

lowed by Frances Ruth Joiner. Fifty-five students received their diplomas. The baccalaureate sermon was delivered by Rev. S. S. Powell of the Seventh Day Baptist church. It was an inspiring service.

—Condensed from a Hammond paper.

ALFRED, N. Y.

The Young People's Board of the Seventh Day Baptist denomination met for a tureen supper at the home of Professor and Mrs. L. R. Polan Sunday evening. Rev. H. C. Van Horn of Plainfield, N. J., a guest, gave some excellent suggestions for Young People's work for Conference, which is to be held in August at Boulder, Colo.—Sun.

VERONA, N. Y.

The Mothers and Daughters banquet was held in the church parlors on the evening of May 16. The theme of the evening—"Train of Memory," was effectively carried out in table decorations and the program.

Mrs. Iva Davis was conductor.

Duet—Agnes Smith and Harriet Franklin
The First Stop, Juniortown—Muriel Sholtz
Solo—Helen Davis
The Second Stop, Young Peoplesburg—(original poem)—Marjorie Beaver
Group singing, leader, Gertrude Hyde
Third Stop, Mothersville—Jennie Sholtz
Duet—Zilla Vierow and Eula Sholtz
Fourth Stop, Grandmother's Place (an original poem)—Mrs. Ida Thayer

The program and menu were contained in miniature depots at each place and a train was attached to the favors. The program committee was Harriet Franklin, Geraldine Thorngate, Ada Dillman; banquet committee, Florence Stukey, Mildred Lennon, Genevieve Stone.

The Vernon and Vicinity Ministers' Association, of which Pastor Davis is a member, met in our church Monday, May 25. The Pearl Seekers class served the dinner.

Mr. and Mrs. Allen Lennon celebrated their twenty-fifth wedding anniversary at the home of Mrs. Lennon's sister, Mrs. Claude Sholtz, on the evening of May 23. A literary and musical program was presented and light refreshments were served. Mr. and Mrs. Lennon were the recipients of a case of silver.

Several of our young people attended the County Convention of the Young People's Council of Religious Education, held in the Presbyterian Church in Verona, May 9.

CORRESPONDENT.

CHANGE OF ASSOCIATION DATE

There exist conditions which make it impossible to hold the Southeastern Association the date previously announced. Therefore the date is changed to the third Sabbath in July, or the 16th to 19th.

A. G. T. BRISSEY,
Moderator.

MARRIAGES

McSPARIN-LEWIS.—On April 15, occurred the marriage of Carlos Lee McSparin and Miss Emma Kathryn Lewis, daughter of Mr. and Mrs. Ralph Lewis, Charles Murphy officiating. All live in the vicinity of Stonefort, Ill.

OBITUARY

GREENE.—Miss Mary Titsworth Greene, daughter of the late Halsey B. and Sarah Titsworth Greene, was born in Berlin, N. Y., October 10, 1870, and died at her home in Plainfield, N. J., on April 11, 1936.

For some years ill health kept her closely confined and prevented her taking part in her usual activities. Within the past two years, she has taken great pleasure in again participating in some of these interests, particularly her work in the church.

She is survived by an only sister, Miss A. Mildred Greene, and many close friends.

Rev. Hurley S. Warren officiated at the services held in Plainfield. Burial was in Berlin, N. Y., Rev. Luther A. Wing officiating. M. G.

REUTERSKIALD. — Olivia Clarinda Reuterskiald, third daughter of Asher and Amy Phillips Krapp, was born April 17, 1855, in Truxton, N. Y., and died at Milton Junction, Wis., May 4, 1936.

She was a member of the Utica, Wis., Church and was given her letter when that church disbanded, but never joined any other church. She was twice married; both husbands preceded her in death. She leaves to mourn her loss, one sister, one daughter, and many nieces, nephews, grandchildren and great-grandchildren.

The farewell services were in charge of her pastor, C. W. Thorngate, assisted by Rev. J. F. Randolph, and Elder A. G. Johnson of the Seventh Day Adventist Church. Interment was made in Milton Junction cemetery. C. W. T.

FOR SALE

At reasonable price, house and lot in Seventh Day Baptist village. Excellent opening for good physician. Address Box R, Sabbath Recorder, Plainfield, N. J. 2t

The Sabbath Recorder

VOL. 120

JUNE 22, 1936

No. 13

AN UNCONVENTIONAL PRAYER

BY ONE SUFFERING FROM RHEUMATISM

Dear Lord of Courage and Fortitude, if I must have rheumatism, so help me by thy divine grace to bear it in such a manner that I do not make every other person in the house feel the pain. Give me the grace to refuse to describe over and over again the pangs and misery that belong to me alone. Strengthen in me the desire to get well, that I may not even be tempted to live in the pity and sympathy that is expected to be extended to an invalid. May I remember continually that pains in nerves are multiplied by pains in descriptions. Amen.

—From Christian Century.

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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

Published by the

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VOL. 120, No. 13

WHOLE No. 4,687

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less expressly renewed.

Cause for Concern It does not need much more than a casual glance at the statement of our Conference treasurer, under "Denominational Budget," to cause one grave concern. Eleven months' receipts are reported and in amount less than half of what they ought to be, or forty-eight and six-tenths per cent.

This means salaries unpaid, bills not met, work handicapped, plans changed or half carried out—bewilderment.

What does it mean? Collapse in interest? Loss of confidence in our leaders and workers? Lack of vision? Breaking down of faith in the validity and worth-whileness of our task? Or is our failure due to discouragement and lassitude resulting from the general condition of the times through which we are passing?

Oh, why do we go limping on, when the need is for strong running? The fields are white — and we are not thrusting out the reapers. Two calls lie on the editor's desk, that cannot be accepted—both of them with groups of Sabbath keepers, one led by a loyal, consistent Seventh Day Baptist. In each place there are souls to be won to the Lord,

and possibilities of a Seventh Day Baptist church. The Macedonian cry from one is repeated from last year. And these are only two of many opportunities that must be allowed to pass because less than fifty per cent of our budget is realized.

Who shall answer in the great day of the Lord for these fields unreaped? Someone who let self-interests predominate? Someone who put secondary matters ahead of his love and allegiance to the Lord? Who thought "That is the responsibility of the Tract Board and the Missionary Society"? Too often, it may be said "Why did you not go on in this work?" or, "Why were the missionaries not paid?" The answer is obvious. We cannot borrow or spend ourselves into unsupported or inadequately financed missionary and evangelistic successes, any more than a nation can flourish on indebtedness or prosper on immense borrowings. Our boards are committed to cash bases, and rightly so.

Two or three individuals have been interested during the year to make large, anonymous offerings. For their ability, earnest zeal, and willingness so to use what the Lord has given, we are most grateful. But where are the "other nine"? Where are the thousands who ought to "have come up to the help of the Lord against the mighty"—the armor bearers, the rank and file in the Lord's army, without whose aid and loyalty the battle cannot successfully be waged? The tithes and offerings of every one of us are needed.

The work, to be sure, in the home church must be cared for; the minister must be paid and coal and light bills met. It is the observation of one who has to travel much, that the church with the vision, that is most careful, however, in meeting its own needs, is the one most consistent and liberal in supporting the Denominational Budget. The church that thinks only of itself, having no vital interest in promoting afield the kingdom of God, is well on its way "out." For "he that seeketh his life shall lose it." The other part of the Master's assertion is equally true and should give us courage—for "he that loseth his life for my sake, the same shall find it."

But eight days remain of this Conference year. They should be earnest, busy days for church treasurers and pastors. No pains should be spared; no stone left unturned to bring our offerings up to a point of which we

need not be ashamed. Many churches are at work on lines recently suggested by the Committee to Promote Denominational Finance. Our church is stressing in a special way undesignated offerings every Sabbath in June, to supplement the pledges. Others are stressing the supplemental offerings at some special Sabbath service.

If some spiritual dynamite could be exploded under self-complacent non-supporters—better able than many who give liberally and self-sacrificingly—it would be more satisfactory than writing this exhortation. The trouble in this is, that, like the willing horse under a whip not meant for him, the willing worker and church will be stirred to endeavor, perhaps unduly great. Again, perhaps, none is in danger of undue effort in our love and service of the Lord. One hundred per cent budget realized would mean the payment in June of \$15,473. The stretch of our faith is not sufficient to believe it can be done. The half of it would give encouragement. "What shall my part be?"

"After Many Days" "Cast thy bread upon the waters; for thou shalt find it after many days."

In 1898, Joseph Booth came to the Seventh Day Baptist General Conference and began to interest our people in the needs of the colored people in East Africa, and in the

project of an industrial mission among them. Later an organization was perfected and many thousands of dollars were spent in promoting that work. It failed, for various reasons. Mr. Booth wanted an American helper and Mr. Jacob Bakker went to Africa. Some years after the loss of the mission to our people, Rev. Wayland Wilcox and Mr. N. Olney Moore were sent over to investigate. In 1913, Walter Cockerill at his own expense visited that land, but was forced to leave on account of World War complications.

Our money seems wasted. But who shall say? True hearted men and women interested in others invested their money in the consecrated hope of helping to win men and women to the cause of Christ. Mistakes doubtless were made, mistakes of head instead of heart. But efforts were honestly put forth to win men. Bread was cast on the waters; seed was sown and some of the soil was bound to be good.

Now, "after many days," it may be in the process of being discovered to us. During the years, secretaries of the Tract Board have had correspondence with the natives of East Africa. Many, at times, are reported as still Seventh Day Baptist Christians. The leaders there, if their reports are dependable, cover large areas and preach to and teach many people—whole villages becoming pro-



UMTALI C. OF G. S. D. B. CHURCH, EAST AFRICA

fessed followers of Christ and Sabbath believers. Just how much their Sabbath keeping means to them may be a question. May the same observation not apply to many of us? We continue to send some tracts and RECORDERS at intervals.

Still the work spreads—the gospel again and again propagates itself. Perhaps more dependence should be placed upon its own life-giving, life-preserving power, and less be given to instruments and organizations. At any rate there may be found in this food for thought. "After many days" the money, spent a third of a century and more ago in Africa, is still showing results.

A letter is at hand asking for a few tracts, in Portuguese—if we have such—from a pastor ordained last April in a new church. Whether the picture found in these columns is the one newly organized or not, it is marked on the back "C. of G. Seventh Day Baptist."

L. Richard Conradi Honored Louis Richard Conradi of Hamburg, Germany, was honored by Salem College, Salem, W. Va., June 3, by having conferred on him the honorary degree of Doctor of Divinity. Rarely does a college have the honor of conferring a degree upon one more worthy of it. A scholar of wide and profound scholarship, with wisdom gained by extensive travel, study, research, and experience; a writer of many volumes of history, religion, and prophecy—dependable and widely read and quoted; an editor and publisher, missionary, and organizer of churches and conferences; known and loved on every continent and in nearly every country in the world, Doctor Conradi is eminently qualified for the honor.

The college does itself honor in the recognition of such worth and in conferring upon our esteemed and respected brother this honor. The editor of the SABBATH RECORDER congratulates both Doctor Conradi and the college, and believes he is extending the congratulations and best wishes of our entire people in these words of approval and appreciation.

Doctor Conradi continues to push the work and interests of Seventh Day Baptists in Germany with the courage and energy that would do credit to a man of half his years. In this he continues to be highly successful. Long may he live and be blessed of the Lord.

Club or Church? For what does "my" church exist? It does a large amount of work; it is interested in many civic, economic, and community activities. It maintains a goodly appearance and a helpful service of worship. Its program of religious education is commendable and its standing in the community is high. It is a "Seventh Day Baptist" Church, and its members are proud of their heritage. It may be any of our churches.

But what is its objective and program? Why should it be a separate entity, apart from the regular Baptist Church, for instance? Other churches, apart from a nominal item or two of belief, practically are doing the same things, more or less, that "my" church is doing. Why should "my" church not become absorbed in its larger neighbor? In answer, it is said we must carry on because of what our fathers have bequeathed us. For fifty, a hundred, or two hundred years they denied themselves and suffered for the distinctive doctrine that makes this church what it is. We must be loyal to the "faith of our fathers."

Again, we are a congenial group. We have our special friends and we enjoy meeting each other at worship services. We like each other and like to work and play together. Our traditions make us one.

And so the question, in part at least, finds answer. But is this enough? Every point may be well defended and has its appeal. But, aside from the item concerning worship, might not the same reasons be offered for belonging to a club? A church must have other motivation, and "my" church must go further than any of these things if its existence is justified. Someone is reported, recently, to have urged that unless a people have a larger motive than summed up in some such answers as above suggested, they will degenerate into mere "church goers."

A church exists, or should, to exalt Christ, to exemplify his teachings, to win others to accept him. "Ye are my witnesses," he said, and "my friends, if ye do whatsoever I have commanded you."

In the community where "my" church is located are many who are hostile, many indifferent; but, too, there are many hungry and thirsty for what Christ's gospel has for them. Is "my" church ministering to their need? If not, is it doing more than a club would do?

Some of these needy ones are near "down-and-out." Would I welcome them to a place in my pew, and share with them my hymn book? "I was hungry and ye gave me no meat; thirsty and ye gave me no drink; sick and in prison and ye visited me not."

Among the needy, too, are those "up-and-out." Perhaps they would be more welcome. But does "my" church reach out a hand to them? Has its members so manifested "the beauty of Jesus" in life as to impress the "up-and-outer" of the need of a rich, inner life? Are not these elements needed if "my" church's existence is justified?

And even further—what about my Sabbath, and my Sabbath keeping? Is this not, after all, the only reason for "my" church's existence? Other churches are socially minded, evangelistic, neighborly, and friendly. But mine is because of the Sabbath.

What shall we do about it? If the Sabbath justifies it, then the truth of the Sabbath must be preached, scattered through our community—spread abroad. What excuse has "my" church if seventy-five per cent of the people of the community do not know it is a Seventh Day Baptist Church? Why be careful to send the Sabbath to China and our own Southwest, and so careless and indifferent about propagating it at home?

Letters of inquiry come again and again to this desk. Among the questions, one usually stands out prominently—"Why do Seventh Day Baptists not grow?" "After two hundred fifty years—why are there not more?" What is the answer? It may be in the possibility that "my" group is a club and not a church of Jesus Christ.

Cost, Too High According to Dr. Nicholas Murray Butler, president of Columbia University, the last World War cost ten million lives and \$400,000,000,000. With that money, he estimates every family in the United States, Canada, Australia, England, Wales, Ireland, Scotland, France, Belgium, Germany, and Russia could have been given a \$2,500 house with \$1,000 worth of furniture, on five acres of land worth \$100 per acre. Besides this, every city of over twenty thousand inhabitants in those countries could have been given a \$5,000,000 library and a \$10,000,000 university. Certainly that cost is too much. Why prepare for another?

Item of Interest This good advice is taken from an address by Vash Young, of Equitable Life:

Get up in the morning and say: "Thank you, God, for what I have." Instead of "Please, God, give me a lot more."

Try to make somebody happy for the day before leaving the house.

Disregard the weather. You can't do anything about it anyhow.

Go out to give and not to get.

Don't engage in pessimistic talk.

Forget yourself and think of the other fellow.

If you are an employer, tell your employees that your institution is in business to stay.

Assure faithful employees that their jobs are safe.

Warn careless employees that they must give better service.

If you are an employee, be sure that you are grateful for your job.

Realize that you are paid for your "thinking."

Be willing to let your employer see your thinking and your acting at any time during the working day.

Be a booster instead of a kicker.

Be convinced that you are in the best town in the world.

Finally, enlist all of your thinking in your favor instead of against you.

I would like to close with this little verse from Scripture:

"Give, and it shall be given to you, Good measure, pressed down and shaken together, and running over, shall men give into your bosom."

UPPER ROOM

A friend earnestly wishes placed in the "Upper Room" request for prayer for General Conference. Let us especially remember the officers, the Commission, the entertaining church, and our leaders as they shall face difficult problems. Pray, too, for all the people who attend, that they may pay close attention to business of Conference; and the churches back home.

DENOMINATIONAL BUDGET

Statement of Treasurer May, 1936

Receipts		May	Total
Adams Center	.....	\$ 256.50	
Albion	.....	\$ 25.00	144.00
Alfred, First	.....	\$ 95.64	
Women's Evangelical Society, special	.....	5.00	
		\$ 100.64	1,056.17
Alfred, Second	.....	24.15	317.72
Andover	.....		18.00

Battle Creek	110.94	
Berlin	143.20	
Boulder	10.00	83.60
Brookfield, First		106.54
Brookfield, Second	5.00	156.48
Chicago		295.00
Daytona Beach		61.75
Denver		101.50
DeRuyter		185.50
Dodge Center		9.40
Edinburg		49.70
Farina		220.00
Fouke Church and Sabbath school	4.57	36.57
Friendship		19.00
Genesee, First		464.82
Hammond		17.00
Hartsville		110.00
Hebron, First, special	4.88	74.92
Hebron, Second		19.31
Hopkinton, First	\$ 46.50	
Special	10.00	
C. E. society, special	3.00	
Intermediate C. E. society, special	1.00	
	\$ 60.50	353.00
Hopkinton, Second		41.18
Independence	12.00	159.25
Irrington		150.00
Little Prairie		13.00
Los Angeles, special	5.00	83.00
Lost Creek		72.56
Marlboro		134.94
Middle Island		25.00
Milton	148.35	1,286.77
Milton Junction		314.93
New Auburn		17.00
New York City		426.87
North Loup		37.50
Nortonville		15.00
Pawcatuck	\$ 250.00	
C. E. society, special	3.00	
	\$ 253.00	2,683.00
Piscataway	25.00	395.59
Plainfield	160.20	918.27
Richburg		8.00
Ritchie		20.00
Riverside	30.00	380.00
Rockville, special	25.00	76.50
Salem	123.50	923.55
Shiloh		490.68
Stonefort		5.00
Verona	\$ 23.00	
Special	2.00	
	\$ 25.00	141.46
Waterford	\$ 12.00	
Ladies' Aid society	20.00	
Sabbath school, special	.83	
	\$ 32.83	163.16
Welton		67.90
West Edmeston		25.00
White Cloud		86.45
Individuals		
Dr. and Mrs. George Thorn-gate	15.00	2,169.50

Central Association	93.59
Western Association	23.84
Northwestern Association	46.48
Southeastern Association	27.20
Southwestern Association	7.75
Conference offering	466.71
Seventh Day Baptist C. E. Union of New England, special	.17 1.84
Woman's Board	32.00
Semi-annual meeting of Michigan and Ohio churches	10.00 10.00
	\$16,451.09

Disbursements	
Missionary Society	\$ 521.90
Special	49.88
	\$ 571.78
Tract Society	\$ 128.20
Special	10.00
	138.20
Sabbath School Board	86.30
Young People's Board	17.30
Woman's Board	5.20
Ministerial Relief	31.10
Education Society	73.80
Historical Society	8.60
General Conference	127.60
	\$ 1,059.88
Receipts for budget in May	
From churches	\$ 1,014.91
From other sources	25.00
	\$ 1,039.91
Amount of budget for 11 months	\$26,575.09
Receipts for budget, 11 months	13,056.93
In arrears	\$13,518.16

HAROLD R. CRANDALL,
Treasurer.

118 Main Street,
Westerly, R. I.,
June 1, 1936.

GENERAL CONFERENCE

MESSAGE FROM THE CONFERENCE PRESIDENT
PROFESSOR D. NELSON INGLIS

Now that the public schools are closed for the summer . . . the college commencements are past . . . the corn is planted, and we can claim our thoughts for a while, let's look ahead a little and see what lies before. The Conference year is nearly closed, but there is still time to help close the books more nearly balanced. That should be the first consideration. Have we heeded the requests of the Committee to Promote the Financial Program? Have we as individuals and as churches made sure that the tithes and the offerings have been brought into the Lord's storehouse?

Then there is the Conference to be held at Boulder. Why not lay plans now to meet old friends there in August, and receive the inspiration that comes from such a gathering? The Boulder Church has been looking forward to this meeting and they have given us a most cordial invitation to be their guests this summer. With the reduced rates on trains and buses, many of the financial barriers have been reduced or removed. Travel by auto may be made from most points over cement or hard-surfaced roads.

The emphasis of the program is to center around the theme, "Christian Citizenship." "Seek ye first the kingdom of God and his righteousness" is to be held up as the ideal.

Surely it is time for us to give the people at Boulder an inkling of how many they may expect to lodge. I am suggesting that every pastor who knows, thinks, or even suspects that some members of his congregation may be in attendance, write Pastor Coon about the number that may possibly go . . . make the date June 25, and that will get the information to Boulder by July 1, at least.

Milton, Wis.,
June 1, 1936.

MORE ABOUT BOULDER AND CONFERENCE

We in Boulder are looking forward with a great deal of pleasure to the coming of Conference to our city. We are eagerly anticipating seeing old friends and making new ones, but most of all we are thinking of the inspiration it will be to have so many of our denominational leaders here along with a larger number of Seventh Day Baptists than most of us have ever seen at one time before.

We want to do everything we can to make our visitors comfortable and happy. Our homes will all be opened to just as many visitors as they will hold. We are hoping that arrangements can be made for a number of our young people to live together. We have in mind the preparation of a dormitory room where a group of girls can stay with some older woman, and another place where the boys may stay. These accommodations with those in our homes will be free. Of course this will not take care of all of those who will be here, so it will be necessary for those who can to rent rooms or cottages. We are sure that a room to accommodate two persons

can be had for from \$3.50 to \$5.00 for a week. It will be difficult to reserve rooms very long ahead of time, for folks will rent to university summer session students and to other transients if possible. There is one beautiful camp ground right by Boulder Creek, where those who have their own camping equipment may set up their tents. This place with a large community kitchen and wash rooms may be had for twenty-five cents a day. Other such places will be provided if this is filled up.

Those who would like to rent rooms or camp cottages should write to Mrs. Ethel Sutton, 1052—12th St., Boulder, Colo. She will need to know how many to plan for as soon as possible, and she can give you any more information you may need. Those who will want free rooms should write to Mrs. L. E. Burdick, 1117—5th Ave., Boulder.

Our transportation committee, chairman, Mr. L. E. Burdick, will supply information later as to the best auto routes. It is a little early yet to obtain accurate information of what the roads will be in August.

We hope that all of the available accommodations will be filled, because we know that everyone will enjoy Conference here, even more than usual, because of the beautiful location of our city right at the base of the Rockies where the foothills are the highest and most picturesque. Here are some of the trips that can be made from here after Conference is over. Any of them could be made in one day very easily. In fact they could all be seen in one day if you did not want to go right to the glaciers or climb the peaks.

Trip 1. Arapahoe glacier, one of the largest glaciers in the United States, about thirty-five miles west of Boulder.

Trip 2. Longs Peak, elevation 14,255 ft., about forty miles northwest of Boulder.

Trip 3. Estes Park and Rocky Mountain National Park, about forty miles northwest of Boulder.

There are dozens of other trips longer and shorter than these that would be equally inspiring.

Yours for August 18 to 23,

RALPH H. COON.

742 Marine St.,
Boulder, Colo.

MISSIONS

THE LAST CALL

This is the last issue of the SABBATH RECORDER before the end of the Conference year, June 30. What more can we say than we have said? The Budget Committee has been efficient, many pastors have faithfully presented the work of the denomination, and those who write for the SABBATH RECORDER have been diligent in pressing the claims of the Master upon us as a people.

The work and the workers have been greatly blessed during the year and the same can be said regarding the churches. Our manifold blessings call for great liberality to the cause of him who in love is the giver of all.

Many have given liberally, even sacrificially, and now at the close of the year the call is for all to respond as God hath blessed them. If all will do this, the boards to whom we have committed our work can close the year without deficit, we can enter upon a new year without retrenchment, and the favor of our Master will be upon us, our homes, and our churches.

Doubtless many who have been intending to contribute liberally have been putting it off as the months have passed by. In the language of the psalmist, the call is, "Honor the Lord with thy substance and with the first-fruits of thine increase; so shall thy barns be filled with plenty and thy presses shall burst out with new wine."

SELF-SACRIFICE

A DIFFERENCE

It is one thing to sacrifice for others, and quite another to have others sacrifice for us. We are willing to share the benefits purchased by the sacrifices of others, but sometimes it comes very hard for us to sacrifice that others may be blessed.

THE ROAD MARKED OUT FOR ALL

It is the Father's purpose that we should make the world better by our sacrificial living. Some seem called to places of greater sacrifice than others, but it is the road marked out by the Holy Father for all. He followed it in the gift of his Son, and all who would be God-like must travel the road of self-denial, hardship, and pain in the service of others.

If some seem called upon to make greater sacrifices than others, they will receive greater rewards. He who tries to shun the sacrificial way turns his back on God, the Father.

THE WORLD ADVANCES THROUGH SACRIFICE

The world's advancement has come through the sacrificial labors of men and women through the ages. The advancement of Christ's kingdom with its untold blessings is a striking illustration of this truth. Every stage of its advancement, from the time John the Baptist began his ministry till the present day, has been marked by human sacrifice. "And he said unto me, These are they who came out of great tribulation, and have washed their robes and made them white in the blood of the Lord."

The settlement of our country with the development of its resources is a story every page of which is marked by hardship and suffering of body and soul. In the battle with disease, many a time has some member of the medical profession given his life. What a price in treasure, life, and anguish was paid during the late war to save the world from the Huns! The history of every family, worthy the name, is one of sacrifice. The world's advancement has traveled the thorny road in the past, and if it does not retrograde, it must follow the same way.

SACRIFICE TAKES ON DIFFERENT FORMS

The sacrifices required take on different forms. All are required to sacrifice in the giving of money, time, and strength. These are the gifts of God, given to be used for others as well as for ourselves. They are not our own; they are entrusted to us as stewards of the Most High. He who withholds a due portion of them in the world's service is robbing God.

Some are required to sacrifice home and the association with those dearest to them. Hundreds of missionaries have severed the dearest ties of earth and gone to some mission field, that others might know of Christ and have his cleansing, forgiveness, guidance, and friendship.

In days that are past, many have been called to give their lives for others. Many a mother has given her life for her children; many a father has gone to a premature grave in the effort to support and educate his family; many have suffered martyrdom for the cause of truth; many a father, son, or brother,

has given his life on the field of battle in the defense of home and country.

There is nothing any dearer to man than his reputation, not even life itself; but sometimes duty requires that this be sacrificed. A man's reputation is not what he is, but what others think him to be; and sometimes the service of others requires that we take positions that are very unpopular or those where our actions are misunderstood and our motives impugned. Christ's motives were often impugned by the hypocrites of his day, as he tried to help and save others. This doubtless was one of his sorest earth trials. He was charged with various crimes, immorality with the others, as he went about his work; but he faltered not. He could have avoided these criticisms by neglecting those needing his counsel, encouragement, and assistance. The cold-hearted, self-righteous religionists thought he should keep away from certain ones and not minister to them; but his love to those in trouble led him on. To have turned away from them would have been the work of a hireling, "whose own the sheep are not," and not the work of the Good Shepherd. It was a disgraceful thing for the Samaritan to help the poor Jew who had fallen into the hands of thieves, but he would not have been the Good Samaritan if he had gone by "on the other side." If we are really Christ's followers, we may find times when we must take positions and assist those needing help at the expense of our reputation in the eyes of evil-minded men.

Whatever the form of sacrifice required, we should make it freely, humbly, bravely, and lovingly.

NO CROSS, NO CROWN

The early Christians came to feel that it was a privilege to suffer for Christ and his cause; some courted martyrdom for Christ, so precious was he and his work. We, today, should look upon it as a blessed privilege to sacrifice in Christ's name for others.

The cross and crown go together, as do night and day; no cross bearing, and there is no crown. We are sure to have the cross whether we have a crown or not, for those who refuse to sacrifice never know the real joy of living; they have affliction and woes without blessedness.

"Our light affliction, which is but for a moment, worketh for us a far more and eter-

nal weight of glory"—as paradoxical as it may seem, the life of sacrifice is one of joy and blessedness. In the practice of self-denial Christ is with us. "Take my yoke upon you and learn of me, for my yoke is easy and my burden is light." The yoke of self-sacrifice is easy because Christ is in the yoke with us, and the burden is light because he helps us bear it, if we will let him. Have you not faced a duty which it seemed you could not take up; but when you had put your neck under the yoke in Christ's name, you were upheld in such a marvelous manner that you wondered at yourself? It was the help of Christ given to a soul, struggling in his name.

The sacrifices we make for others in Christ's name are always occasions of joy when we look back upon them. It was during the World War, a young man was parting with his wife and leaving home for the training camp, overseas, and only God knew what. It was a most trying ordeal. Their pastor was endeavoring to comfort and help them bear up, and as if by inspiration he was prompted to say, "This is very hard to bear, but some day you will look back to these days and thank God that you at this time laid all on the altar of your country." Two years, long years, passed. The man returned from France and the pastor's prediction came true. They could and did look back to those painful days and thank God that they had endeavored, though with a tremendous struggle, to do their bit. Thus it always is. Many of the things we should do now seem very hard, but if we undertake them, "enduring" hardness as good soldiers of Jesus Christ, some day we will look back and thank God that we, by his grace, passed through the fire.

THE SPIRIT OF SACRIFICE GROWS BY CULTIVATION

Sacrificial living grows by cultivation. We either become more sacrificial in our living or we become more selfish. One of the noblest men the writer ever knew said that, early in life, he discovered a strong tendency on his part to be hard, grasping, and generally selfish. Seeing this inclination, he forced himself to sacrificial living in every thing. As the years passed, the grace grew and his life became more and more attractive, as well as joyful. Furthermore, he prospered, was highly respected and much loved. He had cultivated sacrificial living.

Self-sacrifice is indispensable on the part of Christ's followers if character is to become beautiful and the kingdom of our Redeemer advanced.

DIVINE CONSTRAINT OF CHRISTIAN MISSIONS

The uppermost thought in every mind and the uppermost longing in every heart should be to appease the hunger of the heart of Christ. The call comes to you because you have heard the gospel, not because you are good; none of us could ever dare to preach the gospel on the grounds of his own goodness. Not because he is clever; none of us could dare to proclaim the eternal truth on the grounds of what he had himself worked out. But because to us God has made known his love, the responsibility along with the joy of it is upon us; we cannot escape it. But surely we do not want to escape it.—William Temple, the Archbishop of York.

OBSERVATIONS

BY THE CORRESPONDING SECRETARY OF THE TRACT SOCIETY

One would be indifferent, indeed, were he not impressed by the beauty of the spring foliage in the Poconos, up the Susquehanna valley, and over and through the Alleghenies of Pennsylvania and New York. Rarely does one behold greener mountain sides. While the natural scenery of trails followed would be hard to surpass, the recent "vegetation" on the Alfred University campus could hardly be excelled for its picturesqueness, as displayed on the faces of some of the professors and students who were in the process of preparing for Alfred's centennial celebration. Of course if these moderns were really to possess the hirsutical appearance of "the fathers," they should have started the facial growth a couple of years before. It must be said, however, that for novices a considerable success has been achieved within the time limits, and that what has been lacking in quality and quantity has been amply compensated by fertile imagination and modern art. Perhaps these facetious remarks should be interpreted by a plain statement that certain professors and students of the university have been letting their beards grow, with the hopes of being prepared to represent teachers and students of the earlier school generations. The

venture has resulted in no small amount of publicity. Whether this has been of the most desirable kind of publicity may be a question in some minds. At least we may say it has added quaintness to the village life and some zest to the lives of those who enjoy "razzing" others. I trust that word may be excusable here just once.

AT ALFRED

It used to be said that a Seventh Day Baptist would not go to heaven unless he had first been at Alfred. I suspect that this facetious remark has been taken seriously, in times past, by some credulous and enthusiastic soul. Any way, Alfred is a beautiful place to be in, and it was again a pleasure for the writer to be there and see again the friends of many years standing, and to enjoy the hospitality of Pastor Ehret and others of his church people.

A small group of interested ones met the secretary in the parish house of the First Alfred church on Friday evening. The meeting was preceded by a vesper organ recital by Professor Ray W. Wingate in the church. This recital is a regular feature of the beginning of the Sabbath hours and is appreciated by many.

Good attention was given the address concerning the work and interests of the American Sabbath Tract Society. The opportunity was the more appreciated by the secretary because he had come upon the special invitation of the church and at their expense. Our board has appreciated this. Time did not permit the full discussion of points of interest, and another session could profitably have been held.

On Sabbath morning, about one hundred twenty were assembled to hear the sermon on the Sabbath and Seventh Day Baptists. One whose opinion and judgment are highly prized said, "I enjoyed your sermon; it was full of common sense." It may be strange, but a preacher feels better if another's remark refers to the address as a "sermon" instead of "your talk." Perhaps preachers are too sensitive at times, but an effort that has taken many hours in preparation, perhaps years, should be worthy, if remarked about at all, of an appellation of higher significance than a "talk."

There is a wonderful opportunity in a place like Alfred for a splendid co-operation

on the part of all—university people, town folk, and churchmen alike—in a united way to build up the kingdom of God. We spend good money and life to send the gospel, including the Sabbath, to the ends of the earth, while often overlooking the opportunity and failing to assume the responsibility of taking it to those who come to our institutions, and to those within the bounds of our own influence at home. And this failure is by no means confined to our college towns, either. Why cannot we as Sabbath-keeping Christians get the vision? Why our complacency and smugness? Why be satisfied with Laodicean conditions and experiences, and know not that we are "wretched, and miserable, and poor, and blind, and naked"? We should be heedful of the warning God has sent, and repent and be zealous, remembering Jesus' words of encouragement, "Behold I stand at the door and knock," and he is ready to enter and offer us the richness of his love and fellowship. Nor should it be forgotten that these words were primarily addressed, not to unconverted sinners, but to those who were his followers but who had grown cold, complacent, and indifferent.

AT THE GOTHIC

The seminary building, locally and familiarly known as "The Gothic," has a significant meaning and attraction to many Seventh Day Baptist ministers. Here in the past, much of our training for the ministry has been acquired. Here Kenyon and Allen and Rogers, Maxson, Lewis, Gamble, Whitford, and Main wrought through the years to help equip and inspire men for their special calling. Here, at the present time, three of our fine men are similarly engaged, and contact with the theological students at work thrills us with the feeling that these young fellows are receiving the best to be had and that they are nobly responding to their opportunity.

At The Gothic on Sunday morning and afternoon of May 24, the pastors, their wives, with representatives of the churches of the Western Association, met in conference on the subject of the Sabbath. These meetings had been promoted by Dean Ahva J. C. Bond and his fellow teachers, Doctors Edgar D. Van Horn and Walter L. Greene. About twenty-five persons were present to listen and to take part in the discussion. Doctor Greene opened the discussion after Dean

Bond had explained the idea and purpose of the gathering. So helpfully was the opening made that we were projected into the subject without any painful waiting for someone to "start something." In another connection in the Recorder the results of these meetings will be presented. It was a day well fitted for our entering into the spirit of the meeting and many expressed the feeling that such a meeting had been eminently worth while. No dogmatic discussion was indulged in and no pronouncements were or will be made. The questions raised were not such as could be answered by an "either . . . or," by categorical answers, or by some brief proof text from the Bible. The Bible is THE BOOK, not a collection of proof texts.

Vital problems related to present day experiences were considered. Various opinions were expressed. Testimonies of recent converts to the Sabbath were inspiring. Interpretations did not always agree, but in broad and fundamental matters, unanimity was noticed. Seventh Day Baptists must sympathetically, faithfully and loyally face the conditions of today — conditions that confront us, totally unknown to our fathers.

OTHER CONTACTS

The secretary, on invitation previously extended, was glad to attend the monthly meeting of the Young People's Board, held in the home of Professor and Mrs. Ray Polan. After a tureen supper had been served, the president, Miss Elizabeth Ormsby, conducted the meeting expeditiously, and plans for summer camps, conferences, and program for the General Conference at Boulder were discussed. It was a pleasant experience to meet with this group. Serious problems head up in this board, problems requiring the best brains and consecration these young people possess. They deserve our confidence and assistance. Of them we may justly be proud.

Arrangements had been made to meet with the Hebron churches. Two days were therefore spent in the beautiful part of Potter County, Pa., where these groups are located. In this region near Condonport, the county seat, for more than one hundred years Seventh Day Baptists have labored to subdue native forests, bring the naturally fertile soil to fruition, and to rear their families in the fear of the Lord and in the liberty of the gospel. Two churches about six miles apart

serve the needs of their communities. I do not know of all the helpful people who have been raised there; but at least one good doctor, W. J. Hemphill of North Loup; the wife of the late Pastor Geo. P. Kenyon; a minister of no small ability, Rev. Clifford Beebe; and our beloved and efficient secretary of the Missionary Board, Rev. William L. Burdick, were born and reared in the atmosphere of these churches. Doubtless there are others from the Hebrens in fields of service and consecration equally useful. For four years now Rev. Robert W. Wing has been the pastor, and considerable growth has been made. What an opportunity such churches have to serve communities in which there are no other churches serving. Doubtless there are many indifferent people and the usual difficulties here, as prevail in other communities. But good work has been and is being done.

The secretary's visit was no merely social affair. The broad interests of the American Sabbath Tract Society were presented in an informal address before the Ladies' Aid society of the Second Hebron, or Hebron Center, church; and in a special meeting at the First Hebron church, known as Crandall Hill. Following a brief presentation of these interests at the latter place, where keen interest was shown in the SABBATH RECORDER, tracts, and other work of the board, a gospel message was preached. Time at Hebron went all too rapidly in the homes of Brother Beebe and Pastor Wing, the latter of whom has established quite a wide reputation as the "glad" man. Many will remember the beautiful arrangement of "glads" from his garden at the Conference last year at Alfred.

En route, the next day, to Independence for the Western Association, calls were made at Shinglehouse; a night was spent with Pastor Harley Sutton at Little Genesee; a band concert at Bolivar was attended in the fine auditorium of the high school superintended by one of our highly successful school men, Professor J. Fred Whitford. The succeeding day was partially spent in calling on folks at Richburg, dinner taken with Pastor E. H. Bottoms of Nile, and these observations written up before continuing toward Andover and Independence.

"The trouble with the religious legalist is that he confuses the furniture of religious observance with the essence of faith."

MORE ABOUT LIVING EXPENSES IN BOULDER

We feel sure that the Conference delegates will be able to live as cheaply in Boulder as they would in most any other city its size in the country. This is what folks who have traveled both east and west tell us. Auto cottage camp prices are about the same here as elsewhere. Here are prices we were quoted by three camps:

Camp No. 1, frame cabins, for two persons \$6 per week or \$1 a day; for four persons \$10 per week or \$1.50 per day.

Camp No. 2, modern cottages for four persons, \$15 per week, or \$14 without bedding, if you wish to bring your own.

Camp No. 3, attractive stone cottages, for two persons \$11 per week, or \$1.50 per day.

All are clean and well kept up. All are equipped for cooking, gas plates and running water being provided in most cases. If a private bath is desired the charge, of course, is more. Rooms will be obtainable in private homes at considerably lower prices than those for cottages, varying with the location and the type of rooms. The junior high school where the Conference will be held is not in the university section where rooms would be most expensive. Cooking privileges will go with a good many of these rooms. Most of the people who have rooms and cabins for rent do not wish to reserve them ahead of time, but if you will write to Mrs. Ethel Sutton, 1052—12th St., just what you want and what you feel that you can pay, her committee will see that you have something ready for you when you get here. There will be free lodging for a large number. If you will write to Mrs. E. E. Burdick, 1117—5th Ave., the number in your party and the kind of rooms you would like, her committee will see that a place where there will be no charge is saved for you. Of course we want all the free lodging used, so these accommodations will not be guaranteed unless you write in.

The committee on eating places has not as yet completed its canvass of restaurants. Good meals can be had at any time for thirty cents. An effort will be made to find or provide places that are more reasonable than this. Other items to follow will tell about trips and recreation planned for those who can stay a day or longer after Conference, and other things of interest about Colorado.

RALPH H. COON

WOMAN'S WORK

"My soul thirsteth for God, for the living God: when shall I come and appear before God?" Psalm 42: 2.

WORSHIP PROGRAM FOR JULY

Read Matthew 26: 41, and John 17: 15.

"And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory for ever. Amen."

God does not tempt us, but we are weak. He can deliver his children when they accept the power he so willingly gives to those who will receive it. We use power to run the washing machine and vacuum cleaner; God gives us spiritual power to run our lives. Each morning is a fresh start, and new power is given for the day's problems and burdens. There is glory when God is working through his children.

Song—"How Firm a Foundation."

CO-OPERATIVE SPIRIT IN THE CHURCH AND COMMUNITY

BY EVALOIS ST. JOHN

Some nineteen hundred years ago a young man came out from the little town of Nazareth and became one of a throng of listeners gathered from Jerusalem and all Judea, one of the great throng who came to hear the message of John the Baptist. But how much more the young man from Nazareth received from John's message than the throngs! They repented and were baptized because they wished to be saved, that they might become citizens of the new kingdom. Jesus was baptized also, but with that ceremony there came to him a vision not only of his own salvation, but the possibility of all men being sons of God. He saw religion not as a cut-and-dried system but as a spiritual adventure. Withdrawing from the world for a time until he was sure of himself and of the part he was to take, we find him coming forth and inviting men to be his companions on this spiritual adventure.

"And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea; for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become

fishers of men. And straightway they left their nets and followed him. And going on a little further, he saw James the son of Zebedee, and John his brother. . . . And straightway he called them; and they left their father Zebedee in the boat with the hired servants, and went after him." "And he went forth again by the sea side; . . . And as he passed by, he saw Levi the son of Alphaeus sitting at the place of toll, and he saith unto him, Follow me. And he arose and followed him." "And he calleth unto him whom he himself would. And he appointed twelve, that they might be with him, and that he might send them forth."

And this "Spiritual Adventure" took Jesus and his disciples into Capernaum and into the synagogue; it took them into the house of Simon and Andrew, and the whole city gathered at the door; it took them through Galilee, to the seaside, into Judea, into the country of the Gerasenes, into the border of Tyre and Sidon; into Decapolis, and Bethsaida and Caesarea Philippi; and into Jerusalem. And wherever they went they ministered to crowds—whole towns, not a particular section; all classes, not a chosen group. Rich and poor alike were their field. They ministered to the body as well as to the soul. This thought permeated their healing and their teaching; God is a loving Father; men, God's highest creation, are brothers and possible sons of God; love is the law of God's kingdom and service the measure of its greatness.

Jesus' life was a life completely shared with God, and yet he lived in the world. A true follower of Christ is eager to discover ways in which this shared life may be realized in a modern world. He brings his physical impulses into co-ordination with his Christian ideals. He adjusts his social relations with the demands of the ideal of the kingdom. He finds his greatest triumph in the discovery of ways in which he can share the kingdom life with all men. To create and maintain a fellowship of all men in the spirit of good will is the goal toward which the followers of Christ should strive. And every church should, above all else, seek to develop a community which is spiritually minded and Christlike, where sincere Christian living is the accepted standard; and the church should welcome as a possible ally every other religious agency with a similar purpose.

Plainfield, N. J.

THE FOUNTAIN OF ABUNDANT LIFE

BY REV. LOYAL F. HURLEY

MANIFESTATIONS OF THE SPIRIT

(Continued)

In a previous study we stated that the special manifestations of the Spirit are granted only to those who have been prepared in character for their proper use. The filling of the Spirit cleanses the inner springs of the life so that any special endowments will be used for God's glory and not for the glory of the one receiving these special gifts. What are these gifts?

Special manifestations. When we study Paul's teachings about the gifts of the Spirit in 1 Corinthians 12, 13, and 14, we are struck with God's respect for individuality. He never made two trees alike, or two blades of grass. No two faces are alike, or two minds, or two life histories. God loves you just for yourself, so when you are converted he gives you an experience all your own; when you are filled with the Spirit he imparts to you the special gift he wants you to use, when he wants you to use it. "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will" (1 Corinthians 12: 11). "As he will," please note, and not as you will, nor as he wills for another.

The "gifts" are nine in number: wisdom, knowledge, faith, healing, miracles, prophecy, distinguishing spirits, tongues, interpretations. We can speak of only a few of them as illustrative of their character and usefulness. What are they? Plainly they are not natural endowments nor acquired abilities. They are unusual powers granted for special needs or occasions.

Agabus displayed the gift of knowledge (Acts 11: 28). Jesus promised to his disciples the gift of special wisdom when under persecution (Matthew 10: 18-20). And they displayed it again and again. How anyone can quote these verses as a command for a minister not to study before he preaches is beyond comprehension, especially since every worker is urged (2 Timothy 2: 15) to study for God's approval as he handles the Word. This wisdom is promised only for special need as the Spirit sees fit to impart it. Joan of Arc was granted it under the stress of her trial. Many have received it in time of need.

The gift of healing is not a physician's skill.

It is the power to heal granted to the followers of Christ on special occasions. It was not possessed by the apostles at all times, and is not today. Let the writer repeat here what he has said often in these studies, that he is not omniscient; he may be mistaken. But after studying carefully what the New Testament teaches about healing, he marvels at the way some folks interpret that teaching. Many believe that divine healing must always be instantaneous miracle. Yet the same folks watch God heal an injury on an oak tree, taking several years to do it, maybe, and never think that the devil is healing the oak. They know God does it. Why then do they think that human healing is not divine if it is slow? "Who forgiveth all thine iniquities; who healeth all thy diseases," seems to mean that when any sin is forgiven, God forgives it, and when any disease is healed, God heals it. Of course God heals it! The forces of death do not heal, only the forces of life—and God is the source of life. When disease is healed by diet or rest or sunshine or electricity or heat and cold, or the many remedies that are effective, it is divine healing. When healing is slow, it is as surely divine healing as though it were instantaneous.

Other folks believe that the only way God heals is slowly, and they are as badly wrong as the first group. Many a disease has been healed instantly, and the cases are too numerous to be laughed out of court. Faith and prayer have restored many a person to immediate health and strength. E. Stanley Jones is a modern example sufficiently well known to be a good illustration.

But here again we meet strange teaching. Most folks who talk about faith healing quote James 5: 14, 15, and then say that if we had faith enough we could heal anybody of any disease at any time. They overlook the fact that Paul had about as much faith as any of us moderns dare claim, yet his helper Epaphroditus was sick "nigh unto death" (Philippians 2: 27); and he had to leave Trophimus at Miletus sick (2 Timothy 4: 20). Why didn't he heal them? Paul had the gift of healing at times (Acts 14: 10; 16: 18; 28: 3), but very apparently he didn't have it when his two helpers needed it so badly. The reason seems clearly to be that the gifts of the Spirit are special bestowments for special occasions, and are not at all permanent endowments.

Let us consider the gift that is the subject of more controversy than any other, the gift of tongues. Whole denominations are divided over that. In fact the two denominations that emphasize the Holy Spirit more than any others are divided over it. The Holiness Church stresses the Spirit constantly as the only source of sanctification and a holy life, but, generally speaking, they are bitter against "tongues." The Pentecostal Church stresses the Spirit, but they insist that "speaking in tongues" is the only Biblical evidence of the filling of the Spirit. It is evident therefore that no matter what one believes or teaches, he will be wrong according to somebody.

When Paul wrote his Corinthian letter he had Luke as a companion. Luke wrote the Acts probably while the two were still in company. The writer believes that the last part of the body of Acts is preparing for a grand climax, but the climax is not there—the book just "peters out" with the statement that Paul lived two years in his own house. The only intelligent explanation seems to be that of a great scholar who said Acts was written up to date, and that Paul had not yet been brought before Caesar when it was finished. If that is true, then the Acts was written within six or seven years of the writing of 1 Corinthians. Most of the time of this interval, if not all of it, Paul and Luke were constant companions, or at least in very frequent communication.

Luke describes the "tongues" at Pentecost as actual known languages. "And how are we hearing each in our own vernacular (Gr. *dialekto*) in which we were born?" Acts 2: 8. "We are hearing them speaking in these languages (Gr. *glossa*) of ours, of the great things of God!" Acts 2: 11. But when Paul had written to the Corinthians shortly before, and had used the same word for language, *glossa*, he wrote, "For he who is talking a language is not talking to men, but to God. For no one is hearing, but in spirit he is speaking secrets" (1 Corinthians 14: 2). It is hard to believe that teacher Paul and pupil Luke should write so near together in time, using the same word, but mean a different thing. Many and varied are the explanations. P. P. Belew in his book *Light on the Tongues Question* says the expression "no one is hearing" or "no one understands him," means simply "no one present understands." In that case both Paul and Luke mean actual languages.

"Tongues" were used in Jerusalem among the Hebrews and others at Pentecost; in the home of the Roman Cornelius at Caesarea; and in Ephesus among a dozen Greeks; and in Corinth. Efforts of "tongues advocates" to prove that they were present at every other filling of the Spirit, seem futile, for there is no evidence of tongues except in the cases listed above. But there is evidence that many were filled with the Spirit who did not speak in tongues. John the Baptist, Elizabeth, Zacharias, and Paul were each filled with the Spirit, but there is no record of "tongues" when they were filled. To claim that tongues are the only evidence of the filling of the Spirit is a flat denial of the Word itself. Paul writes of the many members of the body as an illustration of the fact that the gifts of the Spirit are different. Not every member of the body is an eye or an ear or a hand or a foot. So God grants different gifts of the Spirit. Are all apostles? No! Are all prophets? No! Are all teachers? No! Are all workers of miracles? No! Have all the gifts of healing? No! Do all speak with tongues? No! Do all interpret? No! There is no other answer possible.

Tongues were the lowest in importance of all the gifts, according to Paul. They come last in his list of firstly and secondly (1 Corinthians 12: 28), and first in his list of contrasts (1 Corinthians 13: 1-3). "Though I speak with the tongues of men and of angels" seems to mean "If I could talk all the languages of earth and heaven" and have not love, it is just noise. Then he goes on to speak of prophecy and faith, and almsgiving and martyrdom—all outward manifestations that would catch the eye of men and bring praise or surprise or marvel, just as tongues would do—and Paul says they are nothing compared with love. We today might well accept his estimate. Love was the crowning manifestation of the Spirit then, and it is yet.

The history of "tongues" since apostolic days is strange, to say the least. They have appeared intermittently and have attracted temporary interest and then have died out. Belew, in *Light on the Tongues Question*, lists ten different movements whose followers claimed to speak in tongues. The last and most widespread is the Pentecostal movement, which began near the close of the last century. The tongues have varied from incoherent noises and grunts, the barking of the jumpers

in Wales who crawled on all fours among the trees and snapped and snarled, to what has been claimed as real languages. But when men have gone to some foreign country to preach the gospel in their "tongue," no one has been able to understand them. And many such people in their disappointment and chagrin have made shipwreck, both financially and morally.

The writer is anxious to accept anything which is of God, and he is perfectly willing to speak in "tongues" if the Lord wants him to do so. But what he cannot understand is this: If tongues speaking, as currently understood, is a valuable gift of God for today, why can we not find the practice in connection with the great reforms in the history of the church? Why didn't Wyclif and Huss and Luther and Zinzendorf and the Wesleys and Whitefield and Finney and Moody and E. Stanley Jones speak in tongues? No one can say that many of these were not filled with the Spirit, nor that they were not mightily used by the Spirit. They are the leading apostles of the modern book of the Acts. Why no tongues?

Belew says that modern tongues have three probable origins. He says with some it is feigned, with others it is psychological, and with others it is satanic. Whether this is correct or not the writer does not know. But he is sure that many cases are psychological. Geo. Barton Cutten in his *Psychological Phenomena of Christianity* says: "There are some persons who are constitutionally liable to ecstatic states; these are usually of a nervous or hysterical nature. Add to this absorbing contemplation upon, or intense longing for, some object, and conditions are ripe for ecstasy." The writer has in his files letters about the Holy Spirit from many different states. Among them are instructions for receiving the "baptism." We are advised to kneel with the head uplifted, the hands held above the head, then to pray out loud paying no attention to anyone else in the room, and to shout "Praise the Lord," and to keep on praising him over and over, again and again. Others advise you to say "Glory, glory, glory" as fast as you can. In some meetings a helper will rub and manipulate the head and neck and spine while the seeker is praying. To anyone who ever studied psychology it is clear that this is not religion, but auto-hypnosis, and is similar to the methods of the whirling dervishes of the East. There is no evidence that the disciples

at Pentecost worked themselves into a frenzy. We will not help intelligent people to seek the Holy Spirit by such fanaticism.

Yet the writer wishes to be honest and fair to all that may be said on the other side. He has friends who speak in tongues. He loves them, and knows that many of them are sincere. A minister friend's religious experience is worth telling. As a young man he was a member of the Christian Church, but was not yet converted. One Sunday afternoon and evening he attended some evangelistic services, about forty or fifty miles from his home. He says he felt keenly the sense of God's presence when he first entered the auditorium. The evangelist preached simple gospel messages, both afternoon and evening. My friend was convicted and went to the altar without finding the Lord. But he prayed that night at home and was gloriously converted. He was a bank teller and went to his work as usual on Monday morning. But he was so overpowered with the sense of God's presence that several times during the forenoon he went by himself to pray. After lunch he went to the home of his intended wife and phoned that he would not be back to work that day. There was no excitement that afternoon, only a little Bible reading and prayer, and they talked together of the things of God. But in the evening he was filled with the Spirit so mightily that he was prostrate on the floor. Then he began to speak what he believed to be a strange language. They called in the Baptist preacher who said he had never seen nor heard anything like it. At that time my friend had never heard of Pentecostalism or tongues speaking. He was not seeking anything except to get close to God. Yet for nearly three hours this strange experience continued. Since then he often finds himself praying in tongues. Much as one may feel contempt for the frenzied fanaticism of some, he can feel only respect for such a testimony as this.

Whatever one may think about the reality and usefulness of modern tongues, he would do well to remember what Paul had to say regarding them. While tongues might be the source of personal enjoyment in the praise of God, the gift of prophecy was the one to be sought because it edified or built up the church. The comparative worth in his sight of "tongues" and "prophecy" he makes clear in 1 Corinthians 14: 19. "But in church I

would rather say five words with my own mind for the instruction of other people than ten thousand words in a 'tongue'." His advice is sound, "Let all things be done unto edifying."

Our need is to seek the filling of the Spirit. So many seek a blessing rather than the Blessor; they seek a gift rather than the Giver. Too many want something that will mystify and make men marvel rather than the power that will make men repent. Remember that the primary task of the Spirit is to glorify Christ. If you are truly filled with the Spirit you will want to glorify him, and not display yourself or some "gift." Yield yourself wholly to God and let the Spirit give you whatever gift will best glorify our Lord.

YOUNG PEOPLE'S WORK

THIS AND THAT

School for the year is over and your writer, for one, is glad. Commencements for the most part have become history. Even children of the grammar grades happily anticipate the closing of their schools in the near future. The writer remembers when in the grammar school with what joy he welcomed the last day of school and how lustily he with his schoolmates shouted:

"No more pencils, no more books,
No more teachers' cranky looks."

There is little poetry in this jingle, perhaps, but it expresses the deep sincerity of the caged soul turned loose.

ALFRED'S CENTENNIAL

Alfred University was founded one hundred years ago. It was first a "select school" and was not constituted a college until about a decade or so later. The commencement this year was Alfred's one hundredth, so that an appropriate celebration was in order. There were the usual commencement-week activities carried on. In addition there was a pageant given jointly by students, faculty, and townspeople—some one hundred fifty people taking part. The first part of the pageant gave six episodes important in the history of Alfred. The second part of the pageant looked to the future, a symbolical representation of Alfred activities and products and the charge to the future being enacted. Numerous people remarked the fitting nature of the pageant, and a great deal

of credit is due its author, Miss Elsie Binna, of Alfred. This entire second part of the pageant is written in blank verse, Shakespeare's vehicle, and at times thought of beauty and worth is authentically executed.

Another feature of the centennial celebration was the exhibits fixed up by various departments of the university. The library exhibit was quite nice, books being little in evidence. The Ceramic College exhibit was fine. But the best, from this writer's viewpoint, was the models of the Alfred campus at various stages in its growth. They were, executed by a professor and a couple of students from the Ceramic College. Seventh Day Baptists have much to be proud of in Alfred University on its one hundredth birthday.

SABBATH KEEPING

Here is an apparently simple little problem which, on mature reflection, proves to be a brain teaser. Can you define what Sabbath keeping is, so that you could say to anyone, "Here is the proper way to keep the Sabbath." The writer recently attended an interesting meeting of ministers and wide-awake laymen of the Western Association, at which this very problem of Sabbath keeping was considered. Many possible methods for keeping the Sabbath were given, but none, in the writer's opinion, was inclusive enough. And the writer believes that until Sabbath keeping can be satisfactorily defined, what Sabbath breaking is cannot be determined. After all thought is taken, we will have to allow the individual to decide just what Sabbath keeping for himself shall be.

EASTERN ASSOCIATION

And last week-end the writer attended the meeting of the Eastern Association at New Market, N. J. The Piscataway Church was host to the Association. Incidentally it was celebrating its one hundredth anniversary, and this was the one hundredth meeting of the Eastern Association. Accordingly an appraisal of the past hundred years of the association was in order. A series of carefully prepared papers dealing with various aspects of the association were interjected at various points on the interesting program. The writer learned much of Seventh Day Baptist history from these papers, especially that of the Eastern Association.

Between sessions it was also the writer's privilege to visit the rooms of the Historical

Society in the Denominational Building at Plainfield. There is an involuntary feeling of awe that comes as one crosses the threshold into the somber atmosphere of the museum. One does not tramp noisily around. Involuntarily one tiptoes around, as though one of a procession of ghosts. If you have not visited the rooms of the Historical Society recently, you want by all means to do it as soon as possible.

YES?

"Without vision the people perish."

A man's grasp must exceed his reach,
Or what's a heaven for?

—Browning.

HISTORY OF THE MARLBORO CHURCH, 1861-1936

BY REV. HERBERT L. COTTRELL

(Read at the one hundred twenty-fifth anniversary of the church—May 15 and 16.)

A red letter day in the history of the Marlboro Seventh Day Baptist Church came on the second sixth day of May (as the church record puts it), or May 10, 1861, when this room in which we are now assembled was dedicated to the worship of God. This church building was erected in 1856, but it was not entirely completed. William Cook, a first-day man, gave the stone for the basement of the church. All the meetings of the church had been held in the basement for the previous five years. But on June 12, 1859, it was voted that \$1,900 be raised to pay all church debts and finish the church building. Several meetings were held for discussing plans for finishing the church. It was finally voted that the seat ends be of round cap white pine, that there be Gothic bannisters as high as the seats, bannister doors, three blocks of seats with the aisles three and one-half feet wide. The rest of the details were left to the trustees, two of whom at that time were J. G. Hummel and Joseph C. Bowen, men who in a unique and wonderful way gave their lives to the Marlboro Church. At the dedication service, the sermon was preached by Elder Gillette. For some time afterwards, all the evening services and the Sabbath school were held in the basement.

On February 16, 1862, it was resolved that we contribute according to our ability for

the support of the Gospel, and not by renting seats."

On August 20, 1865, a wonderful harvest home festival was held, at which they raised \$494.57. The church was painted inside and out, the seats cushioned, and new carpet was bought.

On April 14, 1867, we have a record that complaint was made about persons spitting tobacco juice on the floor of the church. A spittoon still exists as a relic of those olden days.

The first move to build a parsonage was made on January 11, 1874; and on June 25, it was voted to purchase two acres of land and build; \$700 was subscribed by those present.

From 1876-1882, the church had no pastor. And it is an interesting story how the members faithfully carried on. While some of the preaching was done by Rev. J. W. Morton, one of our ministers who lived at Rosenhayn, N. J., and ministers of other denominations, most of the time, the Friday evening and Sabbath morning services were in charge of J. G. Hummel and Joseph C. Bowen. For some time, different members became responsible for different Sabbaths and agreed to pay whatever expense was incurred. I have heard some of the older members tell how for some years it seemed almost impossible to carry on, but no one wanted to vote to disband. Then I heard Deacon Henry L. Davis, who has now gone to his reward, say, "When I see all the children coming up for the sermonette on Sabbath morning and think of the possible future of the church, I feel we did not hold on in vain." In 1882, Rev. O. D. Williams came to Marlboro as pastor.

On March 26, 1882, Isaac Davis wished his vote recorded against taking collections on Sabbath days to pay the preacher, as he was conscientious against collections on Sabbath days.

On January 10, 1885, an advance step in church finance was taken in adopting the weekly envelope system, although the church voted to place boxes in the vestibule for the offering instead of passing the basket.

The Marlboro Church may boast of many men and women who have faithfully stood by her, like pillars, at all times, and especially in trying times of storm and stress. On January 2, 1887, the church tendered a vote of thanks to Mrs. Anna M. Bowen Ridgeway, Elder J.

C. Bowen's sister, who resigned as organist after nine years of faithful service, and to J. C. Bowen, who resigned as trustee and clerk. He had been clerk for twenty-seven years and trustee for twenty-eight years. He was then called to ordination and to the pastorate of the Marlboro Church in 1887, at a salary of \$100. The next year he was called at a salary of \$200. His remarks at the time are of interest. It is recorded in the church minutes as follows: "Our Elder Brother J. C. Bowen reported as follows, that he was very grateful to the Great Master for the noble work which the Ladies' Aid society has performed here at Marlboro, having paid out for the welfare of the church and people the sum of \$800; also Brother Bowen remarked that his love was great for the home church and he was willing and ready to work in the cause of Christ wherever the Master should order; and his love for this church and people so great that should he chance to die in some far-away land, his last will would be that his burial place should be at Marlboro. His remarks in regards to salary in 1888 are as follows: that inasmuch as \$100 was about as little as a man could live on for the term of one year, he was under the impression that if the church could pay him the sum of \$200 for the year 1888, he could arrange the other part of his living." He served the Marlboro Church as pastor for eight years.

In 1890, Uz Ayars resigned as chorister after sixteen years of faithful service.

On February 3, 1895, a legacy of about \$600 was left the church by Miss Anna Davis. A part of the money was used in buying three-quarters of an acre of land with a small house on it, for \$200. A barn and other outbuildings were also constructed. It was accomplished largely through the untiring efforts and self-sacrifice of Rev. G. H. F. Randolph while he was pastor of the church.

In the spring of 1900, the church was painted and decorated by the Ladies' Aid society, at a total cost of \$143.85.

About this time a new interest was started in the care and upkeep of the cemeteries of the church—the old cemetery on the road from Peck's Corner to Cohansey, and the cemetery by the church. On June 7, 1903, a committee, consisting of the trustees of the church and Margaret Glaspey, was appointed to find out the kinds of fence appropriate for a cemetery, and the cost of the same. A fund was imme-

diately started, called the cemetery fund. In 1906, it was voted that the committee should go ahead and build the fence with the power to collect more money for the fund. In June 2, 1910, the trustees received from Margaret Glaspey, treasurer of the cemetery fence committee, a certificate of \$100 and interest of \$2.50, or \$102.50, and were given power to invest the fund to the best advantage. Much of the interest aroused and work done in the cemetery was due to Margaret Glaspey, who collected many contributions from people outside the Marlboro Church. The first cemetery committee to have full charge of the cemetery were George Schaible and Eber Davis, appointed January 6, 1918. On August 2, 1926, a co-operating cemetery committee, consisting of Mrs. Cora Schaible Risley, Mrs. E. F. Davis, and John Ridgeway, were appointed to work with the church cemetery committee to raise a trust fund, the income to be used for the permanent upkeep of the Marlboro cemeteries. The cemetery, which had become overgrown with bushes, was plowed, graded, and seeded and put in excellent condition.

On October 2, 1926, a permanent trust fund committee, consisting of the chairman of the church cemetery committee (Eber Davis), a member of the co-operating committee, and one trustee, was appointed to establish a trust fund with the City National Bank and Trust Company, of Salem, N. J. The Margaret Glaspey fund was put in this fund. On motion, it was voted that this item, "No labor be done in cemeteries on the seventh day of the week," be inserted in the agreement with the Trust Company. In 1934, this trust fund was brought up to \$1,000 by the donation of Brother Eber Davis, of \$9.50.

To keep up an interest in the cemeteries and the enlargement of this fund, a "Twilight Memory Service" was inaugurated, which was held in the cemetery about sundown on every Memorial Day. This has been continued for a number of years.

A unique custom for the purpose of raising money was inaugurated about 1912. It was called "The Annual Chicken Picking." The people brought chickens to one of their homes, picked them together in an atmosphere of fun, laughter, and good fellowship, then sold the chickens and turned over the receipts for the benefit of the church. Dinner was served at a nominal price, and some gave donations instead of chickens. The first "Chicken Pick-

ing" was held on April 27, 1912. On April 8, 1916, it was voted to be made an annual affair. The custom continued for a number of years, the last "Chicken Picking" being held in 1926, when \$70.41 was received. But owing to the fact that this custom necessitated much time and bother in this busy, hustling, modern world, it was discontinued; yet the purpose for which it was instituted (raising money) is being realized in other ways. The thanksgiving donations at Thanksgiving time, at the annual dinner, and at our harvest home services take the place of the old "Chicken Picking." Indeed the Thanksgiving and annual dinners and harvest home services, coming year after year, are gracious and joyous occasions, when not only "Chicken Picking" donations are raised, but when the joys of Christian fellowship and love for God's work are deepened and then raised, as they say in mathematics, to the very Nth degree.

In 1910, the church was painted and re-decorated, and a Delco lighting system was installed at a total cost of \$424.81. The Ladies' Aid society paid for the interior decorations, and the lighting plant was donated by the Christian Endeavor society.

As the years have gone by, many helpful revival services have been enjoyed. In 1908, there was a revival conducted by Rev. W. L. Burdick of Ashaway, R. I., in which the church people were greatly revived and strengthened and three were baptized and united with the church.

In 1910, Rev. E. B. Saunders conducted a revival in which a good interest was shown. An outstanding series of meetings was held from January 17 to February 14, 1915. From January 17 to 22, the meetings were conducted by J. E. Hutchins, pastor of the church; Rev. E. E. Sutton, then pastor of the Shiloh Church; and Rev. E. D. Van Horn, pastor of the New York City Church. From January 22 to February 14, the Missionary Board sent Rev. D. B. Coon to have charge of the meetings. As a result of this effort, twenty-six persons made a start in the Christian life. Nine were baptized and united with the Marlboro Church.

An occasion for which the year 1913 was made memorable was the ordination of Brothers Luther S. Davis and Thomas M. Davis to the office of deacon on October 18, 1913. The Ordination Sermon was preached by dear Dr. Theodore L. Gardiner, who has just passed his ninety-second birthday with his

daughter, Mrs. W. E. Davis of Lost Creek, W. Va.; the charge to the church was given by Rev. H. C. Van Horn, who is with us today, with his congenial personality and pleasant smile; and the charge to the candidate was given by Rev. J. L. Skaggs; and the consecrating prayers were by deacons Artis Davis and H. L. Davis. The benediction was pronounced by Doctor Gardiner.

An outstanding Sabbath institute was held from November 28 to December 5, 1915. It was planned by Pastor Hutchins, financed by the Tract Society. Rev. W. D. Burdick, representative of the Tract Society, conducted meetings each afternoon for one hour for the discussion of questions about the Sabbath and the work of the Tract Society. The preaching was done by Rev. W. D. Burdick, Rev. E. D. Van Horn, and Rev. E. E. Sutton. Pastor Hutchins conducted a large chorus of young people from the Shiloh and Marlboro churches.

Among the miscellaneous items of historical interest might be mentioned the following facts: The hymnal board, on the wall at your left, was given by Nellie Cox Taylor in 1906; the name board, by the driveway, was set up on April 9, 1921; our individual communion service was purchased in 1917; in 1920, the church received a bequest of \$400 from Ephraim Fisher, from which is realized a yearly income which goes toward the support of the church; Deacon Luther S. Davis, who resigned as church clerk in 1934, had been clerk continuously for twenty-one years; Brother L. B. Tomlinson, who was moderator before the present moderator, David S. Davis, had held that office for ten years; and previous to that had been treasurer for eight years. Our present treasurer, Howard L. Davis, has held that office for the past fifteen years.

In January 1, 1928, the church began the issuing of a four-page paper called "The Assistant Pastor." It was a tithing leaflet published by the Layman Company. The two inside pages consisted of tithing literature, while the two outside pages were left blank, which were filled by the church with news, special articles, and notices. This paper continued for one year.

An eight-page paper, called "The Marlboro Messenger," published by the National Religious Press, Grand Rapids, Mich., and supported by advertisements, was issued by the church from March, 1929, to August, 1930.

In the fall of 1929, the church was painted on the outside, redecorated within, and the seats were varnished. A fitting dedicatory service was held, Sabbath day, November 9, 1929.

The meetings of the Eastern Association, held with this church on June 11-14, 1931, were also the occasion for the ordination of two of our men, William Lawrence and Robert Jones, to the office of deacon. The Ordination Sermon was given by Rev. A. J. C. Bond, the Charge to the Candidate by Rev. E. F. Loofboro, the Charge to the Church by Rev. Carroll Hill, the Consecrating Prayer by Rev. L. A. Wing, the Welcome to the Diaconate by the senior deacon, L. S. Davis, and the Benediction was pronounced by Rev. W. D. Burdick.

A church committee, which has proved to be very useful, the church grounds improvement committee, was appointed July 7, 1928. This committee, with the faithful help of the other men of the church, has done much in beautifying the church grounds. Under its direction the grounds have been graded and re-seeded. Memory plots of evergreen shrubs have been given by Mrs. Crofoot, the daughters of Mrs. Dora Staub, the Will Lawrence family; also other plots have been donated by Klaas Akerboom, Klaas DeWilde, and the Edward Flower Company. Memory trees have also been given by Dr. Herbert Wheeler, Mrs. Cora Schaible Risley, and Mrs. Richard P. Taylor in memory of their parents.

The Marlboro Church has never felt that she was sufficient unto herself, or that her Christian responsibility was limited by the boundaries of her own parish. She has always been glad and willing to co-operate with other churches in bringing in the kingdom of God. As one of the churches of the West District Council of Christian Education of Cumberland County, she has taken part in many united efforts for righteousness and Christian advance. She has given financially to the religious and educational work of the county, state, and nation. OTTIE JENKIN, who exists between this church and the other churches of the west district has grown to be very friendly. There are several reasons for this. The West District Men's Chorus has brought the men of the west district together in friendly association. The west district rallies have brought the churches together in a common work. The union Week of

Prayer services have taught us how to worship together. The west district survey of religious conditions in the district affords a wonderful example of working together. This work was done by teams of two, each one of the team being a member of a different church. As a result of the survey, constructive plans were made and carried out to better conditions. This survey was followed by five union prayer meetings, one in each of the five churches.

And so as I think today of the many loyal, consecrated and efficient men and women who are quietly and unselfishly doing their part; of the young people who with willing hands and hearts are taking their places in the church, choir, and young people's societies; of the children, growing up in the knowledge of the Lord and coming forward every Sabbath morning with happy hearts and faces for the sermonette, I feel that the history of the Marlboro Church has not all been written in, but that it has a hopeful future. So with hearts and lives enriched and beautified by the love of God and re-dedicated to Christ's great commission of service, let us go forward.

MARLBORO CHURCH

(Excerpts from some verses read at the one hundred twenty-fifth anniversary, May 16, 1936, by Mrs. Luther S. Davis. They were composed for the one hundredth anniversary in 1911, by Chas. F. Fisher.)

Oh, how many hours we have spent
Within her sacred halls
Listening to the pleadings and Gospel calls
Oh, may we all, when death summons us
From this church militant,
Meet in that church triumphant
When the trump shall call.

Elder Crandall
Was the first pastor I remember of all,
Oh, how earnestly he sounded the Gospel call.

Deacons Bowen and Hummel,
Oh, how earnestly they have labored and
prayed,
That we boys and girls might be saved.
Just stop and think of the prayers
They have offered up of yore
And continued praying day by day
That the Gospel may be spread from shore to
shore.

They are commanders in the fight
And we believe they will be retired
To a mansion in that World of Light.

Deacons Jones and Davis
You are bearing the heat and burden of the
day,
As you help hold up the hands of our pastors
That they may win the battle array.

Brothers and Sisters,
One by one we are passing away.
Soon the battle will be o'er
And when the smoke shall have cleared away,
To us it will be a bright and endless day.
If we are faithful,
Palms of victory, crowns of glory, we will win,
In that land so bright and fair.

LETTER FROM A FRIEND

Rev. H. C. Van Horn,

DEAR BROTHER:

Your letter of March 26, to Mr. and Mrs. U. S. Langworthy was handed to me.

In regard to the two tracts in question [Tracts contain the statement, "We keep the Sabbath, not because it is essential to salvation, but to show our love of God, by keeping his day holy and sacred, as he commanded."—See "God's Holy Sabbath Day," page 7, by Conyers.—Ed.] I would like to ask you to read that letter to the Tract Society and please notice that it is signed by a committee of three and that note was made that the letter was read to and approved of by the church.

In behalf of the Dodge Center Church I frankly say, we do not feel that the keeping of any or all the commandments would save. That salvation is a free gift, not earned, yet Paul tells us (Philippians 2: 12) to work out our own salvation with fear and trembling. And in Romans 3: 31, he says, "Do we then make void the law through faith? God forbid; yea, we establish the law." And Romans 7: 7, "I had not known sin except the law had said, Thou shalt not covet"; and in 1 John 3: 4, "sin is the transgression of the law." In John 14: 15, 16, we are promised the Holy Spirit by the keeping of the commandments. Now, how are we going to be able to live that Christ life and possess that love for mankind and that Godliness without the Holy Spirit that Christ says the Father will send in his name, John 14: 26? "By this we know that we love the children of God, when we love God, and keep his commandments." John 5: 2. "But wilt thou know, O vain man, that faith without works is dead?" James 2: 20.

I firmly believe that the Dodge Center Church believes that sin is the transgression of the law and that we as a people should teach against sinning, and if Sabbath keeping

is not essential to salvation then why publish Sabbath tracts? May God help us to hold high the Sabbath for it is a sign God placed upon his people.

"There is a way which seemeth right unto a man, but the end thereof are the ways of death," Proverbs 14: 12. The only true love a Christian could possess for a man would be to see him saved from that way of death; but if we turn his ear from hearing the law, even his prayers shall be an abomination—Proverbs 28: 9. May God help us to do something to help people to see their need of keeping all Ten Commandments, for by so doing we may know we love God and then we would have a right to the tree of life and enter in through the gate into the city. The Bible is full of promises for keeping the commandments, and especially the Sabbath.

We will be sure to fail if we attempt to win souls without the guidance of the Holy Spirit, and he is promised only if we keep the commandments. Oh, let us awake that sleepeth and arise from the dead, and Christ shall give us light; then can we prove what is acceptable unto the Lord—Ephesians 5. Then will we have courage to rebuke them that sin, that others also may fear—1 Timothy 5: 20. We need to put on the whole armor of God to be able to stand against the wiles of the devil. For we are wrestling against principalities that have defiled the earth because they transgressed the laws, changed the ordinances, broken the everlasting covenant—Isaiah 24: 5.

Let us pray for an outpouring of the Holy Spirit and receive what we ask because we keep his commandments. 1 John 3: 22. Then we may be able to teach transgressors thy ways and sinners shall be converted unto thee, Psalm 51: 13.

Your brother in Christ,

M. C. GREENE.

Dodge Center, Minn.

WHERE TO SEND YOUR OLD RECORDERS

Mr. Frank Jeffers, who has distributed RECORDERS for many years in Racine, Wis., writes that his address is changed. People having back numbers of the RECORDER and wishing to dispose of them where they will be helpful to someone else, may send them postpaid to Mr. Frank Jeffers, 1223 Franklin St., Racine, Wis.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

We just got the RECORDER and I looked at the Children's Page. I saw no letters from the children and I was surprised. So I started writing a letter to you.

Pastor Van Horn has been here since yesterday afternoon. He got us a lot of candy and ice cream and marshmallows. This morning he went down to Pastor Wing's.

We are in a different house than we were the other time I wrote. We live on Dingman Run again.

The very minute I saw the RECORDER I started writing a letter to you, so that I would be the first one to write to you. I hope I will see you at Independence Sabbath day, the thirtieth.

Your true friend,

ANNE BEEBE.

Coudersport, Pa.,
R. F. D. 1.

DEAR ANNE:

I didn't guess right about the next letter I would receive, did I? Well I do not care for I was very glad to get your letter. It is the only one I have received this week.

Pastor Van Horn is a very welcome visitor, isn't he, even when he does not bring good things to eat? You mean Pastor Herbert Van Horn do you not?

Well, your wish was granted, wasn't it, for we did see each other at Independence? I was so glad to see you at Alfred, too, the other day but very sorry to learn that your dear mother was sick. I do hope she is much better by this time.

The next day after I saw you at Independence I was on my way to Washington, D. C., with four of my good friends, to attend for three days a meeting of the Associated Country Women of the World. We reached there about four o'clock Sunday afternoon, May thirty-first, and went to the United States Government Auditorium to register. My friends then took me out to Takoma Park and left me at the home of our cousins, Mr. and Mrs. James P. Greene, where our big boy Claire stays while attending medical college. You may be sure I was happy to get there.

Monday, from ten a.m. until one p.m. was spent at Constitution Hall attending an interesting meeting, listening to addresses by

Secretary Wallace, Cordell Hull, Mrs. Franklin D. Roosevelt and others, as well as greetings from representatives of many foreign countries, in their own language, which of course we could not understand; but we could understand and appreciate their pleasant smiles. Over six thousand women attended.

In the afternoon we attended a garden party on the White House lawn, where we drank delicious lemonade, visited with friends, and shook hands with Mrs. Roosevelt.

Tuesday forenoon was another interesting meeting at Constitution Hall, and in the afternoon we four Allegany County women and the gentleman who drove us to Washington visited the Franciscan Monastery which is very beautiful, especially the gardens.

Wednesday forenoon was spent in group discussions at the United States Government Auditorium. At twelve-thirty all New York women went to the White House by invitation and were personally conducted through the White House by Mrs. Roosevelt and shook hands with her as we bade her good-by. The rest of the afternoon our Allegany County group spent at the Smithsonian Institute, which we found most interesting and instructive.

Thursday morning we started for home and were in Wellsville by ten o'clock that night. On the way home we visited the Barbara Fritchie House and Museum, at Frederick. We had driven through the Gettysburg battle field on our way to Washington.

Every minute of our trip and our stay in Washington was most enjoyable, but of course to me the best part of all was my visit with my son and the cousins at Takoma Park.

I have written you a rather long letter, have I not? I could write many pages more on my Washington trip, but it is nearly mail time so I will call this a good stopping place.

Your true friend,

MIZPAH S. GREENE.

SEMI-ANNUAL MEETING

The semi-annual meeting of the northern Wisconsin and Minnesota churches will be held with the New Auburn Church, June 26, 27, 28.

MRS. A. M. NORTH,

Corresponding Secretary.

CENTENNIAL AT NEW MARKET

"One hundred years is a long time in America," said Rev. Wm. L. Burdick, in beginning his historical address in the centennial program of the Eastern Association.

Nature had been well washed by a series of heavy thunder storms that swept over the entire state of New Jersey late Thursday afternoon, and broke a drought of many weeks that had threatened all crops of the state with a half yield. Those who assembled for the opening of the one-hundredth session of the Eastern Association came through floods and rain, lighted by swiftly intermittent flashes of lightning. But well repaid for coming were those who braved the elements. The words of welcome by Pastor Neal D. Mills were convincingly backed up by his church members, and the response by Pastor Albert N. Rogers was happily given. He warned that if the key to the people's hearts were given, we would take it away with us.

The meeting was called to order by the president, A. Burdet Crofoot, who gave an address, carefully prepared and suggestive. While it is well to review our history, it must be remembered that we are a living organism with power and responsibility of functioning. We must leave this meeting with determination to go forward.

Rev. Wm. L. Burdick gave an interesting History of the Association. We must remember the past and God will do his part. Will we do ours? The achievements of our fathers belong to us and by them we should be inspired to do our best. We hope to publish both these excellent addresses.

Friday Morning

BUSINESS EXPEDITED

Interesting reports from various churches brought encouragement. We were glad especially to note revival meetings and additions, with other evidences of spiritual interest and growth. We pass on a few things caught by the way.

Harvest Home Day with special interests, last fall, and the celebration of Marlboro's 125th anniversary featured this church's letter—with the report of nine new members, eight of which were through baptism.

Pawcatuck Church has happily been participating in the Tercentenary of Rhode Island, to whose entire history Seventh Day Baptists have contributed so much. Our en-

couragement is "to see the great number of the younger members of our church taking offices of responsibility to carry on."

New York Church writes: "The church has enjoyed a year of prosperity in both temporal and spiritual things . . . we do have much to thank our gracious heavenly Father for." Concerning the pastor, "his strong, thoughtful, spiritual sermons delivered from the pulpit on the Sabbath, and his visits among us during the week, alike, are sources of spiritual strength and growth."

The Second Hopkinton Church has, within the year, celebrated its one hundredth anniversary, with an inspiring and helpful program.

The First Hopkinton (Ashaway) Church and its organizations have carried on during the past year with good attendance and interest, and show spiritual growth. Plans for a lawn marker commemorating the one hundredth anniversary of the present house of worship, and the raising of a new organ fund are being pressed zealously.

Larger activity than for some time marks the helpful work of the Rockville Church under the inspiring leadership of Pastor W. D. Burdick.

The letter, supplemented by Pastor Wing's remarks, indicates the development of spiritual interests at Berlin; nine members recently were received, and four are now awaiting baptism. The work carried on by the pastor at Schenectady grows, and good results are in evidence.

Pastor Albert N. Rogers reported orally for Waterford, and gave good standing for the church. One hundred forty-nine years ago a man by name of Rogers came from Waterford and became the pastor of this church at New Market.

Pastor Mills spoke for the Piscataway Church. Some fine community work was successfully promoted during the year.

HISTORICAL ADDRESSES

Two fine historical papers were presented Friday morning.

Mrs. Joseph C. Bowden of Shiloh gave a carefully prepared paper on the Sabbath Schools of the Eastern Association. Ten schools were reported whose history extended from 1827, to the present day. The organization of the work at Waterford, Conn., seemed to be the first, with a date somewhat in question—1827. Our schools here, as elsewhere,

have always been among the first in organization and ability in leadership. We shall hope this paper with others can find a place in the RECORDER.

Dr. James L. Skaggs presented a comprehensive paper on the Educational Movement in the Eastern Association. These interests carry far beyond the four educational institutions organized within the confines of the association. Of these there were four: Union Academy at Shiloh, 1848-1882; New Market Academy, 1854-1861; school at Petersburg, N. Y., 1857-1859; Hopkinton Academy, 1857-1869. These schools grew out of a sense of need, and the noble, self-sacrificing efforts of the pioneers speak eloquently of their character and vision.

Sabbath at New Market

In the quiet of the Sabbath evening, a fine vesper service was carried out, with Miss Ethel C. Rogers of New Market at the organ, and later Rev. Harold R. Crandall of Westerly bringing the message. The brief, thoughtful sermon paved the way for the conference meeting led by Rev. Herbert L. Cottrell of Marlboro. Many rapidly took part and the ringing testimonies were helpful and inspiring.

In spite of rain and lowering skies, the church was comfortably filled for the Sabbath morning worship. It was good to look upon the men in the pulpit—some of the young pastors of the association, and a student in the theological school at Alfred—Luther Crichlow, of the Washington, D. C., conference. The pastors were: Rev. Neal D. Mills—local pastor and pastor-elect of DeRuyter, N. Y.; Rev. Leon M. Maltby of Shiloh; and Rev. Hurley S. Warren of Plainfield, who brought an inspiring message, "The Challenge of the Century." His text was, "Well done"; "Go ye therefore." Our heritage, he said, was not something tied up in a beribboned package, but something to be lived on and lived up to. "We are not only heirs of the past, but trustees of the future. We must go forward: (1) by prayer; (2) by preparation, which involves discipline; (3) by the encouragement and responsibility of being 'peculiar'—the Sabbath must be not a 'dividing wall,' but a 'gateway'; (4) by power. The way out of present needs will be seen in better, more consistent and earnest lay leadership. A thoughtful audience received the

benediction, and gathered in the dining room for the noon meal.

In the afternoon, the one hundredth anniversary of the Piscataway church building was celebrated, J. Alfred Wilson presenting an interesting paper covering the history of the church for 231 years. The average length of pastorates during the period was ten years, the longest being forty-three years—that of Rev. Jonathan Dunham, son of the first pastor, Rev. Edmund Dunham. This is the longest on record for Seventh Day Baptists in America. The building in which worship is now held was dedicated in 1836, and is the third used by the church. Many leaders in church and denominational interests have gone from its membership. Rev. L. E. Livermore held the distinction of serving three times as pastor. This paper must be published in the RECORDER soon.

It was followed by a stirring message on Missions in the Eastern Association, by Rev. Willard D. Burdick, president of the Missionary Board. One was thrilled at the recounting of missionary enterprises originated within, and carried on far and wide, by Christians of the association. Such a heritage challenges us to go forward in continued and more zealous effort in the Master's service.

The young people's work was presented in a comprehensive paper prepared by Miss Elizabeth Hiscox and read by Mrs. Albert N. Rogers of Waterford, Conn. This excellent presentation showed "Excel Bands" in several churches, the earliest being organized at Plainfield by Mr. Geo. H. Babcock in 1881. Later the Christian Endeavor movement began in the association by formation of the society at Waterford, by Rev. Arthur E. Main, who was a college friend of the Christian Endeavor founder, Rev. Francis E. Clark. During the years practically every church has had successful Christian Endeavor societies—which have been excellent training schools for future leaders and laymen.

Sunday

The deep interest in the meetings of the association was evident in the good attendance at the sessions Sunday morning and afternoon. Much interest was shown in the desire to preserve in printed, permanent form the material contained in the historical papers. The matter of investigating the expense of such publication was left in the

hands of a special committee to report in 1937.

The historical address of Dr. Corliss F. Randolph on "Deceased Leaders: Pastors, and Professional and Business Men," of the association was full of interesting information, some of which is not found in printed form. It was regretted that Doctor Randolph was limited in time, because of prolonged discussions on the floor for business, and felt impelled to omit much from his paper.

Two hundred fifty-nine pastors have served in the association since the organization of the first Seventh Day Baptist Church at Newport, R. I. Many notable men in public affairs and widespread influence were mentioned and many interesting facts concerning them were recounted. The Wards, Hubbards, Rogers, Stillmans, Utters, Babcocks, Greenmans, Cottrells, Potters, and others made valuable contributions to local, nationwide and world-wide interests in social, civic, business, and economic affairs. Of them we may well be proud and by them encouraged to emulate their achievements.

The women's work was arranged by Miss May Dixon of Shiloh, who presented through different workers brief histories of the various societies of the churches within the association.

The Shiloh Mite Society was the earliest in the review, followed by the Female Benevolent Society of First Hopkinton Church, of Ashaway, R. I. It was of interest to learn that one of the earliest efforts of this society was the outfitting of the Palestine Mission.

Six years after the Plainfield Church was organized, or in 1844, the Ladies' Benevolent Society began its work, the first effort being that of sending needed supplies to "the Far West," which then meant New York, Pennsylvania, and Ohio.

The Woman's Aid Society of the Pawcatuck Church was organized in 1845. The membership at present is ninety-one, and the society is active.

The Berlin society, once called "The Sewing Society," was organized in 1848.

The first woman's society at New Market was organized April 7, 1850, under the name, the Female Benevolent Society of Piscataway; under later organization it has been known as the Seventh Day Baptist Aid Society of New Market. The Ladies' Benevolent Society was

organized in 1860. At one meeting it was voted to give \$5 to Elder Gillette to repair his buggy.

The Marlboro Aid Society was organized in 1880, and the first president served twenty-five years. It first affiliated with the Woman's Board in 1889.

The Rockville Ladies' Aid Society began its career in 1884. The Loyal Society later was organized to promote in special manner the interests of denominational nature.

The Second Hopkinton Ladies' Sewing Society was organized in 1888. A rather plain menu was mentioned in detail, and notation made in effect that for violation of the regulation the offender would be fined \$1.

In 1889, "seven devoted" women met and formed a society in New York City. Early steps were taken urging that a helper be sent to China to assist Dr. Ella Swinney. Many tracts and RECORDERS were distributed in certain areas of the city.

The newest society, the Ladies' Aid Society of Waterford, Conn., was organized in 1918, and has shown vital interest in local church and denominational activities.

In acknowledging the fine work of the past, Miss Dixon suggested as a goal of work for 1937—An Increase in Interest in Missions and Spiritual Matters.

"Just Going, or Going Somewhere" was the topic used for the closing sermon in summing up the papers and work of the association. Rev. Everett T. Harris of Ashaway thus opened up a challenging message for the last meeting of the association: What do you mean when you ask me, "How is your church getting on?" We must keep an eye ahead, as well as on the past. Just what do we expect? (1) We must learn more of God; (2) make definite commitment to Christ; (3) work toward bettering social conditions; (4) make better social contacts; (5) make helpful contributions to community life; (6) and go and do what Christ wants us to do. Kagawa said he never saw anything talk so much and do so little as the American churches. We should profit by criticism. Let us choose the things that should be done first, and do them. Get ready for great things from God, for a great day is coming and God will not fail us. The world needs the Church and the Sabbath—this is our day and opportunity.

Thus came to a most inspiring close the one hundredth anniversary of the Eastern Association.

OFFICERS AND DELEGATES FOR THE COMING YEAR

The leading officers for next year are: Karl G. Stillman, president; LaVerne D. Langworthy, vice-president; Dr. Anne L. Waite, recording secretary; Mrs. Elizabeth Austin, corresponding secretary; Mr. Leland Skaggs (1107 Webster Ave., West Englewood, N. J.), treasurer.

Delegates: 1936, Rev. Leon Maltby to the Southeastern Association; Rev. L. A. Wing, Central; for 1937, Rev. Willard D. Burdick to the Central, and Rev. Hurley S. Warren to the Southeastern.

The time and place of the 1937 meeting were left to the Executive Committee.

People interested in these dates and other facts should make note of this RECORDER for future reference.

OUR PULPIT

OUR INHERITED RESPONSIBILITY

BY REV. HAROLD R. CRANDALL

Pastor of the Pawcatuck Seventh Day Baptist Church
(This sermon was preached by Rev. Mr. Crandall, Sabbath day, June 6, in keeping with the tercentenary celebration of the State of Rhode Island. It was published in the Westerly "Sun," and by their courtesy is herewith reproduced in Our Pulpit.—Editor.)

Our state has arrived at its three hundredth anniversary. When we think of a celebration of the event of its founding we naturally think of the circumstances which gave it birth. The whole history of this great little state would have been entirely different had it not been for the religious persecution by those who had fled from such themselves. Regardless of what some may conclude about the matter of absolute religious liberty in the beginning of the colony of Rhode Island and Providence Plantations, the fact remains that Roger Williams and others, seeking such liberty for themselves, observed the Golden Rule and were as willing for others to exercise the privilege as they were to enjoy it themselves. The churches of our state have and should have prominent place early in the celebration.

The Pawcatuck Seventh Day Baptist Church was founded on April 16, 1840. But for the history of this organization we have to go back to the settlement of the town of Wester-

ly, for Seventh Day Baptists were among the settlers and have played a more important part in the development of this section than most people know. The colony in respect to age was a mere infant when the first Seventh Day Baptists came to Newport, where they were first in fellowship with the First Baptist Church.

There is some discussion as to which was the first Baptist church founded in the colony of Rhode Island and Providence Plantations and in America, that at Newport or that at Providence, but whatever may be the case regarding this, the Seventh Day Baptist Church of Newport was the first Seventh Day Baptist and the third Baptist Church to be founded on this continent. The Sabbath-keeping Baptists in Westerly, which originally comprised the present towns of Westerly, Hopkinton, Richmond, and Charlestown, were members of the Newport Church. From the time of the first settlement, our people established and maintained Sabbath worship, first in the homes and then some years later, about 1680, erecting the first meeting house in the town. It was not until nearly thirty years after this, in 1708, that the Westerly Church was set off from the Newport Church as a separate sister church. From this others were set off from time to time.

ONLY RELIGIOUS FORCE

More than a hundred years later, in 1811, Rev. Henry Clarke, writing "A History of Sabbatarians or Seventh Day Baptists in America," stated that "Notwithstanding the numerous amicable dismissions from this church to form others, the numbers of this church is yet the most numerous of any church, I believe, on this continent." The membership then numbered well toward a thousand. The next oldest living church within the original bounds of the town of Westerly, about ten miles away, was founded some fifteen years after that of the Seventh Day Baptist Church. Thus it will be seen that in the early history of the town and for more than a generation, Seventh Day Baptists were the only organized religious force in the vicinity.

From the beginning the membership, like the early church in Jerusalem, "being scattered abroad, went everywhere preaching the word." So Seventh Day Baptists have been, from the beginning of their history, missionary in spirit and purpose. Some of our first spiritual and natural ancestors suffered adversity and per-

secution. In the neighboring colonies some of your forefathers, along with mine, were imprisoned and fined and some even publicly whipped for crimes no more serious than holding meetings on the Sabbath day and preaching the gospel truth.

Among the first public officers of the town and state were Seventh Day Baptists and the places of honor and trust to which they have been called through these three hundred years are not a few. Seventh Day Baptists had an important and leading part in the development of manufacturing and the invention of machinery. What far-reaching effect these inventions have had through the years! The names of Stillman and Maxson and Cottrell, with others, are outstanding, not alone among Seventh Day Baptists, but in the business world. Perhaps because the plant is located in our midst, we little realize the part that has been played by Seventh Day Baptists in the development of the art of printing.

PRICELESS HERITAGE

A glance at the large table in the office of the Cottrell plant, on which are displayed the beautiful and attractive magazines printed in colors on presses produced there, will help one to realize the important place of this establishment in the business world. Westerly is known far and wide as the home of a Seventh Day Baptist daily newspaper. The Utters, along with Barbers, Burdicks, Cottrells, Maxsons, Stillmans, and a host of others, have a heritage of ingenuity and ability, industry and integrity second only to their spiritual heritage. We are all heirs of a priceless heritage of religious and political freedom that should be guarded with jealous care. Too many times we are careless and indifferent and let slip the most precious things.

While we mention the foregoing with a just pride, it is not in any Pharisaical spirit. We would not be self-righteous, for always we have labored together with others. Seventh Day Baptists have been spoken of as narrow, but the fact is that more often than not they are more generous than their critics. If the words of our Lord, "Ye shall know the truth and the truth shall make you free," are true, then the Sabbath principle is a liberalizing force.

No church can be a true church of Jesus Christ and see not beyond its own organization. Near-sightedness is a fatal malady in

a church. The church is primarily for the community in which it is located, but its vision must extend on and on beyond the farthest horizon. The church that exists just for self is a dying church.

On the other hand, far-sightedness is as much of a danger as near-sightedness. There must be proper balance between home and foreign interests. One cannot endure without the other. "We are laborers together with God." He has so ordained it that his work must be done largely through human agencies. Feeding the hungry, clothing the naked, visiting the sick, and preaching the gospel are ministering to and for and with God. Philip began with the Ethiopian eunuch where he understood, and from that point taught and preached Christ. Ananias was sent by the Spirit to Saul, who was feared by Christians. He brought him the spirit of the Master when he said, "Brother Saul." The fact that Saul received his sight was a small matter in connection with the incident. Ananias was the instrument in God's hand of bringing out this "apostle to the Gentiles." How much poorer the world would have been without this Apostle Paul!

REMARKABLE GROWTH

That movement which began "at Jerusalem" so many centuries ago, has spread in a remarkable way. The only wonder is that it has not become universal in these two thousand years. "Lo, I am with you always," has been proved true over and over by men and women of faith through the years. Our Lord had confidence in his followers when he trusted them with the gospel message. He trusts us. If there be any lack of power it is in our lack of confidence in him. And closely allied with confidence in him is our confidence or lack of confidence in each other.

Is the decline in interest in religious matter due to the fact that we do not recognize our inherited privilege and responsibility? It is a fact of serious moment that there is a decline. In the *Christian Century* of May 13, 1936, was the following paragraph: "At a meeting in New York of the Association of Statisticians of American Religious Bodies, Charles J. McCollough, vice-president of Babson's statistical organization, said the Protestant churches are 'running down hill.'"

In 1921 the Protestants gained 1,710,000 new members by confession of faith, whereas

last year they added only 990,000. "Our studies," he reported, "would seem to indicate that Protestant churches in America are suffering from inertia and lack of sufficient interest." Mr. McCollough reported that in 1934 the Methodists came first in new members gained, 210,475 being added; Baptists second, with 161,720; Lutherans third, with 101,118. Other figures presented indicated that in 1934, 49.07 per cent of the population belonged to churches, that 80 per cent of church gifts came from persons over 50, and that 8 per cent of those listed as belonging to churches were deceased.

Think of the faithfulness and zeal of the earlier days. The church occupied a prominent place in the lives of the people and in the affairs of the community. They recognized its value. It had first place in their hearts. Now, seemingly, everything else comes first in thought and affection. God's plan has been that his Church shall be built up, his work on earth done by men and women. What would have been the result if the small band that Jesus gathered about him and trained had not been faithful and zealous in carrying on the work that he began? What might have been the history of this part of our country had not our ancestors been true to their duties and privileges? What might be in these days, if we would put first things first? Among all the organizations in the world none can take the place of the Church. Be they ever so efficient in ministering to need, be their ideals ever so high, not another institution even claims to deal with death and life. The Church is the only agency of life.

Let us awake and arise in the power that is ours. Let us recognize the glorious heritage with which we are endowed. And let us sense the responsibility this brings us, rejoicing that "Other men labored, and we are entered into their labors."

MRS. ROSA WILLIAMS

Rosetta Cordelia Stapleton was born at Hamilton, N. Y., May 12, 1860, and died at the home of a nephew at Hibbing, Minn., May 4, 1936.

When a child she came with her parents to Michigan, then to Illinois, and later to Cartwright, Wis., which is now New Auburn. Here she was married on February 24, 1876, to Henry A. Williams, a Civil War veteran,

who preceded her in death November 10, 1896.

She was a charter member of the Seventh Day Baptist Church of New Auburn and had served as deaconess for many years.

Her home was situated just across the street from the church and visiting friends of the church always found a welcome there. For more than sixty years the Seventh Day Baptist beacon light was kept brightly shining in New Auburn and vicinity by her every day Christian living.

Farewell services were conducted from the Seventh Day Baptist church at New Auburn, on May 7, by Pastor C. B. Loofbourrow, with interment in the cemetery back of the church by the side of her husband.

Four brothers, several nephews and nieces and a multitude of friends feel a personal loss in her departure. C. B. L.

DEACON FREDERICK S. PLACE

Frederick Sherman Place was born August 15, 1858, and died May 4, 1936. He was the son of Ruth Sherman and Alvin Place, and was born near Nile, N. Y.

At an early age he attended the district school, and later entered Alfred Academy and Alfred University, graduating from the latter in 1882. In 1885, he was graduated from the Alfred Theological Seminary. He taught school at Five Corners, in Alfred University and was principal of the Alfred public schools and later taught in the New York State School of Agriculture, located at Alfred. He retired from teaching in 1914, and then for a time operated the green house and did forge work in wrought iron.

From a boy he was a great lover of nature and followed this line of investigation all his years, and became an authority on flowers, birds, trees.

At the age of eleven he was baptized by Rev. L. A. Platts and united with the church at Nile. He later transferred his membership to the First Alfred Church, where he kept his membership the rest of his years. He served the church at Alfred as deacon for forty-five years and sang in the choir for fifty-three years. In his passing Alfred lost one of its most interesting and beloved citizens.

Farewell services were conducted from his home and the village church, by his pastor and President J. N. Norwood. Burial was in the Rural Cemetery. A. C. E.

DENOMINATIONAL "HOOK-UP"

DAYTONA BEACH, FLA.

A powerful challenge was issued to a Daytona Beach congregation, that I heard last Sunday. This challenge was laid upon the hearts of those who heard the responsibility for the religious education of the children of their city. The subject of the pastor was "The Leadership of Tomorrow." Some not very flattering references were made to the political leadership under which our city suffers today. And the prophecy was made that unless we take more religious concern for the children on the streets of Daytona Beach we will suffer more tomorrow from the political leadership of that day. Perhaps I listened with too much self-satisfaction to that address, because it has been my privilege to speak for the past few Sabbaths to a group of children gathered from widely separated sections of Daytona Beach. To bring these children in has been a distinguishing feature of the little Seventh Day Baptist Church here. They outnumber, by many, the local membership of the church at this season of the year.

A situation like this could not have been built up by any less vision and consecrated enthusiasm than that shown by the pastor, Rev. Elizabeth Randolph and her corps of workers. It is heartening to a retired minister to observe at first hand this group of energetic Christians in this great resort of retired people. Let no one indulge the delusion that he will escape work if he comes to Florida and gets into contact with Pastor Randolph and her loyal helpers. That delusion will be dissipated by the contagion of enthusiasm that is imparted by this contact. There is here a beautiful little church, and a love for it is beautiful to see in the children who are brought in from week to week. One little fellow of three years has sung repeatedly before the school "In The Garden." Some weeks ago he was taken by his parents to sing in some other school, but he steadfastly declined to sing. He wanted it understood that he sang only in Miss Randolph's Sabbath school.

This church evidently has the distinctive note of training "Leadership for Tomorrow." You who are used only to a formally led adult prayer meeting would experience, no doubt, something of the thrill that moved me as I

have repeatedly seen a Sabbath eve prayer meeting led by children under fifteen years of age. Our Sabbath school superintendent recently elected is a girl of sixteen, and the secretary is a young lad of thirteen years of age. And yet the exercises are conducted in a way to satisfy the most conservative.

The pastor whose sermon I listened to yesterday said with passionate earnestness, "I would be glad to see every seat in this church vacant next Sunday if I knew that the members were out somewhere in this city getting groups of neglected children together, to give the religious instruction they are evidently not getting."

The query has often arisen in my mind since coming here, What would happen to our churches if the degree of interest in neglected children should be as evident in our large churches as I have been privileged to witness in my last pastorate and in that over which Miss Randolph so efficiently oversees?

T. J. VAN HORN.

WESTERLY, R. I. (PAWCATUCK)

Three hundred years! Rhode Island, the cradle of religious liberty. Founded by Roger Williams and others seeking religious liberty for themselves and gladly granting the same blessing to others, it is peculiarly fitting that early in our tercentenary celebration the churches should have their part.

As Seventh Day Baptists of Westerly we should have a special interest at this time. From the time of the first settlement in this section our people were an active religious force, establishing and maintaining Sabbath worship, first in the homes and some years later, about 1680, erecting the first meeting house in the town. For a generation not another church was organized within ten miles. As the Westerly Church was a part of the Newport body for thirty years or more before its organization as an individual church, so Seventh Day Baptists here were members of the Westerly Church (First Hopkinton since the town of Hopkinton was set off from the town of Westerly) for more than a century and a quarter, when churches were set off in several communities at different times.

Our own, the Pawcatuck Seventh Day Baptist Church, was organized April 16, 1840. Through ninety-six years it has stood a witness for truth, an influence for untold good in the community. Sabbath, June 6,

has been set aside as "Old Home Day." This is the time for our bi-monthly communion service. The pastor will give a special sermon for the occasion. Let us make this a real home coming. May many living at a distance, and others in the home town who have been infrequent attendants in recent years, make a determined effort to attend the service on June 6, that for numbers in attendance and for spiritual blessing it may indeed be a memorable occasion. Let us all consecrate ourselves anew to make our lives count for the utmost in the service of our King and to our loyalty to him through this, his church.—The Pastor's recent letter to his members.

JACKSON CENTER, OHIO

On May 9, the young people of the church had charge of the regular Sabbath morning service in which they presented a very interesting Mother's Day program, being presided over by Miss Pauline Groves. It was an impressive service, the greatness of our mothers being so vividly brought to mind.

CORRESPONDENT.

VERONA, N. Y.

Home Coming Day was observed at our church, June 6. A large congregation was present, including several who had attended the church in years past. After the sermon by Pastor A. L. Davis the sacrament of the Lord's Supper was administered by the pastor. One member of former years was reinstated.

In the evening the church night program and supper were in charge of the Ladies' Benevolent Society, which celebrated its semi-centennial. The tables were prettily decorated with flowers. A large birthday cake adorned by fifty candles, made and artistically decorated by Mrs. Lois Stone, ornamented the speakers' table. The program consisted of musical numbers, readings, a historical paper, and a brief address by Pastor Davis.

Children's Day exercises were held in the church June 13, in place of the regular morning service. The committee in charge of the program was Miss Anna Smith, Mrs. Millicent Williams, Miss Geraldine Thorngate, Mrs. Jennie Sholtz.

In the evening a musical entertainment, sponsored by the Ladies' Society, was put on by Miss Harriet Reinhart and her pupils from

Oneida, assisted by some of the young people of the church. Cream and cake were served.

Our three young people attending Salem College are home for the summer.

CORRESPONDENT.

NORTH LOUP, NEB.

The services Sabbath morning in charge of the young people and conducted by Sheldon Van Horn, were a fitting close to the various peace programs of the Memorial season. Beginning with the responsive reading, The Nation's Hope, taken from Isaiah; the Scripture lesson in Psalms 46, "God is my refuge and strength"; the hymns, "God Save Our Native Land" and "Bid the Din of Battle Cease"; and the fitting words in the anthem, "Give Peace, oh God, Give Peace"; on through the play, "I Pledge Allegiance," the audience was filled with the dread and horror of war, and thrilled with increasing desire for peace.

The stage setting was an ordinary kitchen. The mother, Beth Williams, was surprised at her work by the unexpected arrival of her son, Edwin Johnson, who was discharged from the college, which his father, Kenneth Barber, had attended when a young man. The discharge came when the son, as a conscientious objector, had refused to take military training. The father, a militarist, refusing to accept the son's peace ideas, disowned him and sent him away. The mother, who also believed in peace, upheld her son's ideas of the extravagance and waste of war, while at the same time she tried to remain loyal to the husband, who believed that the way to peace lies in increased armament and preparedness. A minor part, a friend of the father, was taken by Cecil Severance.

The climax was reached when the father, torn between love for the son and what he considered loyalty to his nation, realizing that he has sent his son away, drops into a chair by the table with his head on his arms, weeping.

There were tears in many eyes and a small boy in the audience, brother of one of the actors, sobbed aloud. As one adult remarked afterwards, "I guess we all wanted to." All parts in the play were well given and much credit goes to Mrs. Holmes who drilled the actors.—Loyalist.

ROANOKE, W. VA.

On April 11, Mr. and Mrs. F. Lee Bond celebrated their golden wedding. Fifty years

ago Lee Bond took to himself a wife from the house of Boothe Bond of Hacker's Creek. For fifty years now they have lived on the farm near Roanoke, where they began keeping house.

Their eight sons and daughters with twenty grandchildren and many friends helped them in happily celebrating the event.

During the afternoon, C. E. Williams, of Lost Creek, principal of the Pierpont School in Clarksburg and a son-in-law of the couple, presented an ancestral sketch, "Back to Holland." Three grandchildren, Lenore, Ernest and Robert Bond, sang "I Love You Truly" and "God Will Take Care of You."

The dinner table was graced with a three-tier wedding cake baked by a niece, Miss Lotta M. Bond, of Lost Creek, and decorated with a miniature bride and groom.

For two days relatives, neighbors, and friends helped these estimable people in their celebration.

Although he is now seventy-nine, Mr. Bond still maintains an active interest in his farm. All through last winter, bitter and cold as it was, he did the daily chores that make up life on the farm—feeding the stock, milking the cows, and attending to the other duties.

Mrs. Bond, at seventy-four, has improved nicely from illness that kept her well confined to her home during the winter.

As with his farming, so also with his farm methods, Mr. Bond has kept up his active interest. As new and better methods of raising crops have been introduced, Mr. Bond has adopted them.

Only recently, arrangements were completed to use a part of his farm as a demonstration ground for certain phases of work in Lewis County this spring.

Both Mr. and Mrs. Bond have been active members in the church community. Both are members of the Roanoke Seventh Day Baptist Church, and have been during all of their lives in that community.—Adapted or quoted from local papers.

FOR SALE

At reasonable price, house and lot in Seventh Day Baptist village. Excellent opening for good physician. Address Box R, Sabbath Recorder, Plainfield, N. J. 2t

MARRIAGES

GREGOIRE-PEABODY.—Glen Guy Gregoire and Hannah Louise Peabody, both of Milton, were united in marriage at Belydere, Ill., on Monday, May 4, 1936. Their home is in Milton, Wis.

ISHOM-CURDS.—Miss Mary Elizabeth Curds and Marvin Kenneth Ishom, both of Denver, were united in marriage June 2, 1936, at the home of the groom's mother, Mrs. Bernard Benner, at Denver, Colo., Rev. Ralph H. Coon officiating.

OBITUARY

KAGARISE.—Mrs. Belle Kagarise, daughter of William and Maria Griffith Frederick, and widow of the late Rev. Jerome Kagarise, was born at Woodbury, Pa., April 9, 1860, and died at Salemville, Pa., at the home of her daughter, Mrs. H. K. Diamond, March 5, 1936. She was a loyal Seventh Day Baptist. She is survived by four sons and four daughters and thirty-six grandchildren. F. R. K.

KENNEDY.—Maud, daughter of Jesse D. and the late Ella Freeman Kennedy, was born near Lost Creek, W. Va., May 13, 1878, and passed from this life March 1, 1936.

Surviving her are her father; Osa May, at home; Russel M., Lost Creek; a step-mother, Mrs. Emma S. Kennedy.

Maud confessed Christ, was baptized and joined the Lost Creek Seventh Day Baptist church. Though her sense of hearing and of speech failed her, her keen eyes and alert mind enriched in an unusual degree a worthy Christian character. Pastor Loofboro conducted farewell services. Burial was in the Lost Creek cemetery. E. F. L.

PLACE.—Frederick Sherman Place of Alfred, N. Y., died May 4, 1936.

(Extended obituary elsewhere.)

WALTER.—Mrs. Esther Kagarise Negley Walter, of Salemville, Pa., died at the home of Mr. and Mrs. Espie Rock, of Altoona, August 13, 1935.

She was born February 2, 1859, the daughter of Rev. Geo. B. and Susanna Kagarise. She was twice married, and is survived by two children of her first marriage, Mr. Geo. Negley of Altoona and Mr. Alban Negley of New Enterprise.

She was a consistent member of the Seventh Day Baptist Church.

Funeral service was held in the brick church at Salemville, Pa., conducted by Rev. Frank R. King, assisted by Rev. Carey S. Thomas of Altoona. Interment in the Seventh Day Baptist Cemetery. F. R. K.

WILLIAMS.—Rosetta Stapleton Williams, born May 12, 1860, died May 4, 1936.

(Extended notice elsewhere.)