truly want to have close contact with the city problems of our people. We shall leave our post office address the same—Half Way Tree. In our new location we are in the heart of a rough district, but have been fortunate in getting a place which has a large enough yard to keep the baby farther from the people about us, and we shall be near enough for Don to be at home nights and part of the afternoons.

I want to write about some of the work in which the Lord gave me the privilege of helping. On the twenty-eighth of November we went to Luna to hold a dedication service for the new church bell. We have written about the location of the Luna Church, high in the hills of St. Mary, and of the devotion and active work of the members of that church.

A bell tower had been built in which to swing the bell and, according to English or Jamaican custom, the bell tower is built not on top of the church building, but in a distinctly separate spot near the church. Previous to the dedication proper was a service in which there was much joyful music and a sermon by Pastor Hargis. A crowd attended the afternoon meeting and strangers from the community graced our meeting. After the evangelistic sermon the choir members, followed by the congregation, marched out to the bell tower, singing as they went a very appropriate song about the ringing of the bell. Following the song, each one present who wished to toll or ring the bell formed in line, and dropping an offering into the basket which Brother Smelli held at the foot of the bell tower, proceeded to give the bell rope a pull. I saw several children standing near me with longing looks in their eyes, so I asked Mr. Hargis to give each one a coin to drop into the offering so they "could help make Seventh Day Baptist history." Mr. Hargis was the last to ring the bell and he turned it entirely over; he planned to do so. This service was another stepping stone in Luna Church history, and the bell can be heard for many miles around, over hill and valley, telling people of God's holy Sabbath services. Luna Church members are proud because their bell is the first Seventh Day Baptist church bell in the island of Jamaica.

On December 12, Pastor Hargis and I drove to Tidixon to the "Corner Stone Service" of the new church organized there a few months ago. We took two of the young women of Kingston Church with us to help with the program. Tidixon is about forty-seven miles from Kingston, in the parish of St. Catherine; but to reach this place we had to climb a high mountain, and it is the first time in Jamaica that the air seemed rare to me at any height.

Before we reached Tidixon it was raining and we had to wait in the car some minutes.

When it was dry enough overhead for us to continue our journey on foot, we left the car and followed a path. The way was rough and hard and steep for about half a mile. The "honorable," who walked ahead of us, fell flat and had to "perform" later on with a broad red stripe of clay mud from head to foot on one side of his suit. A service was held inside a pleasant booth in which the congregation meets regularly. When the time came for laying the four stones, I played on the little portable organ which is still "serving time" in Jamaica and the people marched outside to the foundation wall singing, "The Church's One Foundation is Jesus Christ our Lord." As only one of the visitors invited to lay a stone was present (probably on account of the weather), I was asked to lay one of them and Miss Rennalls of Kingston another; but I had no "gift" with me to put in the offering except my regular bit for such occasions. Those who "have the honour" to lay a stone are expected to place a gift of one guinea (about \$5.25) in the offering basket.

After finding out who the "honorable" man was, I was thinking it was remarkable to have him lay a stone for our church in which the head corner stone is "Jesus Christ, our Lord," for he was a Jew. But he was a very kindly, gracious man, and even his fall and the soiling of his suit did not upset his pleasant disposition. He, a Jew, had driven many miles and undergone an unpleasant experience to lay a foundation stone in a house of worship which was Christian!

After the stone-laying ceremonies closed, we again went to the booth and had a program of music and recitations, and then we were on our way back to Kingston, riding through the dark country districts and cane fields, along roads fringed with palm and banana trees. At the top of one high ridge of mountains we caught a glimpse of the lights of Kingston many miles away.

The people of Tidixon are very kindly and have shown a will to work. We expect much of them. One of their "shepherds" is a dear old man, Mr. Patrick Perkins, who has been a faithful Christian for many years.

The last place I visited was again in Luna. On the afternoon of December 29 they held their annual Christmas party for their Sabbath school, and as there was also a wedding scheduled for the morning, Mr. Hargis and I went up early to spend the day in making

calls on the people in their homes. Again the weather interfered; rain began before we reached Luna and we were unable to make the calls, but the wedding was in the church. The bride and groom were very nicely dressed, as were their attendants, and I felt very sorry to see them wading through the rain and red mud at close of service to reach a nearby shop, where they stopped to change their clothes. But no car could go where they had to walk, or to the home over the hill where the feast was waiting.

In the afternoon a program, nicely arranged and carried out, was followed by a treat for the whole Sabbath school, little gifts to each (in which Ashaway, R. I., and Battle Creek, Mich., children had a part) and cakes and ice cream and "snowball." Snowball is a drink made of pouring fruit syrup over finely chipped or shaved ice. Jamaicans are very fond of it.

Also during the afternoon three babies were consecrated to the Lord. I think Mr. Hargis has told you about that service. He takes the baby in his arms and kneels for prayer (the mother of the babe also kneeling), asking God's special guidance for the life of the child, and the parents in their training, and at the close of the service he hands each mother a little certificate of consecration with the name of the child inscribed and date of consecration. The certificates are highly prized.

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

We need your prayers daily for the work. Our hearts are anxious about the China field and we are praying that some great, lasting good may come from the suffering and confusion of this war. Please ask God to make

it possible for the board to send some one to take up the great work here when time comes for our furlough next year, and ask him to lead the right persons to offer themselves for the work here. It will be hard to leave this field, but it will be quite necessary for Mr. Hargis to have a change of climate after being in the Tropics for seven years.

With best wishes to you all,

Sincerely,

MR. AND MRS. G. D. HARGIS.

HISTORY OF THE PLAINFIELD CHURCH

BY MRS. WILLIAM C. HUBBARD

(Paper given at the centennial celebration of the church, February 5, 1938.)

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

The first settler in this vicinity, one Robert Fullerton, erected his home near what is South Plainfield—Tow Town as it was called—in 1735. One hundred years later a village of considerable size had developed, for the *Plainfield Herald* of October 22, 1835, stated that there were three hundred fifty families located here and business was thriving. There were ten hat factories, six shoe shops making their own output, two grist mills, six blacksmith shops, three butchers, a tailoring establishment, and several others. There were five churches, one Baptist, one Methodist, one Presbyterian and two Quakers, and two seminaries, one the Plainfield Seminary. The stage, running from Flemington to Elizabethtown, stopped at Plainfield to pick up and discharge passengers and the few letters called mail. To go to New York City, one took the stage to Elizabethtown, changed to a boat that was towed to Elizabethtown Point, and then sailed for New York, arriving in time if wind and weather permitted. One left Plainfield at 5 a.m. and reached home at 9 p.m., with five hours in the city. The township of Plainfield was not created, by an act of the legislature, until March 4, 1847, and a city in 1869.

Scattered through this area were many Seventh Day Baptist families, who had settled here to work in the factories, till the soil, and furnish the townfolk with supplies, and who were staunch supporters of the Piscataway Church. As early as October 30, 1836, we find that several members of that church held a meeting at the home of Deacon Isaac D.

Titsworth to discuss "the propriety of erecting a Seventh Day Meeting House in Plainfield for the convenience of the members of the Piscataway Church living in and about the village." "The meeting Resolved unanimously that a House should be erected, provided sufficient funds could be procured for the purpose." A committee was appointed to obtain subscriptions payable to Simeon F. Randolph, Randolph Dunham, and Abram D. Titsworth, and I. D. Titsworth, John D. Titsworth, and William Dunn were the solicitors.

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

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

On February 8, 1838, the new church was formally dedicated. Those taking part in the service were Elder William B. Maxson, of the Piscataway Church; Rev. Lewis Bond, of

the Presbyterian, who read part of the eighth chapter of First Kings; Elder John Greene, of the First Hopkinton Church at Ashaway, who preached the dedicatory sermon, his text being "Ye worship ye know not what, we know what we worship: for salvation is of the Jews." John 4: 22. Elder Daniel T. Hill of the Baptist Church closed the services with prayer. An evening service was also held, Elder John Watson, Piscataway, opened with prayer, Elder John Greene, preached from Philippians 1: 21, "For me to live is Christ," and Elder William B. Maxson made the closing prayer.

On the following day, Friday, February 9, 1838, the Seventh Day Baptist Church of Plainfield was organized. Elder William B. Maxson read 1 Corinthians 3, followed with prayer by Elder John Watson. Elder Maxson preached from 1 Corinthians 3: 10, "According to the grace of God, I have laid the foundation and another buildeth thereon. But let every man take heed how he buildeth thereupon." Then followed the moment for which all had been waiting. Envision, if you will, the following scene. With the reading of the Articles of Faith and Covenant, and the names of the fifty-seven members who were about to leave the Piscataway Church, these brothers and sisters arranged themselves on either side of the house, meeting before the pulpit, while Elder John Davis on behalf of the council gave to Randolph Dunham for the group, the right hand of fellowship, recognizing them as a distinct church of Christ in fellowship with the churches of the General Conference. Elder John Greene read Romans 8 as a charge to the church, and Elder Maxson addressed the church as to its future prosperity. Thus the Plainfield Church began to write history.

The church organized for business on February 18, 1838, adopted its name, "The Seventh Day Baptist Church of Christ in Plainfield," appointed a committee of three to ascertain the requirements of a legally organized body, in order to elect trustees, to decide on communion appointments, to arrange for pulpit supplies, and voted that the "Bell should be rang at 10 A. M. on the Sabbath, also a quarter before eleven and tolled a few minutes before the meeting."

March 14, 1838, five trustees were elected to administer its business affairs: Randolph

Dunham, Abram D. Titsworth, William Dunn, Asa F. Randolph and Alexander Dunham, as well as its first church clerk, Thomas S. Alberti. One of the first tasks was to find some one to take care of the new church property, and they engaged one, James Pope, for one year at the munificent salary of \$12. "Wood and oil to be found him; he is to clean the house 4 times per year, and ring the bell, build fires, light the house whenever such shall be wanting." For the purpose of paying the minister, they voted to raise money for "the spread of the Gospel" by renting the church seats, \$7. per year each for the center ones, and \$6. for the side ones. One month later, the first Annual Meeting was held April 18, 1838, and has been held on the first Sunday in April ever since.

In August, 1857, the church entertained their first Conference and Elder Bailey, John D. Titsworth, and Isaac S. Dunn, and later the whole church, were appointed a committee to meet the delegates at the depot and make arrangements for their accommodation during the meeting. History is repeating itself eighty years later, but it is to be hoped they won't plan to have prayer meeting at 5 o'clock in the morning. All entertaining was done in the homes.

A special meeting was held January 2, 1864, to elect five trustees to conform to the state laws, the term of one to expire each year, in the order drawn. This first group was Deacon Randolph Dunham, Deacon Abram D. Titsworth, William Dunn, Phineas Randolph (Simeon), and Rudolph M. Titsworth.

By this time, 1864, the Central Railroad of New Jersey, having extended its tracks from Elizabethtown to Plainfield, asked to buy the church property to straighten out its road, Plainfield being its terminus. The church accepted this offer of \$7,500, reserving however the "church bell, the gas fixtures, and the flagging," and having the privilege of using the church until the following April.

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

After much consideration, the committee appointed to find a new location (John D.

Titsworth, J. Frank Hubbard, Clark Rogers, Rudolph M. Titsworth, Isaac S. Dunham, Thomas B. Stillman, and Joseph A. Hubbard) decided to buy the plot on which this church stands from Clark Rogers, for \$1,700—he donating \$1,000 of the amount.

Final plans were accepted for a building 76 by 44½ feet, with a basement running the whole length. It is interesting to note that the "parish house" idea was even then under discussion, for the building committee decided not to buy a certain house for a "session" house, but they did have to purchase very soon a plot across the street on which was to be built a sawing and planing mill.

The \$4,400 pledged was not deemed sufficient to start the project, as there was needed \$10,000 to build and equip the building. However, by April 26, 1866, the church clerk reported that the corner stone had been laid without public ceremony, and he gave a list of the contents of the box in his record book. March 14, 1867, saw the completion of the work, and the dedication services were held.

Elder Thomas R. Williams, our incoming pastor, preached the dedication sermon; Rev. L. C. Rogers, pastor of the Piscataway Church, made the consecrating prayer; and the charge to the church was given by Professor A. R. Cornwall, who was leaving us to return to his teaching at Albion Academy.

The cost of the building was about \$31,000, nearly \$10,000 remaining unpaid at the time of the service. A call for all the men of the church to get together to "improve the church yard" on September 1, 1867, sounds very modern. The baptistry was added to the church a year later.

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

Our semi-centennial, February 26, 1888,

was marked by a special program of reports by many members of the church, two days being given over to the observance. These reports were printed and have been of use in preparing the records for today. Dr. A. H. Lewis, then pastor, preached the sermon. Of the double quartet who sang, that day, but two are living, the others having joined

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

As time went by the subject of poor ventilation of the church basement (first mentioned by Doctor Lewis in 1881, seven years before) became a very frequent topic of our church meetings. Various plans were tried without much relief, and in February, 1889, Doctor Lewis spoke of the desirability of a new building for all purposes other than church services, with the result that a committee was formed to obtain plans for a parish house to be erected in the rear of the church.

Additional land was purchased and \$5,065 was pledged toward the needed \$8,000, matched by an equal amount by two of the church members, George H. Babcock, and Charles Potter, and work was authorized at an additional cost because it was decided to build of stone. On the very day, however, when ground was to be broken for beginning the work, it was decided not to proceed with the project as the church and the parish house could not be satisfactorily connected, and it was decided to build a new church including all the features, instead. The property on the corner of Madison Avenue and West Fifth Street was purchased, the old church turned around, moved over to the plot, and lowered onto its new foundation. This building was subsequently leased to the Board of Education for five years for school purposes, and later purchased by them. Our congregation worshiped there, however, until the new church was completed, having used the Congregational church during the interim of moving and alterations—about six weeks.

The corner stone of the new church was laid with brief ceremony, November 25, 1890, and work proceeded apace. It is a matter of pride that every member of the church gave of his means towards the building, even the children having a part, and the church was dedicated free from debt. There

seemed to be a very genuine feeling that it wouldn't be a very creditable thing to dedicate a gift to the Lord, burdened with a mortgage. Twice it was necessary to raise additional funds, since building is sometimes known to exceed the estimates, but in each instance the amount was over-subscribed, and each meeting closed with a prayer of thanksgiving, and the congregation joining wholeheartedly in singing "Praise God from whom all blessings flow." There were one hundred givers in all.

The dedication service was held, January 13, 1894, but was made less joyous by the absence of one who had been most interested in the project, George H. Babcock, who had been called to the "church universal" on December 16, 1893, after a brief illness.

At the dedication service, the Scripture passage 1 Kings 8: 12-64, the story of the building of Solomon's Temple, was read by Rev. F. E. Peterson, then pastor of the church at New Market. Prayer was offered by Rev. L. E. Livermore, Editor of the SABBATH RECORDER, and the rest of the service was in charge of Rev. Abram Herbert Lewis.

Few of you will remember Doctor Lewis, but if you can picture him at the height of his career, stalwart and imposing, you can almost hear him speaking as he closed his discourse with these words: "These solid walls attest the firmness of our faith. This vaulted ceiling symbolizes our confidence in the overshadowing of divine love, set thick with the blessings of everlasting mercy. When evening comes, these lights shall tell the radiance of our hope. These clustered columns bespeak our union in the brotherhood of Christ while the arched lines which center in the heart of the dome, unite, as we do in Him who is the Head and Heart of all his people, the everliving Christ. The bells in the tower shall help to chime our thanksgiving and this memorial panel shall repeat the story of our faith in immortality, until walls and ceiling go down in tempest shock, or slowly crumble under the weight of centuries. Meanwhile, every soul seeking help and inspiration for higher living, higher endeavor, and larger hope will find welcome here. Every cause which uplifts society and blesses men, shall find advocacy and defense from this pulpit and these platforms. This organ, whose keys open to ten thousand imprisoned harmonies, and these voices, and others when these shall

have passed into the long silence, shall sound the notes of victory when good triumphs, the challenge of defiance when evil assails, and the hope born requiem when good dies. Thus let this be God's house, from this time forth, even forevermore. Amen." Concluding this service, pastor and people united in this prayer: "And now, O Lord, abide with us, that we may be enlightened to know thy will, and strengthened to keep thy commandments, we are our children and our children's children, throughout all generation. Accept us anew in Christ, and be pleased to bless us abundantly as we consecrate this house to thy service, and to the cause of truth and righteousness, from this time forth and forevermore. Amen." How completely this church has filled the prophecy of Doctor Lewis, it remains for you to tell. You are the children, and the children's children, many of you adopted by this mother church. I appeal to you to carry on unitedly and with consecration.

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

Our next major problem was the entertaining of Conference, in 1895, August. Meetings were held in the church, a recreation and rest room was created by erecting a tent between the old and new churches, and at the old church were served the meals, with a kitchen fitted up temporarily in the basement. Lodging and breakfast were supplied by our folks, with the assistance of the New Market friends, for five hundred sixteen visitors; dinners and suppers at the old church, at no cost to the guests. The Ways and Means Committee asked for \$2,100 to finance the entertaining of Conference, which amount was over-subscribed, and a refund made.

Again, in 1917, we entertained Conference, this time renting the high school, as our headquarters, with Frank J. Hubbard the local chairman. There was a charge for dinners and suppers, but breakfast and lodging were free to the three hundred fifty delegates.

The very brief report of Conference held here in September, 1878, states that the meetings were good; mentions only a Reception Committee, and that two hundred fifty attended. All entertaining was done in the

homes. In each case the New Market people assisted by opening their homes to the delegates.

The church has taken notice of two other of our anniversaries by special programs, the sixtieth and the seventy-fifth — the former during the pastorate of Dr. Arthur E. Main, the latter of Rev. Edwin Shaw, with Doctor Main preaching the anniversary sermon.

As early as 1845, this church was asked to form a society auxiliary to the American Sabbath Tract Society "which should furnish all the money which could be raised from the church and friends of the cause," as the letter read. For the nearly one hundred years generous contributions have been made to the society. We have not only given of our means but of our men, for we have allowed Doctor Lewis, Rev. Edwin Shaw, and Rev. Ahva J. C. Bond to give a part of their time to furthering the interests of the society. While the erection of the Denominational Building here was not a project of our church, and many conscientiously felt that it was not a wise measure, still our members did co-operate in the work, as it has always done in whatever it was asked through the years.

In the same year, 1845, the Seventh Day Baptist Missionary Society asked for our co-operation, and has always had our support. While not sent directly by our church, several of our missionaries have been consecrated to the work in our church or have spent much of their furloughs with us. Of these former were Dr. Ella F. Swinney, Rev. and Mrs. Solomon Carpenter, Rev. and Mrs. Nathan Wardner, and Dr. Rosa W. Palmberg. Those others have been Dr. and Mrs. David H. Davis, Eugene H. and Mary Ross Davis. While missionary pastor to London, Rev. William C. Daland, ordained to the ministry here, was sent to the Gold Coast, Africa, to study the situation there, and Jacob Bakker went to ascertain the true condition of affairs in the Sabbath Evangelizing and Industrial Mission in British East Africa. While this project seemed a very practical method of missionary work, and the personnel furthering it were mainly located in Plainfield, still this too was a denominational and not a church affair.

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

tional or philanthropic, local or world-wide, and Mr. Lewis, in telling of the finances of the church, will deal with this phase of our activities.

I am quoting to you the words of our former pastor, Rev. A. J. C. Bond, as I conclude this sketch, words written in his Annual Report to the church meeting, April 7, 1935, and which I consider very fitting for this occasion:

We will soon be celebrating our one hundredth anniversary; one hundred years is a good long history for a Christian Church in this country. But if a church has lived and served for a hundred years, why should it not live for another hundred? Tell me that! Was it ever more needed than now? Did the world ever need the Sabbath as it needs it at this moment? Was our opportunity for service ever greater? This church has a history of which we are proud. But the past cannot be proud of us if we do not see to it that the convictions which made our past worth perpetuating are held with equal zeal by us who have inherited the past. The past has been cheated of its full fruitage unless through us the work goes on.

At this, the beginning of another century, shall we carry on?

[Interesting paragraphs; biographies of pastors, deacons, trustees, officers; music; and other matters are omitted through lack of space.—Editor.]

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I haven't written for a long, long time, but now time hangs heavy on my hands, so I'll write.

I had my appendix out January eleventh and of course am still in bed.

I always try to read the SABBATH RECORDER wherever I am, and enjoy the Children's Page more and more every time I read it.

My chief occupation these days is paper dolls.

I hope you and Pastor Greene are well.

Sincerely,

Carol Burdick.
(Nine years)

P.S.—Probably when I get back to school I'll take my examinations.

Alfred, N. Y.

Dear Carol:

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

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

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

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

Your loving friend,

Mizpah S. Greene.

GOLIATH

Goliath was a large shepherd dog. Where he came from no one could tell. One stormy night young Robert Brown heard someone or something scratching at the back door. On opening it, he was surprised to find a wet, shivering, shepherd dog who pushed his way in and made for the kitchen stove as if he felt quite at home. Around his neck was a handsome collar bearing the name, "Goliath," and attached to it was a length of heavy rope.

"Well, old fellow," said Robert, "you certainly make yourself at home. I wonder

where you came from. When you are warm and dry, we'll keep you in the shed until morning, then perhaps we can find your master."

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

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

But although they inquired far and wide and advertised for weeks, where the dog had come from always remained a mystery.

In the meantime, the whole family had become so attached to Goliath that they would hate to part with the noble old fellow and he seemed perfectly at home with them. He was especially devoted to little four-year-old Ella and followed her everywhere. The little girl seemed to think he was her very own property for if he was out of her sight for a moment, she would cry, "Where's my Goiah?"

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

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

M. S. G.

(Concluded next week.)

OUR PULPIT

A CENTURY OF SERVICE

(Address given by James L. Skaggs, D.D., pastor of the New York City Church, at the centennial of the Plainfield Church, February 5, 1938.)

A Happy Birthday, and Many Happy Returns seems to be the appropriate greeting this morning to you, the Seventh Day Baptist

Church of Christ, of Plainfield. At your invitation the maternal household of Piscataway and the household of your younger sisters of New York City, and Irvington, N. J., are here to greet you on this centennial of your organization.

I am sure that I speak for all in extending to you our heartiest congratulations that your one hundredth anniversary finds you happily enjoying good health, and also a degree of prosperity.

And for myself, I count it no small honor that it was my privilege to serve as your pastor for seven of your one hundred years, and that today I can be here to join in your celebration.

We may be sure that your mother church has had a justifiable pride in your growth, your strength, and your loyalty, and that your sister churches in New York City and Irvington rejoice in all your successes and victories. And we may all well be happy today in the ties of Christian love and fellowship which bind us together, and which make possible this meeting.

It may be well within the bounds of truth to say that your one hundred years stand out as the most eventful century in modern history. It has been a century of amazing interest and progress. Could the charter members of this church return here today, it would seem to them like an altogether different world.

When this church was organized a hundred years ago, the population of the whole state of New Jersey was much less than the present population of the city of Newark.

The year this church was established marks the first steamship service across the Atlantic Ocean; and passenger train service in these United States was offering new and thrilling facilities for travel. The first telegraph line, with the improved Morse equipment, was put into operation six years after your organization. And power printing presses were in their infancy at that time.

It was twenty years after the organization of this church before the petroleum industry was opened up in any large way. The evening meetings of your charter members were doubtless lighted by candles, instead of by the Edison filament which floods us with light even at noonday. No, when this church was established there were no electric lights, as we know them; no telephones; no automobiles;

no radios; no airplanes; and in homes there were no electric washers, ironers, toasters, percolaters, or vacuum cleaners. It would seem that we take for granted now, in providing for our convenience, comfort, luxury, many things which were lacking then. What a century it has been!

When this church was organized, there were only twenty-six states in our Union, and since that time we have added twenty-two states and have increased our population more than 100,000,000. Our material resources have been increased beyond any miser's dream. Our inventions, industry, commerce, mode of living, defy any attempt at comparison. The advance in chemistry, physics, biology, medicine, surgery, has made ours the great day of miracles. It has been during this wonderful century that this church has made its history.

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

You have proclaimed the gospel of Christ in your public meetings, and you have in a large degree carried the Spirit of Christ into your homes, your business, your community life. This growing city of Plainfield has been blessed by your public spirit and by the outstanding ability of many of your members. Surely there has been no significant public enterprise which has failed to have your support. You have had your share of the distinguished citizens in the field of education, in the professions, and in business. The stamp of your genius graces the public school system of your state; and the names of some of your able public servants are inscribed, along with the names of Washington, Jefferson, Franklin, and Lincoln, upon the schools of your city.

Denominationally, this church has stood among the most influential of our churches. For more than forty years it has been the church home of the American Sabbath Tract Society, and has provided a large proportion of its Board of Directors. Likewise it has been the home of the Seventh Day Baptist Memorial Board. The gifts by members of this church for denominational and educational purposes have been large, and they

will continue to bear fruit through ages to come. It was here in your sanctuary that our first missionaries to China were consecrated to their great task. Indeed you have shared generously in all that Seventh Day Baptists have undertaken to do in the last one hundred years.

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

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

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

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

We sometimes hear it said that the Church through recent decades has been losing ground and that it is increasingly decadent. But such a judgment should not be accepted without careful study of the history of the Church—particularly here in America. W. E. Doughty published a little book several years ago in which he stated that out of our population of 5,305,925 in 1800, only one in fourteen was a member of a Protestant Church, and that a century later, the ratio was one to four. In the same connection he stated that in the early nineteenth century the ratio of

Christian young people attending our colleges was one to ten; and that early in the twentieth century the ratio was one to two. Year by year there seems to have been a gradual increase not only in the number of Christians, but also in the percentage of population which has professed allegiance to Jesus the Christ.

Your century of history has marked a time of tremendous growth in the Protestant Christian Church in these United States. The Church has marvelous material equipment; it controls immense sums of money in properties and in endowments; and I would not know how to estimate the immense sums which are annually contributed for the support of the home churches and for missions. There are enough careless and indifferent church members, of course. However, the potentialities of the Church have grown tremendously during the last century.

Your century also marks the rise and growth of modern missions. It would take volumes to tell of the growth and expansion of the work since this Plainfield church was established. And the change in attitude and emphasis from a narrow doctrinal and individualistic concept, to a view which allows for differences and demands that society, as well as the individual, shall be saved, should give us a deep sense of satisfaction. Also your century of service has marked the rise of a number of significant inter-church movements which are full of meaning for the future: The Federal Council of the Churches of Christ in America, standing, perhaps, at the head of the list, and in which our representatives have had a not unimportant part.

You have come to the end of your first one hundred years. While there may have been periodic changes in your numbers and in your economic strength, on the whole the end of your century finds you incomparably stronger in every way, than were your fathers and mothers of the faith a hundred years ago. You have more than three times your original membership. Your own financial ability is considerably augmented by the endowment gifts of those who have gone before you. You have this durable and beautiful temple for your meetings. You are widely known and have the interest and sympathetic consideration not only of your sister Seventh Day Baptist churches, but of many people outside our circle. The God of your fathers, who

prompted the establishment of this church, is still your God and Father. The same Lord Jesus who through a century has been exalted as the Head of this church, is still your Lord and Master. And he who hath begun a good work, shall he not finish it? He waits to bless and use the faith, and love, and service, and sacrifice which are brought unto him. But another is to speak of what you have a right to expect of the future, and I must not.

May the blessing of God rest upon you as you begin your second century.

DENOMINATIONAL "HOOK-UP"

BEREA, W. VA. (RITCHIE CHURCH)

Church services have been kept up as usual, although with a much decreased attendance, due to bad weather and roads, sickness, and removals. Church attendance is an important matter, but it is of much greater importance that we shall live true to Christ, whether we can attend or not. We have appreciated the help of a number of Salem College students, who have attended and assisted in some of our services. Sabbath eve prayer meetings are being held at the church, with small attendance, but good interest. We are studying the Bible, book by book.

In November, Rev. Alva L. Davis assisted us in a series of good meetings, as a result of which a number of our young folks hope to be baptized when weather permits, and unite with the church. In November, Andrew Sutton was received as a member, and in January, Leonard Jett.

The C. E. society completes eleven years under its present organization, next month. We hope to observe Christian Endeavor Day on Sabbath morning, February 5, with special young people's services. The society has lost several of its best workers by removals, but has added five new younger ones. They are hoping to go forward with the reading room project, and are planning a play to help raise funds. — *Excerpts from Church News Letter.*

MILTON JUNCTION, WIS.

The annual meeting of the church and society with the annual dinner was held at the church on January 9. All the auxiliaries of the church gave interesting reports of their work. Reports show that the average attendance at Sabbath morning service for the year was sixty-three, a slight increase over last

year. Friday night services have been at the church during the summer and at homes in the winter, with an average attendance of fourteen. The average for the Sabbath school is fifty-five; of Y.P.S.C.E., fourteen; of Junior C.E., six.

The pastor has been active in Red Cross work as president of the local branch and vice-president of the Rock County Chapter. He has attended various Boy Scout meetings, County C. E. meetings, and County Ministers' Meetings. He served as representative of the Sabbath School Board on the Commission at Shiloh, N. J. He was delegate of the church at the Northwestern Association at White Cloud, Mich., and the General Conference at Shiloh, N. J. He was delegate of the Northwestern Association to the Southwestern at Fouke, Ark., and delegate of the quarterly meeting to the semi-annual meeting at New Auburn, Wis. He has preached or spoken at the Seventh Day Baptist churches at New Market, N. J.; New Auburn, Wis.; White Cloud, Mich.; Fouke, Ark.; Berlin, Wis.; and at the M. E. churches at Milton, Milton Junction, and Evansville, Wis.; also a funeral service at Welton, Iowa. He now broadcasts the Sabbath school lessons each Friday at 9.15 from station WCLO.

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

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

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

DODGE CENTER, MINN.

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

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

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

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

OBITUARY

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

She was the daughter of Mr. and Mrs. Daniel P. Mosher and was born at New Market, N. J., on December 3, 1843. She married Edward Hoxie Burdick, a Civil War veteran, and came to Westerly to make her home seventy-two years ago. Mr. Burdick died in 1904. She is survived by her daughter, Mrs. James Jolly, who has faithfully and lovingly cared for her in her declining years. She also leaves several grand and great-grandchildren, nephews, and nieces.

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

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

RECORDER WANT ADVERTISEMENTS

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

"SERMONETTES" for Sabbath Reading, ten cents. Also Hebrew taught by correspondence. Send 15 cents for first lesson. Miss Lois R. Fay, Princeton, Mass. 11-1-31t

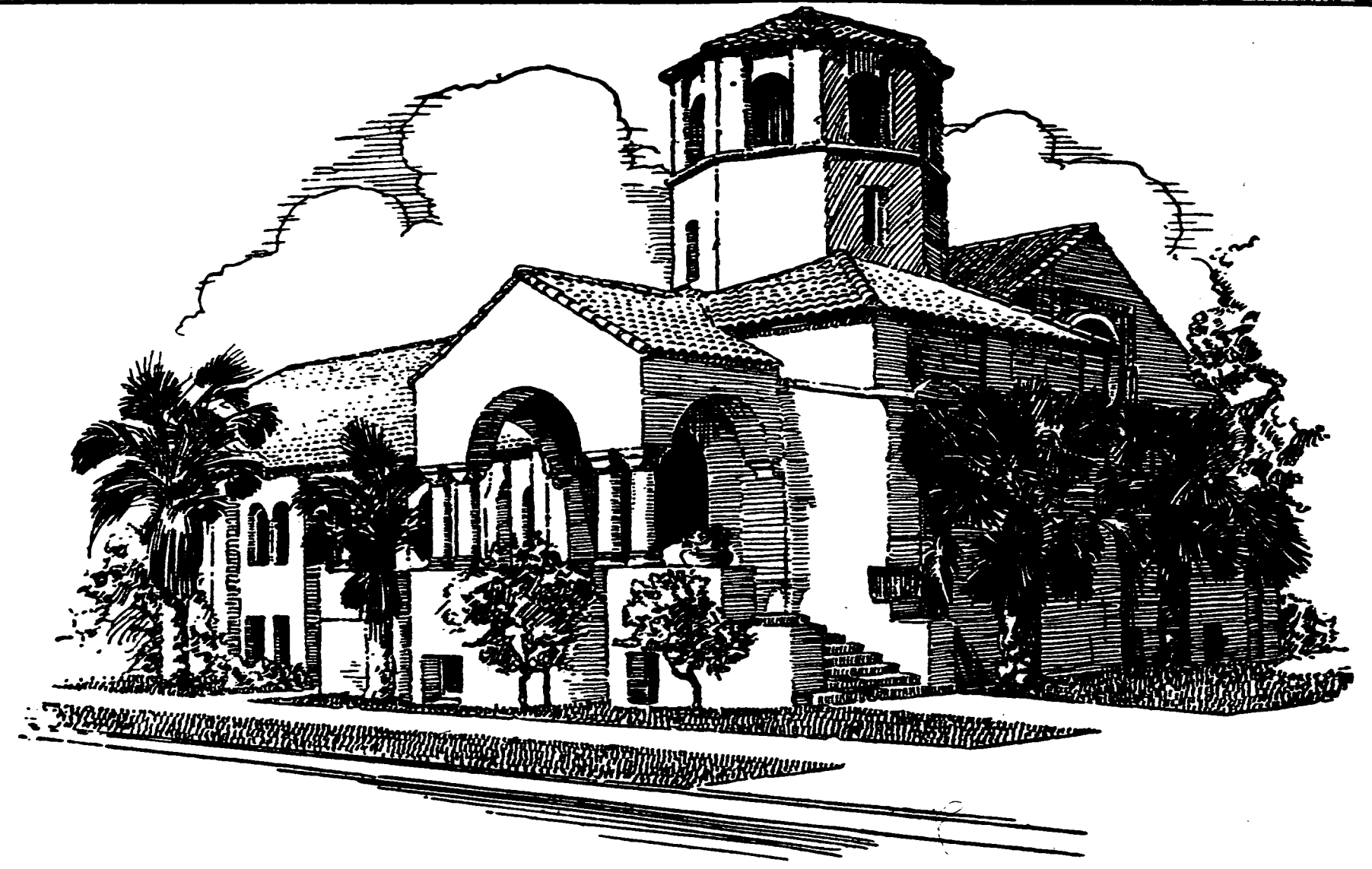
WANTED—Single man, S. D. B., to work on farm. Steady work, moderate wages, good home. Luther S. Davis, Star Route, Bridgeton, N. J. 2-7-3t

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