

# The Sabbath Recorder

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## VERSES

### HYMN FOR THE CHURCH

Show us thy way, O God!  
Our feet have wandered far.  
We seek the path thy saints have trod,  
Where peace and beauty are.  
Teach us thy word, O God!  
Subdue earth's racking din;  
That we may hear at home, abroad,  
The still, small voice within.  
Tell us thy will, O God!  
Our own we cannot trust.  
We seek the summons of thy rod  
To raise us from the dust.  
Thy way, thy word, thy will—  
These are our surest guides  
To bring us where thy spirit still  
In holiness abides.

—John Haynes Holmes.

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# The Sabbath Recorder

(Established in 1844)

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**Why A New Birth?** Nicodemus seemed to have a difficult time in understanding what Jesus meant by being born again or from above. Perhaps our modern question involves the reason why. Why should a man in ordinary sense need the experience or the reality of being born again? Jesus said that a man must be born again and that without that experience, his life, no matter how noble its intentions, fails utterly; it cannot even see the kingdom of God. Too often the church lives on a level and experience of rather ignoring this truth. It is only when it comes to the time of evangelistic effort or special revival time that it has borne in upon its consciousness the truth of Jesus' statement.

Jesus' exact language was, "Except a man be born of water and the spirit, he cannot see the kingdom of God." Evidently the believer's faith as symbolized in immersion, water baptism, is referred to in "born of water"; while reference to the Spirit is evidently to the coming and work of the Comforter, announced in later teaching. Is the meaning not that the natural man is blind to the values of heavenly and spiritual life?

Does Jesus not mean to teach us in this passage that man by nature tends to lead a proud, selfish life because his natural consciousness is self-driven? The natural man is self-conscious, full of himself. He loves self-will, self-seeking, self-sufficiency. Impelled by this point of view, sin is the inevitable result. He cannot even appreciate the finer values of life. "What can a proud heart know about the joy of humility, or a self-sufficient heart know about the loveliness of trust?"

God must do for man what man cannot do for himself. Man can and must repent. God's part is forgiveness and bringing man into a new relationship, an experience known as the new birth. Repentant faith brings a man from himself unto Christ for a real completion. The divine act involves a "revelation of Christ as a companioning Presence indwelling the deepest consciousness of the believer." The combination of these two parts results in the "end of man's self-obsession and the beginning of his experience of inner enrichment. Through it there is disclosed an overconsciousness in which man knows himself to be in fellowship with God and an heir of eternal life. This total experience is the new birth."

Continuing, in an article from which above quotations are made, the *Christian Advocate* comments:

When one is thus new born, nature's lonely, dissatisfied, thirsting sense of "Me" is transformed into an abounding, a joyous, an overflowing sense of "Us." It is no longer "I," but "Christ and I." Often, to the Christian, it seems less as if he himself were speaking, than as if Christ were speaking deep within his consciousness, and as if his voice were but echoing infinite words.

It has been one of the failures of the Church in recent decades that we have neglected this creative experience. Perhaps the psychology in which a former age framed it was not precisely acceptable to our current point of view. There was no reason, however, in this circumstance why we should have surrendered the very truth itself. It has been our error, and it has been costly. We must recover this vitality of essential Christianity. There are new things which we are now doing which we must continue to do; but no care in the cultivation of good habits, or in the inculcation of altruistic principles can ever be a substitute for the original divine infusion by which our impoverished, ego-driven consciousness is enriched with the overflowing joy of a sense of his infinite presence. Yes, this inner revelation of Christ is the new birth; and however we may name the experi-

ence, or by whatever psychological approach it may be engendered, it is the without-which-not of everything that is truly and vitally Christian.

**The Other Side of "Many men of many An Open Question" minds,** and there is always "another side of a question."

In an editorial in the SABBATH RECORDER of April 27, on "Working Together," was urged the principle of Seventh Day Baptists standing by each other in business relations and employment problems. The editorial made no pretensions of being conclusive or all inclusive. There are always two sides to the question, and on occasion the editor has been glad to defend employers who have not, for some reason, hired help from Seventh Day Baptists. At the same time he stands by the general principle involved.

But there are things to be said on the other side, and a friend has not hesitated to say some of them in a personal letter, which cannot be used over its writer's name. But the thought may be passed on. He believes the position—Seventh Day Baptists should employ and patronize Seventh Day Baptists—is "unsound, unchristian," and untenable. This editor can recall many examples other than these mentioned by his friend to show that the principle is hard to carry out. Here is a carpenter who must depend absolutely on first day people for employment, a watch maker for trade, a grocer for business, a garage man for customers, a poultry man for his output. How long would any of these last, if only Seventh Day Baptists traded with them? What if Methodists traded only with Methodists, Presbyterians with Presbyterians? Is such a principle carrying out the Golden Rule? The friend believes the principle is sectarian and unjustifiable. He speaks from wide experience and observation, and sympathetically withal. He lives in a real world and knows it. He sees real problems and grasps them; faces real difficulties, and is unafraid.

Seventh Day Baptists must be that way. We do not live apart by ourselves in these days, if we ever did. We must live unblamable lives, help each other all we can, and do unto others as we would be done by. It takes "grace, grit, and gumption" still to live. Perhaps more of each of these "G's" are needed now than ever before. Our new day brings new opportunities and presents

difficult problems. With the courage of conviction, Seventh Day Baptists must go forward with open minds and consecrated purpose, being *Christian*—at all times and under all circumstances.

**More About Eastern Association** In reporting the Eastern Association in the SABBATH RECORDER of June 22, the editor missed the program of Friday afternoon, when a paper on the Publishing Interests in the Eastern Association was given. Seventh Day Baptists, he said, have felt the importance and value of the printed page and during the past one hundred years a prodigious amount of matter has been published and distributed. Publications covering all our various interests—missionary, Sabbath school, Sabbath promotion, sermons, etc.—have, during the century, been made. Among them all the SABBATH RECORDER has had an important place and an honorable history of more than ninety-two years. Amid many distressing circumstances it has been published, and continues to exist. To do otherwise than continue it would be disastrous for the cause we represent. In the light of many failures in the religious magazine field, in recent years, we may well be thankful and take courage to go on.

Following this paper a symposium was conducted by the corresponding secretary of the American Sabbath Tract Society, on "Where Do We Go From Here?" At this time Secretary William L. Burdick of the Missionary Board spoke helpfully on Publications and Missions. Showing the need of the published and widely circulated printed page in promoting the spread of the gospel at home and in foreign fields, Doctor Burdick made a strong appeal for a better support of the SABBATH RECORDER and its early return to full size and weekly issue.

He was followed by Courtland V. Davis, principal of the Plainfield Evergreen School, who spoke clearly and logically of the need of More Attractive Literature. This perennial problem needs careful study and our forms of presentation need constant revision, bearing consistently in mind the level at which we wish to reach the individual. We should also bear in mind, he urged, the value and need of following up our approaches to people, if the truth we hold and seek to promulgate is to be effective. Our publications should be void of all trickery and every ap-

pearance of deceit. They should be specifically addressed and designed for specific groups. Our greatest appeal will likely be to those already anxious to know and follow the will of God. The Tract Board needs every possible co-operation from people in its efforts along this line.

A report cannot do justice to an address like this or convey in any way the impression made by it. The same observation is true also of the closing address of the symposium by Mrs. Herbert C. Van Horn, who spoke impressively on "What of the Future?"

She introduced her address by quoting the words of a highly successful man who said his success was due to "dreams and hard work." Then she outlined some of her dreams as to "possibilities of the future" and called upon her audience to work with her to make them come true. First, to restore the SABBATH RECORDER to its weekly, full size issue. Three things would contribute to this end: making the publishing house pay its way, increasing gifts to the Denominational Budget, and greatly enlarging the RECORDER'S subscription list. The first does not depend upon the rank and file of the denomination, but upon the business manager and Supervisory Committee who are seeking earnestly to bring it about; but the second and third depend upon the people. As for the second, what is the cause of the gradually diminishing amount of contributions to the budget? Can we not give more?

There are three ways in which the third may be brought about—the enlarging of the RECORDER subscription list: (a) by securing entirely new subscribers; (b) by present subscribers doubling the number of subscriptions for which they pay, and (c) by churches subscribing for enough RECORDERS to place one in every family in its parish. This last a dream, indeed, but possible in more churches than we might think.

The second dream is of shelves full of worth while tracts suitable to present day thinking which are being freely distributed.

The third dream is of a full time field worker with a large expense account so that the many, many calls for help may be answered.

These are not new things but the word "recovery" is on every lip, and shall not Seventh Day Baptists "come back"?

In closing, Mrs. Van Horn said, "As I have listened to these historical papers presented at this centennial, I have been reminded of the words of Napoleon to his army drawn up on the plains of Egypt, 'From these pyramids four thousand years look down upon you.' From these walls a hundred years look down upon us. Can we do anything else but press on? . . . Where do we go from here? Let us cease to retreat, and God grant that from here we shall go forward."

**This and That** Dr. Daniel L. Poling, president of the World Christian Endeavor Union, has accepted a call of the famous Russell H. Conwell Church—Grace Temple—of Philadelphia. We understand the acceptance of this pastorate does not preclude Doctor Poling's activities in Christian Endeavor leadership, or his radio conferences, or his work as editor of the *Christian Herald*. In his letter of acceptance he declared his belief in evangelism, Christian unity, youth, and the American form of Government.

The Methodist Episcopal General Conference of 1936 adopted as an integral part of their discipline the following: "The supreme task of the church is spiritual. Success there means success everywhere, while failure there means failure everywhere." Wesley described the "means of grace," as "The public worship of God, the ministry of the Word, either read or expounded, The Supper of the Lord, family and private prayer, and searching the Scriptures" . . . "Ours has always been an evangelistic church; and this it must remain if it is not to forfeit its birthright. The methods employed may change, but the passion for souls cannot be lost without imperilling the very life of the church. This is a truth to which we need to be reawakened. We need a revival of the enthusiasm for conversion that characterized our earlier history. We need to recapture the spiritual power, of which this enthusiasm was the essential outcome. We need to regain the glow and the passion of the past."

We believe Seventh Day Baptists may well profit by a consideration of these pronouncements. It is not a matter of going back to something. What our fathers had of the spiritual conceptions and zeal and passion for souls were theirs by going forward. Christ

is still ahead of us, and we must advance, catch up with him, if we may, in his coming "to seek and to save that which is lost."

From the *Watchman-Examiner* is clipped this:

Dr. Robert G. Lee, in the Baptist and Reflector, tells of a prudent man who brushed his teeth twice a day, wore rubbers in wet weather, did his daily dozen, slept with windows open, was careful with his diet, had a medical examination twice a year, never smoked, drank, or indulged in any kind of excess. He was set to live to be one hundred years old. The funeral was held last Wednesday. He is survived by eighteen specialists, four health institutes, six gymnasiums, and numerous manufacturers of health foods and antiseptics. He forgot to look out for a train at a grade crossing.

Membership in churches and religious bodies in the United States increased by 670,801 in 1935, according to the annual report of the churches appearing in the July issue of the *Christian Herald*. This is a gain of 1.08 per cent over the 1934 membership, while the increase in the country's population is reported as only 0.71 per cent. Figures are given by comparisons showing that over a period of the past nine years the churches have made a consistent average gain instead of a loss as has often been stated. Dr. George Linn Kieffer, president of the American Association of Religious Statisticians, and statistician of the National Lutheran Council, is responsible for the figures given. The Baptist Church, of which Seventh-Day Baptists are a part when noses are counted, leads among the Protestants, with a gain of 163,318. The total contributions for all purposes made by church people amounted to \$12.10 per person, also a gain, and for the first time in five years. Property holding reported by thirty-one largest bodies amounted to \$2,636,964,492, while the twenty-four largest report an indebtedness of nearly 251 million dollars. The number of churches increased by 569, while the number of ministers decreased by 554.

#### THE UPPER ROOM

We are continuing our Bible Study. An uncle is greatly interested. Please pray for him that he will take his stand for God.

#### A LITTLE MORE ABOUT CONFERENCE

BY PAUL HUMMEL

In a recent letter to the RECORDER, Pastor Coon gave information as to expense for room accommodations. Our committees have a little more information for you.

They think that rooms for two people may be had for from \$3 to \$5 a week and that apartments with cooking equipment for from two to four people may be \$5 to \$10 per week. Rooms at hotel rooming houses about \$1 a day.

We have about one hundred free lodgings, and it is desired that those who could attend Conference if lodging were furnished, but could not otherwise, have the benefit of these. We are especially anxious that our pastors who need such accommodations receive them. Those who need the furnished lodging please write early to Mrs. L. E. Burdick, 1117 5th Avenue, Boulder, who is chairman of the free lodging committee, and reservations will be made for you. State in your request, for either pay or free lodging, whether for families or single individuals so we may plan to use rooms and beds to the best advantage.

If you desire to pay for lodgings, state your requirements to Mrs. Ethel Sutton, 1052 12th Street, Boulder, and then forget about it and such rooms will be ready for you.

Our committee on meals, Mrs. Alice Davis, 1091 14th Street, Boulder, chairman, has not completed its investigations and you will have a report in the near future, but it is probable that meals will cost somewhere from twenty-five cents to fifty cents, owing to your tastes and appetites. No free meals furnished.

At a little later date when road construction, detours, etc., are more or less settled, and early summer storm damages to roads are over, our transportation committee will be glad to help you with your routes. Meanwhile, if you wish earlier information, your local gas and oil companies or the Conoco Travel Bureau, Denver, Colo., will give you any information you desire. The chairman of our transportation committee is L. E. Burdick, 1117 5th Avenue, Boulder.

Our Conference president has planned one sunrise meeting at the Flagstaff Mountain open air amphitheatre. Here is a magnificent view which should inspire any of us with a vision of the power and majesty of the Cre-

ator. On this morning the Boulder people plan to serve breakfast on the mountain side.

The day after Conference closes a wonderful mountain trip is being planned by our recreation committee. Mr. and Mrs. Roy Davis, 2937 12th Street, and Mr. and Mrs. L. E. Burdick, 1117 5th Avenue, have charge of this and they are experts in this line. Our mountain roads are broad, fine highways and easy to drive on, but if any one is timid about driving his own car and wishes, this committee will furnish an experienced mountain driver on request, and car transportation will be furnished those who come without cars.

You will miss it, if you miss it. Grandeur, eternal snows, glaciers, breath taking panoramas—oh, you know, all that stuff. Take the word of the writer, a former Forest Service employee and present cattle man who runs cattle in this acme of scenic attractions.

Bring wraps because the high mountain air is cool. This is enough of the material things.

Boulder people are desirous of a spiritual feast at this Conference for all who attend. We expect that we of the local churches and those of the Colorado field who attend will receive a blessing above any we have had for a long time. We think all who attend from other sections will also be blest and we may all go home with courage renewed, more consecration, and a greater purpose to serve in the cause of Christ.

This Conference promises to be a feast of good things, so plan to come and share in the blessings.

Please notify the committees as to the number coming and do it early.

### PRESIDENT'S MESSAGE

LET US MERIT OUR HERITAGE

BY D. BURDET CROFOOT

President of Eastern Association

### MY FRIENDS OF THE EASTERN ASSOCIATION:

We have convened, this evening, for the annual session of the Eastern Association, under particularly happy circumstances. We are celebrating the hundredth anniversary of the organizing of this association, and furthermore, we are joining with our hostess church, this Piscataway Church, in the celebration of the like anniversary of its present home, this edifice in which we are gathered.

Although a special portion of our program has been set aside for the commemoration of the anniversary of this church, I would like to pause at this time for a moment, and extend to our hostess, the felicitations of our body on this happy event.

It is a good thing to celebrate anniversaries. When a man or woman passes another decade mark, he likes to pause a moment to review his accomplishments to date, take inventory of his current position, and restudy his plans for future development. And so it is altogether fitting that we, as an organization, pause on this, the occasion of our hundredth birthday, determine how far we have progressed toward our objectives, and gird ourselves to continue working along the lines that our predecessors, through God's guidance, have laid out.

As you will recall, at our session last year, a special committee was appointed to plan a historical program for this current session. This committee has developed a very interesting, and we hope, profitable, program outlining the activities of the past hundred years along our various lines of Christian endeavor. Historical papers covering these various lines will be found throughout the session's program, these papers to be presented during the portion of the program devoted to the individual endeavors. As these papers are presented, we will find that we have much of which to be proud and for which we must be grateful in the devotion and Christian purpose of the many souls, living and dead, who have worked for the advancement of God's kingdom through and with this association. It is altogether fitting and proper that we should take considerable time now to recall and commemorate the contributions of the past.

No anniversary, however, should be utilized solely for the purpose of back-patting over past accomplishments. The churches of this association, this association itself, and the Seventh Day Baptist denomination, are today living organisms, still looking forward to a long and worth while future. Should we leave this present session without reconsecrating ourselves to the accomplishment of the unfinished tasks that still lie around us, these meetings would amount to nothing more than a futile gesture.

I recall only recently encountering in a trade publication, an article titled "Pharmacy,

R.I.P." Naturally I found the title somewhat intriguing and read the article. Then I learned that the author meant by the three letters "R.I.P."—"Retrospect, Introspect, and Prospect." He then proceeded in some seven hundred and fifty words to attempt a review of the history of pharmacy, an analysis of its present problems, and a forward look into its immediate future. Personally I regarded the title used as a rather labored effort at punning, but it did cause me to stop and read the article.

In like manner, we are gathered here these next three days, not to read an obituary of the Eastern Association, but to appraise it. For a proper appraisal, we must of necessity "look to the record." What have we and our forefathers succeeded in accomplishing toward the utilization and spread of God's truth? What have been our objectives? Have they all been worthy, and to what extent have we attained them? All these questions must be answered in order to gain a worth while appraisal. To this end, and to this end only, does history merit a place on our program. Because history will serve to this end, we believe that it well merits the prominent place it has been given on this present program.

The second step in a successful appraisal is to take stock of the current situation. This we should also accomplish during the next three days. Some of the activity programs have made definite provision for such an analysis. It is hoped also that some of the special messages to be delivered during the session will further such an analysis.

Neither of these steps, however, will avail anything unless we leave this meeting with renewed determination to go forward where our history leaves off, carry on with fresh inspiration, and rededicate ourselves to the furtherance of God's kingdom, as have those who have gone before. It is for this reason that your officers, after considerable thought and concentration, selected the theme for the current meetings, which you will find on the front of your programs: "Let us merit our heritage." We will hear much of the heritage that has been handed us through the past hundred years. What are we going to do with it? By all means, let us leave these meetings with a determination that we will merit it by the manner in which we use and advance it.

There is much evidence that we are confronted today by a defeatist attitude. Many of our churches, not only in this but in other associations, are smaller in numbers today than they were a generation ago. This has resulted in a certain amount of pessimism on the part of some of our members.

Defeatism, however, is not the prevailing note in the history of our past hundred years. Quite the contrary! The historical papers which will come during this session will reveal that an aggressive faith and an evangelistic fervor were what built our church to the point where it merits centennial celebrations. The same aggressive approach, the same profound faith, and the same spirit of evangelism will carry us forward in a manner that may merit a second such session a hundred years hence. Whether such a situation develops, depends in the first instance on us. Let us merit our heritage.

I hope that you have all read the Scripture text for our theme, which you have also noted on the front of the program. The verses selected follow, you will recall, upon a recital of what various Old Testament characters had accomplished through faith. In fact it follows upon the whole wonderful chapter on faith. And the text ends with a truly beautiful charge to us who must carry on. I know of no better way in which to conclude these, my opening remarks, than to re-read our text.

### NEW YORK TO BOULDER

Railroad fares from New York to Denver may be of interest to those who contemplate the journey by rail to attend the General Conference at Boulder, Colo. The fare from Denver to Boulder will be additional to the figures quoted by the Plainfield local ticket agent of the Baltimore and Ohio Company. The quotations are for one way.

Coach fare, 2 cent per mile rate, \$38.45.  
Pullman fare, 3 cent per mile rate, \$57.65.  
Lower berth, about \$12.75.

It should be borne in mind that the coach ticket does not permit the purchase of berth privileges, and that the berth privileges are at the rate of \$12.75 in addition to the Pullman rates. In other words, the cost of traveling from New York to Denver on a "sleeper" will be \$70.40. The editor has no figures on the cost of meals en route.

## MISSIONS

### THE RESULTS

The Finance Committee of the General Conference and those writing for the SABBATH RECORDER have kept the various needs of the denominational work in the forefront, calling attention to the fact that the Conference financial year ends June 30. At the time of this writing (June 29) the results are not fully known, but the indications are that the Missionary Board will be able to balance its budget. We hope to give a final report regarding this in the next issue.

If the Missionary Board is able to pay its running expenditures, it will be an occasion for thanksgiving and the result of several things, among which are the faithfulness of the Finance Committee of the General Conference, the liberality of many people, and two large anonymous gifts during the year. In this connection another fact should be kept in mind, namely, much mission work that is needed and for which appropriations were made one year ago has not been undertaken because the board has endeavored to limit its operations to the prospective income. Some fields have been neglected entirely and others only meagerly supported. The Father is calling us to greater things and while we rejoice over the successes of the past, let us with glad hearts and willing hands strengthen the stakes and enlarge our borders.

### THE FOREIGN FIELD - ITEMS FROM LETTERS

#### CHINA

DEAR DOCTOR BURDICK:

I appreciated very much your recent letter in regard to my furlough. It has not been just the lack of funds that has made me wait, but also the slow recovery (from tuberculosis) of our principal, so it seemed wise to help here longer. Now it looks as if my work can be taken care of this next year if there is money in the treasury to meet the expenses of the trip. I think I should like to leave here in September, if that is convenient and agreeable to the board, and if the travel money can be spared.

It seems very encouraging that the finances of the board have been so much better this year and we all hope that at the end of the Conference year there will be no deficit.

I appreciated very much the Fellowship of Prayer booklet that you sent. It seemed especially good this year. Thank you for your thoughtfulness in sending it.

Today the Girls' School has given an exhibition of the physical work done and there has also been an exhibit of drawing, writing, sewing, maps, etc., of which I think the teachers may well be proud. I should have been glad to have had our friends in U. S. A. see it.

There are many encouraging things about the work and the deep Christian growth.

Yours sincerely,

Shanghai,

May 31, 1936.

ANNA WEST.

#### GERMANY

First about my four weeks trip to Eastern Prussia and Pomerania. The elder of the Kiel Seventh Day Baptist Church had done effective missionary work at Lauenburg, where his wife has two Seventh Day Adventist sisters and a married brother. He invited me to visit them on my way east. The town is near Danzig, close to the Polish corridor. So I stopped four days on my way out and had Bible studies. The Seventh Day Adventist minister attended all the meetings. Fifteen decided to unite with us.

Then I met Brother Wippermann at Didszullen, near the Lithuanian border and over Pentecost we had a four days district meeting. From ten different places our people and some friends came, making over forty in attendance. During the meeting two united with us and others invited us to come and visit them. One of these, a Seventh Day Adventist elder, quite a well-to-do farmer, pressed my coming. Some forty years ago I had raised up in this neighborhood quite a number of Seventh Day Adventist churches. Many of these persons had already kept the Sabbath ere they became Seventh Day Adventists. Though the farmers were busy, we had Bible studies on four evenings from nine to ten-thirty, with quite a good attendance. A young Seventh Day Adventist minister, who with his bride was visiting his parents, attended all meetings.

Old friends pressed me to stay another week and hold meetings in their neighborhood, but Brother Wippermann will remain some weeks to follow up the interest. After Bible studies in Insterburg and Konigsberg,

I returned to Lauenburg, found the members all firm, and one eve we drove in an auto some twenty miles in the country, where also several made decisions. Then I proceeded to Koslin, where Elder Bojarsky conveyed me some forty miles to Neustettin, and here I held a number of studies and ere I parted the church Belgard-Neustettin was rejoiced to have three new members and others in prospect. The Lord is surely blessing our efforts. New calls come from different places and we have our hands more than full. Remember us in your prayers.

Sincerely yours,

L. R. CONRADI.

Hamburg,

June 16, 1936.

#### JAMAICA

DEAR BROTHER BURDICK:

I am enclosing my expense account for May. I am striving to reach as many fields as possible since Brother Mignott is off the field. He continues about the same. I am calling there this month to see him.

I baptized four at Bath on the thirty-first, and had splendid services. I came home in a typical tropical storm — water simply fell from the heavens in sheets and roads were flooded and a number of times I thought my car was in the Caribbean, for all I could see was the red reflection of the lights against the spray of water that deluged the car. I arrived home safely and found other members of the family had been caught in Kingston by the storm. Our rainy season is on and our hurricane season is on—we are hoping there will be no serious disturbances this year.

Please pray for us in our problems and be sure of our continual interest at home. The baby seems acclimated and doing well.

Sincerely yours,

G. D. HARGIS.

Jamaica,

June 9, 1936.

#### BRITISH GUIANA

DEAR DOCTOR:

Although I am left without any help from my board for these many years, still I am pressing on the upward way — God our Father being my helper.

I visited all my out stations four weeks ago and was back in time to begin my Week of Prayer, which started on the fifth of April and should have ended on the eleventh, but

there was a real spiritual time so the meeting went on to the morning of the fourteenth. We met every morning in the church at Noitgedacht from 3 to 6. Those who could manage to come were here from Adventure, Queenstown, Bushlot, Devonshire Castle, Essequibo, Leguan and Vergenogen, Westcoast, and all joined in the morning meetings. The Sabbath morning service opened at 10 o'clock and continued till 1 p. m. It consisted of opening exercises, sermon, testimony meeting, and examination of candidates for baptism. The afternoon service opened at 3 o'clock and closed at 6. A marriage was solemnized in connection with this service.

On Sunday morning, the twelfth, at 9 o'clock, I held service in the Unia Hall in Maria Johanna, where about two hundred people gathered. This was a baptismal service. Upon reaching the river's brink, the prayer was offered and twenty-one souls were buried with the Lord in baptism. That night services were again held in the church and two souls were received by testimony.

On Monday, at 3 p. m. we all gathered in one place and had our common meal. In the evening we met again. After the sermon the ordinance of humility was observed and the Lord's Supper celebrated, seventy-eight souls partaking. On the fourteenth and fifteenth the visitors left for their respective homes by steamer.

I am asking the brethren of U. S. A. to pray more for the advancement of the work out here. From April 14, 1935, to April 14, 1936, there were added to the church twenty-three souls, twenty-one by baptism and two by testimony.

Yours in the service of Christ,

WILLIAM A. BERRY.

British Guiana,

April, 1936.

### AGENCIES OF EVANGELISM

Evangelism includes every phase of the work of the Church. The denomination has looked to the Missionary Board throughout its history to promote especial forms of evangelism and the board has endeavored to do this in every way possible. For over sixty years it has employed evangelists the most of the time, and promoted evangelism in other ways. The necessity for retrenchment which came four years ago curtailed these efforts

largely and the psychological changes taking place have made the entire subject more difficult. Nevertheless, evangelism is still the work of the Church and the hope of the world. We must with God's help promote it with Christlike zeal and adapt our methods to the needs of the day. Recently the United Church of Canada put out a twelve page folder on the subject, which is of unusual value. One section of this document is entitled, "The Agencies of Evangelism," and below are given some selected statements suggestive to churches, pastors and mission boards:

(a) When we consider the process by which people are enlisted into the kingdom of God the first place must be given to the *Fellowship of the Christian Church* as the transmitter of religion and the mother of saints. This fellowship enfolds the young child, gradually familiarizing him with definitely religious acts and forms of expression which take on new wealth of meaning as life advances. . . . No pains should be spared to make the corporate worship of the home and later that of the church impressive rather than light or trivial, bright yet beautiful.

(b) *The Preaching Ministry in the Church* is concerned primarily with preaching in its original sense—proclaiming or announcing. This task is committed in a special way by the church to its ordained ministers who witness to the faith of the church. The pulpit has many functions, for there are many needs to be served; but as an agency for evangelism its primary task is to awaken and sustain in the worshipping congregation sensitiveness to God's presence and to reinforce the sense of dependence and responsibility. It makes explicit, too, the law and the love of God with an assurance of forgiveness that never fails the penitent.

(c) *Personal Interview*, when rightly managed, is second to none as an agent of evangelism. It is here that confession may be prompted by sympathetic confidence as the Christian, whether minister or layman, exercises the priesthood of all believers which is still vested in the whole Church. The priest is still, as Carlyle reminds us, the "uniter of men with the unseen holy"; and while this function is more specifically concentrated in the ordained minister, it is still a part of full Christian life. Such a process may be formally carried on in a confessional or spiritual clinic, or it may be less formally facilitated by interview in the home or in the vestry. Two things are important. . . . Forgiveness and direction are the two great needs, and both can be met in the private interview held under such circumstances as guarantee absolute secrecy and wise frankness.

(d) *Personal Testimony*. As personal confession brings its own release, so public witnessing to the power of Christ to change one's life has great value. But this witnessing must be obviously sincere, modest, and intelligent; and

then it may throw light on the present problem of some hearer. The wisely marshalled grouping of such testimonies may capture the imagination of many otherwise indifferent listeners until the question arises whether the same thing might well happen in their lives also.

(e) *Radiant Goodness* is always appealing and it was on this that Jesus relied when he reminded his disciples that those who took them into their lives actually took himself. It is this fine quality of dynamic and beautiful goodness which is still the supreme power for enlisting others.

Rarely, if ever, is any one of these agencies employed alone, and much evil is wrought by partisan advocacy of some special method as if the adoption of a new method could generate new power. The mature mind of a spiritual man will utilize all these agencies in all kinds of combinations, and all kinds of modifications, to meet particular situations and to express the specific gifts given to each several worker. In all ages a large place has been given to concerted prayer, specially solicited, sometimes without publication of the names of those for whom prayer is sought.

#### MONTHLY STATEMENT OF TREASURER May 1, 1936, to June 1, 1936

Karl G. Stillman, Treasurer,  
In account with the  
Seventh Day Baptist Missionary Society  
GENERAL FUND

Dr.	
Julie E. H. Flansburg (foreign missions) . . . . .	2.00
Permanent Fund income . . . . .	293.25
Debt Fund savings account . . . . .	250.00
Denominational Budget for May . . . . .	521.90
First Hebron Sabbath school . . . . .	4.88
Los Angeles . . . . .	5.00
First Alfred Women's Evangelical Society towards salary of C. C. Van Horn . . . . .	5.00
Seventh Day Baptist C. E. Union of New England for Jamaica worker . . . . .	8.00
Rockville . . . . .	25.00
Verona (Jamaica) . . . . .	2.00
Salemville, Pa. . . . .	8.00
Overdraft June 1, 1936 (salaries of missionaries and ministers and other current bills due this month but unpaid) . . . . .	622.60
	<u>\$1,747.63</u>
Cr.	
Interest . . . . .	\$ 127.50
Transfer to Debt Fund savings account to be applied on reduction of debt as follows:	
½% interest on \$3,750 note	
to 8-14-36 . . . . .	\$ 4.79
½% interest on \$5,250 note	
to 9-2-36 . . . . .	6.71
Share budget receipts for May . . . . .	51.74
	<u>63.24</u>
Washington Trust Co. (payment account loan)	250.00
G. D. Hargis, May salary, rent, travel expenses, native workers and children's allowance . . . . .	186.25
G. D. Hargis, from Seventh Day Baptist C. E. Union of New England for native workers . . . . .	8.00
Wm. L. Burdick, salary . . . . .	112.50
Wm. L. Burdick, house and office rent, clerk, and supplies . . . . .	66.86
E. R. Lewis, salary . . . . .	22.92
V. A. Wilson, salary . . . . .	22.92
W. L. Davis, salary . . . . .	22.92

R. W. Wing, salary . . . . .	41.67
A. T. Bottoms, salary . . . . .	33.34
S. S. Powell, salary . . . . .	22.92
R. H. Coon, salary and travel expense . . . . .	57.92
A. L. Davis, work in Syracuse . . . . .	10.00
Trevah R. Sutton, salary . . . . .	12.50
E. E. Sutton, travel expense . . . . .	5.84
C. A. Beebe, work in Salemville . . . . .	14.00
Treasurer's expense . . . . .	20.00
China payments for May as follows:	
H. E. Davis, salary and children . . . . .	\$125.00
Principal Boys' School . . . . .	33.33
Boys' School . . . . .	16.67
Incidentals . . . . .	25.00
Susie M. Burdick . . . . .	30.00
Rosa W. Palmberg . . . . .	41.67
Anna M. West . . . . .	41.67
	<u>313.34</u>
L. R. Conradi . . . . .	41.67
Washington Trust Co., (service charge for April) . . . . .	1.00
Overdraft May 1, 1936 (salaries of missionaries and ministers and other current bills due last month and unpaid) . . . . .	290.32
	<u>\$1,747.63</u>

#### THE FOUNTAIN OF ABUNDANT LIFE

BY REV. LOYAL F. HURLEY

##### RECEIVING THE SPIRIT

There are few subjects so important as the presence and the fullness of the Holy Spirit. Victory over sin, all the blessings and joys of Christian character, and guidance and power in Christian service are dependent on the Holy Spirit in the life. Our own happiness, our ability to enjoy fellowship with others, and our usefulness to Christ and his Church are determined almost wholly by the measure of the Spirit we possess. How may we receive the Spirit? "Be filled with the Spirit," we read in Ephesians 5: 18. How may we be filled with the Spirit?

I. *Receiving the Spirit*. In a previous study we wrote, "The entire walk of a human being from his condition as a lost sinner to that of a converted child of God, and then on through all his growth in grace, and service of love, until he is ushered into the bliss of life eternal, is a continuous result of the wooing and chiding, the guidance and empowerment of the Holy Spirit." The Spirit deals with us every step of the way along our Christian experience.

On the day of Pentecost, Peter said to the inquiring multitude, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." That is very simple, just repentance and faith. A moral change in our attitude so that we grieve for, and turn away from, sin; and confidence that Jesus takes away the condemna-

tion for sin (this faith symbolized by baptism)—these are the only requirements. And the promise is plain, "ye shall receive the gift of the Holy Spirit." Why do we not believe it? It is time we stopped praying for the Spirit to come, for he is here. He is within every believer. "Now if any man have not the Spirit of Christ, he is none of his." "What? know ye not that your body is the temple of the Holy Spirit which is in you?" You received the Spirit as a gift when you accepted Christ as a Savior. Peter makes clear the time of this experience,— "If then God gave unto them the like gift as he did also unto us, when we believed on the Lord Jesus Christ (Act 11: 17a). Let us stop pleading for the coming of the Spirit and begin to believe what God's Word says about his indwelling presence. It is not a question of feeling or emotion. It is a question of what the Word promises. "Ye shall receive the gift of the Holy Spirit." Let us rest on that.

"Well," you may say, "If I already possess the Spirit, then I have all I need, all you have been writing about." And you are right—in part. If you are a sincere Christian the Holy Spirit is abiding in your heart already, but you may not have all you need by any means. Has He filled you? Does he control every purpose and thought and deed? Has he performed all the work the Bible says he came to do? If not, then of course there is more to be done.

You see, a friend may come to visit you and live in your home without having access to the entire house. He is assigned a bedroom, he shares the living and dining rooms, but you never invite him into the rest of the house. But as he remains you find his fellowship so enjoyable, his advice so sound, his assistance so valuable that you want to make him a partner. In that case he will have access to every part of the house and can go all over it. That is a crude illustration of the way we begin with the Holy Spirit. When we are really converted he comes to abide. But through ignorance or indifference we may treat him as a merely casual guest. We may allow him to live in the house but give him no voice in controlling it, to say nothing about surrendering the entire house and its continuous guidance to him. The Holy Spirit is waiting to become more than a partner; he waits to become the power that makes Christ Jesus the Lord of your

life. "No man can say that Jesus is the Lord, but by the Holy Spirit" (1 Corinthians 12: 3b).

II. *The Fullness of the Spirit.* To be filled with the Spirit means that experience and subsequent state where the Spirit, with our free consent, takes the entire control of our personalities and powers to use them for the glory of Christ as the Spirit may direct. This is simply another step in a complete Christian experience. The first step, repentance and faith, brought the Spirit as an abiding presence. The second step, surrender and faith, makes the abiding Spirit the controlling power in the life. Reason and Scripture and experience combine in their testimony to these steps and their attendant requirements. Repent and believe, and your Christian life has begun, your sins are pardoned, and "ye shall receive the gift of the Holy Spirit" as an indwelling and abiding presence. Then surrender body, soul, and spirit to God for time and eternity, to be used as the Spirit may direct, ask for the Spirit to fill you, believe that he will, and he surely will.

That sounds simple and easy. It is simple, but it is not easy. Yet all writers in the Bible and out of it seem strangely agreed on those simple requirements. Where folks differ widely on the work of the Spirit and the evidences of the Spirit they are united on the belief that complete surrender and trustful expectation bring the filling of the Spirit.

Reason says that it must be so. To be filled with the Spirit means that God is using the person as a channel through which to release his power. But God doesn't dare to entrust his power to one who will use it selfishly. He must withhold that power until it will be used for Christ's glory, and not for man's. Reason says that surrender is the test.

And the Bible makes it plain also. Paul gloried in his doctrine of justification by faith. The fifth chapter of Romans is full of it. There he tells how one is freed from the guilt of sin. But in the next chapter he makes clear how one is freed from the power of sin. Go over the chapter and notice the suggestive phrases: "our old man is crucified," v. 6; "If we be dead with Christ," v. 8; "reckon ye also yourselves to be dead," v. 11; "Neither yield . . . unto sin: but yield yourselves unto God," v. 13; "to whom ye yield . . . his servants ye are," v. 16; "as ye have yielded . . . unto iniquity, so now yield unto

holiness," v. 19; "But now being made free from sin [justification], and become servants to God [man's surrender], ye have your fruit unto holiness," v. 22. Or as the Concordant reads, "Yet now, being freed from sin, yet enslaved to God, you have your fruit for holiness," v. 22. Surely this makes clear that the way to victory over sin and the holy life which is possible only through the filling of the Spirit is dependent on our surrender. "I beseech you . . . that ye present your bodies a living sacrifice." This is the Bible requirement.

And since the days of the Apostolic Church it has been the testimony of experience. The Moravians, the Wesleys, Whitefield, Finney, Moody, and a host of evangelists — Carey, Paton, Livingstone, E. Stanley Jones—and a host of missionaries—all of them testify that it is surrender that brings the power of the Spirit and thus power in service, while the lack of surrender means powerlessness and failure. Jones tells us that missionaries come out to India, often giving up apparently everything — home, family, friends, business success, and native land — everything but themselves. "Touch them," he says, "and they are still touchy." And there are plenty of us who haven't gone to India that are just the same. The self is not surrendered.

Someone has written: "Self will permit the believer to do anything, give anything, sacrifice anything, suffer anything, be anything, go anywhere, take any liberties, bear any crosses, afflict soul or body to any degree . . . anything, if it can only live." . . . "But this concession must not be granted. Self is too great a foe to the child of God. . . . It provokes God and man, and its own possessor. It drives to insomnia, invalidism, and insanity. It produces disorder and derangement in the whole physical, mental, and spiritual constitution. It talks back, excuses, and vindicates itself and never apologizes. It must die."

"Dying to self is a poetic expression. It sounds romantic, heroic, chivalrous, supernatural, saint-like. It is beautiful to read about, edifying to think about, easy to talk about, entertaining to theorize about, fascinating to write about, refreshing to dream about. But it is hard to do. There's the rub. But it must be done. There is no abiding peace, power, or prosperity without it." And there is no filling with the Holy Spirit without it,

either, and that accounts for the lack of power in the Church today. Let us frankly admit it, and the writer will begin with himself!

But some sincere, earnest soul will say, "Tell us how to do it." "Tell me how to surrender." The best advice the writer can give is that which he sincerely believes, is bringing him nearer to complete surrender. And that is to give up the struggle to surrender! Begin to trust. "For it is God that worketh in you both to will and to do of his good pleasure." It was "the goodness of God" that led you to repentance. It was his grace that justified you. Trust him to work in your will to help you to surrender. "No man can say that Jesus is the Lord, but by the Holy Spirit." Trust the Spirit dwelling in your heart now to make you able to say, "Jesus is Lord of my life."

In the Foreword of a little booklet entitled *The Simplicity of the Spirit-filled Life*, by L. L. Legters, the author says, "I have always been taught that God seeks men, not men God; but it has been only recently that I have begun to know that the great heart longing for Spirit-filled lives comes from the heart of God; that it is the Holy God who seeks men, who yearns and longs to fill men. The secret of being filled with the Spirit lies in letting God do for us what he most desires to do, namely to fill us."

"Many will be filled when they stop trying to empty themselves, stop trying to surrender, stop seeking, and even stop praying for the filling of the Spirit, and quietly rest in the knowledge of his longing, and thank him that it is his will that they be filled unto all the fulness of God."

The writer might not express it just as Mr. Legters did, but the attitude is right. Let us thank God for the degree of surrender that is now a reality in our lives; thank him for the hunger for a deeper experience that we feel; thank him for the faith we now possess; and tell him that we trust him to increase the hunger, and strengthen the faith, and make the surrender complete in our lives. "Let the redeemed of the Lord say so!" For every time we honestly express our thanks and our faith, they are increased. When we are angry, the more we talk the more angry we become. And we can easily become angry again by starting to relate the circumstances which made us angry in the first place. "The

tongue is a little member," but like the rudder of a ship it turns about the whole body. So use it to increase your faith and surrender. Thank the Lord for what he has already done, and tell him you expect more.

And those who have been filled with the Spirit need to continue to trust as completely afterward as they did before. How many who have been so blessed in the Spirit have told the writer, "I am not so near the Lord as I once was!" Or maybe they say it like this, "I was baptized by the Spirit once, but I lost it." Being filled with the Spirit does not make anyone infallible, nor transport him away from the world and the flesh and the devil, nor destroy in him the freedom of the self. One may still be selfish or proud or allow self-will to crowd out the will of the Spirit. One may still fail to trust the Lord to keep him surrendered, or fail to trust the Lord to keep him filled. Only his power can do either.

Lewis Sperry Chafer writes: "It is the revealed purpose of God that the Spirit shall be constantly ministered unto the Christian: 'He therefore that ministereth unto you the Spirit' (Galatians 3: 5). A Christian, to be spiritual, must, then, be filled and kept filled by the Spirit. An experience may or may not accompany the first entrance into the Spirit-filled life; but even when there is an experience, the Bible knows nothing of a 'second blessing,' or 'second work of grace,' wherein there will be any less need of the mighty enabling power of God tomorrow than there has been today. One may learn better how to 'walk in the Spirit'; but he will never come to a moment in this life when he will need to walk less by the Spirit. The divine resources for a moment by moment triumph in Christ are limitless; but the utter need of the helpless creature never ceases."

The abundant life is dependent, not on what we can do, but on what he can do. Our entrance into that abundant life therefore depends, not on what we strive to do, but on what we allow him to do. And we allow him to work his will in us, not by struggling, but by yielding; not by effort, but by trust. Listen again to the words of the Master: "If any man thirsts, let him come to me and drink. He who believes in me—as scripture says, Out of his heart shall flow rivers of Living Water. (By this he meant the Spirit, which those who had believed in him were to

receive; for the Spirit had not yet come, because Jesus had not yet been exalted)" John 7: 37-39. Friend, do you thirst for such a Fountain of Abundant Life? Come and drink. Only a continuous drinking from the fountain will satisfy our thirsty souls and give us a supply for others who are athirst. Let us drink and be satisfied, and others, too, will be satisfied with us as the waters of the Fountain overflow.

## WOMAN'S WORK

Cast thy bread upon the waters: for thou shalt find it after many days.—  
Ecclesiastes 11:1.

### REPORT OF WOMAN'S BOARD

The Woman's Board met Sunday, June 14, 1936, at 2 p.m., at the home of Mrs. Kenneth V. Hulin, Salem, W. Va., the president and the following members present: Mrs. E. F. Loofboro, Mrs. Geo. B. Shaw, Miss Lotta Bond, Mrs. Okey W. Davis, Mrs. G. H. Trainer, Mrs. S. O. Bond, Mrs. Kenneth V. Hulin, Mrs. O. B. Bond, and Mrs. Oris O. Stutler.

Mrs. Loofboro read 1 Corinthians thirteenth chapter. Mrs. Trainer offered prayer.

The minutes of the May meeting were read.

The treasurer read the following report which was accepted:

Frances E. Davis (Mrs. Okey W.), Treasurer,  
In account with the  
Woman's Executive Board

#### Receipts

Balance May 10, 1936 .....	\$101.05
Harold R. Crandall, Denominational Budget .....	5.20
	<u>\$106.25</u>

#### Disbursements

There were no disbursements	
Balance June 14, 1936 .....	<u>\$106.25</u>

Salem, W. Va.,  
June 14, 1936.

Correspondence was read from Miss May Dixon, Shiloh, N. J.; Mrs. A. L. Davis, Verona, N. Y.; Mrs. W. L. Davis, Fouke, Ark.

Essays were reported from the Eastern, Central, Northwestern and Southwestern Associations.

Mrs. Okey W. Davis, Mrs. S. O. Bond, Mrs. Kenneth V. Hulin were appointed to judge the contest essays.

Mrs. Trainer gave an interesting account of her meeting with the Dorcas Society of Riverside, Calif.

Mrs. Shaw read the report of the Woman's Committee of the Foreign Missions Conference of North America.

The minutes were read and accepted.

Adjourned to meet with Mrs. Geo. B. Shaw the second Sunday in July.

MRS. E. F. LOOFBORO,  
President,

MRS. ORIS O. STUTLER,  
Recording Secretary.

### TOMORROW -- A FORWARD LOOK

BY MRS. HOWARD DAVIS

Before we take a forward look let us take one more look into the past.

May I paint for you a picture of a Seventh Day Baptist woman of the seventeenth century? She was a highly educated woman and had been conducting a private preparatory classical school. Her popularity and skill as a teacher are shown from the fact that there were many pupils waiting their turn for admittance into her school. Her fine Christian character and love of truth are what have preserved her memory for us. Converted to the Sabbath under the teaching of her husband, she clung to it tenaciously, never forsaking it. Because she would not hold school on the Sabbath she was arrested and put in prison.

Picture with me a refined, intelligent Seventh Day Baptist school teacher languishing in prison for fifteen or sixteen years on a fare of "bread and water" and "roots and herbs." She would not recant, as a great many did. Even her husband who had seemed so thoroughly convinced that the seventh day was the Sabbath and who had suffered severe whippings and three imprisonments for preaching the Sabbath truth, ceased to keep and defend the Bible Sabbath. Letters are preserved which he wrote to her during this time in which he, no doubt, tried to get her to give up her devotion to the Sabbath so she could return home and to her beloved work of teaching. But, in the face of all this, she remained true to her convictions and after sixteen years of prison life she sickened and died.

How often we have heard the lines written by Richard Lovelace:

"Stone walls do not a prison make  
Nor iron bars a cage;  
Minds innocent and quiet take  
That for a heritage."

But, how few of us ever knew it was written about Mrs. John Traske, a Seventh Day Baptist woman who was languishing in a London prison for keeping the Sabbath of Jehovah.

It was through the influence of Mr. and Mrs. John Traske that the Mill Yard Church, the mother church of the American churches, was organized.

The very first person upon our continent to observe the Bible Sabbath was a woman, Tacy Hubbard, wife of Sam'l Hubbard. She was able to stand before a council of the church of Roger Williams and defend her stand on the Sabbath with great clearness and force.

It was a woman, Rachel Preston, a member of the Verona Church, who carried the Sabbath truth to another great denomination.

These are only a few outstanding examples of the leadership of women in the early churches. Many others could be mentioned and we are all more or less familiar with those of later date, our wonderful self-sacrificing missionaries on foreign fields and leaders and even ministers on the home fields.

We have heard in a previous paper about the work that the women of this church have done. No doubt this can be duplicated in any of our churches. But while we laud the names of our leaders, let us not forget the quiet, busy, praying mothers who are too much engrossed in educating and training their children to be leaders, to have time for work outside their own homes.

In looking over our denomination we find women who are outstanding in all our churches. In our China hospital, the women have had an important part in carrying on the work. In the home land, beside the influence and work of our own Woman's Board, women have held responsible positions on other boards.

The mothers of today are shaping lives of the future generation. Mothers, the tomorrow of our denomination is in our hands. Do we accept the challenge?

In spite of attractions on every hand, if the women of tomorrow have the courage and faith in God that their foremothers have had, who can fear for the future of our denomination?

We have an unshaken faith in the purpose and ability of our young women, and we confidently trust the future in their hands, believing they will be guided and blessed by an all-wise heavenly Father.

Oneida, N. Y.

### OUCH!

Mrs. E. Stanley Jones, wife of the distinguished missionary to India, returning home from the foreign field after an absence of several years, was asked to give her impressions of America. She wrote:

"We were amazed: (1) To find ourselves in a city where we had to go hungry because we could discover no place to eat which did not also sell beer. (2) To see miles of glaring advertising imploring us to drink, smoke, or visit roadhouses. (3) To see men, women, and girls smoking, drinking, carousing in saloons and at cock tail bars. (4) To hear oaths and vulgar expressions on the lips of high school and college girls of good families. (5) To find so many churches closed on Sunday evenings, but motion picture places open wide and busy. (6) Inability to find a mid-week prayer meeting, but rather forums, dramas, scouting, dancing, bridge in church parlors. (7) To find churches being sold for debt, benevolent budgets cut, Christian work of all kinds cut because of lack of funds, people unable to work and losing their jobs, but at the same time, apparently, having plenty of money for sport, motor cars, luxuries, and indulgences. (8) To find the nastiness of the modern literature that was sampled. (9) To find America running more and more to nudity, license, and pagan painting, while heathen people when converted tend to stop such practices and move toward modesty, chastity, and restraint. (10) To find crooning and jazz a recognized form of public entertainment."

The Mrs. Jones of India stands in horror of American paganism.

—From Christian Action.

### FOR YOUR FUNNY BONE

There was a young fellow named Tall  
Who fell in the spring in the fall.

'Twould have been a sad thing  
Had he died in the spring,  
But he didn't; he died in the fall.

—Annapolis Log.



THE SABBATH RECORDER  
**YOUNG PEOPLE'S WORK**

**YOUNG PEOPLE'S ORGANIZATIONS IN THE EASTERN ASSOCIATION**

(Written by Miss Elizabeth Hiscox and read by Mrs. Albert N. Rogers)

In looking back these one hundred years for information about young people's organizations in the Eastern Association, we find nothing for the first fifty-five years; the young people were evidently seen and not heard during those years. For the last forty-five years they have had their own societies and have been speaking for themselves.

Some of these societies, under the guidance of consecrated workers, have left records of splendid work done in the Master's service, of good team work in their societies, co-operation with their churches and neighboring unions and state societies.

Will you review with me an outline of the young people's work, through their organizations, in the eleven churches of the Eastern Association?

PLAINFIELD, N. J.

In the winter of 1880 and 1881, a society called the Excel Band was formed in the Plainfield Church by George H. Babcock. This was the first young people's society in the denomination. Some of our churches started the Excel Band and later adopted the Christian Endeavor pledge.

For nearly ten years there seems to be no record of a young people's society in the Plainfield Church, but in 1891 a Young People's Society of Christian Endeavor was organized and there was an active society from that date until some time in 1932. In 1905, delegates were sent to the state convention, showing they were members.

One of the younger members is still active in Christian Endeavor work in the city, being a member of the Young People's Committee of the World Friendship Council of Plainfield, and also a trustee of "Camp Endeavor," a fresh air camp supported by the Christian endeavorers of Union County, New Jersey.

There have been intermediates and juniors at various times.

WATERFORD, CONN.

The Waterford Christian Endeavor society was organized in 1884. This was the first Young People's Christian Endeavor society in the denomination, Westerly soon following, and Ashaway.

Dean Main was serving the Waterford Church, when his college friend, Dr. Francis E. Clark, started the first young people's society. When Dean Main heard about it, he wrote asking him for an outline of his plan and soon after organized the society in the Waterford Church.

There seem to be few records, but according to those of 1926, the Christian Endeavor society was reorganized. Since that time the Senior society disbanded, a Junior society was formed and since discontinued. Last November an Intermediate society was organized and is active at present.

They must have been active in local and state unions, for at one time a member was president of the New London Christian Endeavor Union.

December 3, 1927, a New England Union of Christian Endeavor societies was organized by a member of the Waterford society, and he became the first president. This union was composed of the four Rhode Island and the Waterford Christian Endeavor societies.

WESTERLY, R. I. (PAWCATUCK)

The first young people's society in the Pawcatuck Church was called "The Young People's Meeting of the Seventhday Baptist Church and Society." It was organized in October, 1884, and the first meeting was held November 1, directly after Sabbath school.

January 17, 1885, they voted to adopt the constitution of the Waterford society, and the printed constitution of that date named the society, "The Young People's Society of Christian Endeavor of the Pawcatuck Seventhday Baptist Church."

For a number of years they were very active soul winners for their Lord and Master. They enjoyed meetings and social visits with their neighboring Seventh Day Baptist Christian Endeavor societies.

They were one of the original societies forming the local union in 1887, and during the forty-eight years of its existence were faithful workers, many of their members holding official positions. One of their members was state president.

In 1897, mention is made of Junior work which was discontinued that same year.

Two delegates to the Christian Endeavor Convention in London, in 1900, are mentioned.

Like all societies, they have had their lapses of active work, but they have been active for a long period, from 1919 to the present time, showing interest in the Young People's Board, the local and state unions, their church, and their neighborhood.

They must have been good stewards, for in 1922, they would not vote twenty dollars to the local union until they knew how it was going to be used, for "if not used wisely, it had better be given to our own denomination." They enjoyed "sunshine work," earned an electric Christian Endeavor sign in a local union contest, and awards from the Conference Young People's Board.

For years they have endeavored for one hundred per cent prayer and testimony meetings, knowing that without Him they could do nothing.

There was an Intermediate society for a time and a very active Junior society from 1928 to 1934, when they disbanded and became members of the present society.

ASHAWAY, R. I. (FIRST HOPKINTON)

The First Hopkinton society, in February, 1885, adopted the constitution of the Waterford society, as in the SABBATH RECORDER of January 8, 1885. In many of the churches when the Christian Endeavor society was organized the Excel Band was discontinued, but here at their November meeting of the same year they voted "to have no meetings the evenings when the Excel Band has its regular sessions." The Excel Band is not mentioned again after July, 1886.

The first three or four years of the society are marked with outstanding work and interest in their society, the denominational work, and the local and state unions. In 1887, they paid the greater part of a life membership, in the Missionary and Tract societies, for two of their members. That same year they voted to keep one-fifth of their money and divide the rest between the Missionary and Tract societies. In 1888, they paid a life membership for their pastor in Young People's Society of Christian Endeavor.

May I quote two passages from the prayer meeting committee's reports to show their spiritual attitude? In December, 1888—"surely there is a lack somewhere, when after months of effort not one soul, so far as we know, has found the Saviour"; then in February, 1889—"our prayers are answered; forty publicly expressed the desire to follow their Saviour."

In 1892, the Bible committee reported—"we will work, for in His Word He says 'go out in the highways and hedges and compel them to come in that my house may be filled.'" After this they are busy again in mission and Christian Endeavor work and working with the juniors.

By 1906, the society had received many recognitions of merit from the denomination and the local and state unions.

By 1912, they were so busy with outside activities that the pastor felt the need of a revival. I quote—"outside young people see no reason to join, when our members seem to have no greater interest in religious work—and our amusements which we enjoy at our socials and elsewhere, are of no higher order than that of young people who do not pledge themselves to strive to do whatever Christ would have them do."

In 1914, there was a revival and Christian Endeavor is again giving spiritual things first place.

Through the years we read of the ups and downs according to their faith, their

## THE SABBATH RECORDER

faithfulness to their church, the various unions of the state, and their interest in the New York, Philadelphia, and Chicago conventions to which they sent delegates.

The records of this society have been most interesting because of their full reports—a record of their faithfulness from their starting in February, 1885, to the present time. At times they have had all three societies, Junior, Intermediate, and Senior.

In these records are familiar names of outstanding Christian workers today; there are a number here attending this Eastern Association and its celebration. These former members are scattered throughout our country and in foreign lands, who gained inspiration and were rooted and grounded in faith in those meetings of long ago in Ashaway.

## ROCKVILLE, R. I.

In 1890, Rockville had a Young People's Missionary Society, which disbanded in 1892. A Christian Endeavor society was organized in 1892, taking over the treasurer's book of that society. They were interested in mission work and the Young People's Board. They belonged to the local union, and later to the state union. There are meager records of work done.

In 1903, they adjourned and after a lapse of one and one-half years, started again. In 1905, there was a Senior society which met at irregular times. In 1933, they disbanded, some joining the intermediates, and in 1934, a Girls' Club was organized which has done good work.

There were Junior and Intermediate societies for short periods. At one time a committee was obtaining subscriptions for the "Seventh Day Baptist Endeavor." There is now an active Junior society, organized in 1931.

## SECOND HOPKINTON, R. I.

In other Christian Endeavor records we find mention of the Second Hopkinton Christian Endeavor several times during the year of 1889.

Lewis Randolph, in his paper given at the 1935 centennial celebration, mentions a small society during the year 1914. There are also brief records of a society organized in 1923 which joined a neighborhood union in 1924, and later our New England Union.

They were active in missionary work, giving to China and the South American fields, as well as their local work. No records were found after 1929, and later they disbanded.

## NEW YORK CITY

A Christian Endeavor society was organized in the New York Church in November, 1915; from then until 1923, there was a very active society, meeting Sabbath mornings, twice a month, in their church home in the Judson Memorial. The society, under the direction of its pastor, was showing increased interest and activity from year to year.

They supported denominational projects, sent delegates to Conference, had friendly visits with their neighboring Plainfield society, besides their work in their own society and their Christian Endeavor Union.

The National Christian Endeavor Convention was held in New York City in 1921, and the New York society reported a year of activities and a liberal sum paid toward the convention expenses. The pastor arranged a Seventh Day Baptist Rally at that time at their home church and sixty-five were present.

From 1922 to 1925, the society was not very active or regular in holding meetings and no report was made in 1923. In 1924 there were a few members, and we know God blesses and uses the few. A few meetings were held in 1925, but none in 1926 because of the absence of the greater part of their membership. There is no young people's society at the present time.

## BERLIN, N. Y.

Berlin seems to have no records of young people's organizations although some time, in years gone by, they did have some kind of young people's society.

## THE SABBATH RECORDER

They have a Christian Endeavor society now, and may they have an active and strong one, to make history of work done by the young people of that church.

## NEW MARKET, N. J. (PISCATAWAY)

An Excel Band was formed in the Piscataway church in 1881, but there is no record of their work. The motto was "Look up, not down, look forward, not backward, look out, not in, lend a hand."

In 1885, a Literary and Helping Hand society was organized and this was very strong and active for several years.

The Young People's Society of Christian Endeavor was organized in 1889, and had a continuous existence until about 1930, when it was discontinued because of lack of enough members of Christian Endeavor age.

They were attendants of local and state unions.

## MARLBORO, N. J.

The society in Marlboro was organized in 1893, and like some of the other societies in our Eastern Association, the most convenient time and day for meeting was hard to decide; sometimes it was held Sabbath eve, sometimes Sabbath day or Sunday. At present it is held Sabbath afternoon.

Here, too, we are glad to note that they were not only interested in their own Christian Endeavor and church, but joined the county union. They are taking interest in the finances of the church and are having spiritual and social fellowship.

## SHILOH, N. J.

A Christian Endeavor society was organized in Shiloh not many years after the starting of the movement, and took the place of an organized young people's group. Through this society many others were founded in other denominations in that vicinity.

Christian Endeavor seems to have had practically a continuous existence, some periods being more active than others. They have been members of the local union and out of their numbers have been office holders. They also belong to the state union, frequently sending delegates to the conventions.

There has been for the past few years, with some lapses, a local organization which includes four or five churches. For several months the Senior society has been inactive, but there is a very active Junior society, and an Intermediate which is doing splendid work in the church and sending money for foreign missionary work.

## NEW ENGLAND C. E. UNION

The charter meeting of the New England Young People's Christian Endeavor Union was held at the Pawcatuck church December 3, 1927, when the Waterford, First and Second Hopkinton, Rockville, and Westerly societies formed a Seventh Day Baptist Union.

The union is still active and the fellowship in denominational work and social times has been of benefit to all the members.

It has sponsored a native worker in Jamaica nearly from the start of the union.

## CONCLUSION

The Standard Social introduced by the Young People's Board has been of great benefit, for it has taught the young people that the Lord Jesus should be in their social life.

I need not repeat the Christian Endeavor pledge—we all know it. Is there a better one for our young people? Is it wise to let anything else take the place of it?

Do we need more outside societies with just a bit of Bible in them to make the world better, to keep us so busy that we have no time for God's Word and prayer, to take the place of Christian Endeavor? Psalms 46: 10 says, "Be still and know that I am God."

From my observations in Europe, last summer, especially at the Christian Endeavor Convention in Budapest, the Christian endeavorers have opportunities that the churches do not have. If they can help create true Endeavor societies in the churches in foreign lands, they will in time change conditions. It is possible to start Endeavor societies in places where church or mission cannot locate. Endeavorers are friendly all over the world, and how those in foreign lands long for the fellowship and freedom which are possible in our country.

Young people, the records of the past partly show what your visions have been. Are you lifting up Jesus Christ, your Lord and Savior, at present? What is your vision for the future? The Lord wants to use you.

### HISTORICAL SKETCH

BRIEF HISTORY OF PISCATAWAY SEVENTH DAY BAPTIST CHURCH  
(Presented before the Eastern Association at New Market, N. J.)

BY J. ALFRED WILSON

In preparing a history of our Piscataway Church, the difficult task has been to decide what must be omitted. The story, as I have tried to tell it, is drawn from many reliable sources and I do not lay claim to much in the way of original thought, but present it largely as a compilation.

The Piscataway Seventh Day Baptist Church was organized at the house of Benjamin Martin August 19, 1705—231 years ago—with a constituent membership of seventeen. Its first pastor, Rev. Edmund Dunham, who served the church from its beginning till 1734, was ordained in Westerly, R. I., October 11, 1705, old style time, according to the records of the Newport Church, which was the first Seventh Day Baptist Church in America, its origin dating back to 1671.

The beginning of the church may well be regarded as a direct manifestation of the work of God. The story is familiar to many but will bear repeating for the benefit of those to whom it is new. It is well authenticated in all its details and is recited by a former pastor about as follows:

One Sunday morning a certain Mr. Bonham was quietly working in his field. His attention was arrested by the voice of one of his neighbors calling, "Brother Bonham, don't you know that this is Sunday morning and that it is wrong for you to be working on the Sabbath?"

Mr. Bonham looked up and challenged, "Ed, if you can find one word in the Bible that proves that I do wrong to work on Sunday, you will never again find me working on the first day of the week."

Mr. Dunham at once began the study of the Bible to find proof that would stop Sunday work on the Bonham farm. That study was extended to a long and wearisome search. Mr. Dunham at the end was greatly surprised to find that there was absolutely no proof in the Bible that his neighbor Bonham had been doing wrong in working on Sunday. On the contrary, he found to his dismay that he himself had been transgressing a command of the Decalogue by working on the seventh day of the week.

In consequence of that discovery, Mr. Dunham began at once observing the seventh day as the Sabbath according to the commandment which reads, "Remember the sabbath day to keep it holy. Six days shalt thou labor and do all thy work. But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou nor thy son nor thy daughter, nor thy manservant, nor thy maidservant, nor cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it."

No small commotion was caused by this change in Brother Dunham's conduct. Others, awakened by his example, began a serious study of the subject. An impartial

investigation led them to the same conclusion and they joined in the observance of the Bible Sabbath.

It was not the intention of these few people to withdraw from the fellowship of the Baptist Church of Piscataway, now known as the Stelton Baptist Church, of which they were members, but it was soon found impracticable to continue within its membership. Thus it came about that in the year 1705 that body of Christians began their existence as the Seventh Day Baptist Church of Piscataway.

The first house of worship was completed in 1736. It was built on a piece of land in the angle between the New Market-Stelton and the New Durham-Metuchen roads, near what is now Hadley Airport. Until that time the church held its meetings in the homes of the members. In 1802, the second church was built on the same site and the old building was given to the pastor, Elder McLafferty, to use for a barn. It seems probable that some of the timbers are still in use in the barn on the farm of Charles Smith, east of the Port Reading railroad. Recently, from a piece of solid timber taken from there, a gavel was turned and presented to the American Sabbath Tract Society in Plainfield and is in current use in calling the sessions of that body to order.

The new church was built by Jonathan Lenox at a cost of \$1,000. This amount was raised by a tax upon the membership, each member being required to declare the value of his property, real and personal.

The third house of worship, the one in which we are now in session, was built upon the plot of ground, a part of which is now the cemetery, on the left side of the New Market-Stelton road at the fork just below the village, which was known for many years as Blue's Corner and later as Five Acres. That was in the year 1836. In 1856, that building was moved to its present location.

Before its removal there was a heated discussion within the membership as to whether it should be moved or sold and a new one erected. The decision at first was to sell and it was actually sold for the sum of \$1,500. The sale led to such dissension in the congregation because of the profane use to be made of its house of worship that it was repurchased and brought to its present site.

The cost of moving was \$500 and it required the time from May 28 to June 25. At the same time an addition of thirteen feet at the front of the church, including the belfry, was erected. How was it moved across the Lehigh Valley railroad, do you say? The answer is simple. There was no such railroad at that time. The question of moving it across the brook at New Market was quite a problem and necessitated the preparation of a special bridge.

The parsonage and lot were bought about 1868 or 1869, for \$2,500. Rev. L. A. Platts and his family were the first occupants. About 1875, a furnace was put under the church and the session room was built, the latter at a cost of \$1,000. The builder was Mr. Abram Dunham, a prominent member of the church.

The dining room and kitchen were added in 1912, under the supervision of a joint committee from the church and the Ladies' Aid society, consisting of Mr. J. G. Burdick, Mrs. C. E. Rogers, Mrs. J. R. Dunham, Mr. J. R. Dunham, and Mr. A. H. Burdick.

As many of the grand old trees in our church yard had ended their lives of beauty and usefulness, on May 28, 1927, the congregation planted some new trees, hoping thereby to perpetuate the beauty of the church surroundings as well as to keep green and fresh in the memory of the younger generation the nobility and purity of the lives of some of its saints.

Beginning at the parsonage and running along the west, south, and east boundaries, they are dedicated to the memory of Mrs. Amanda Dunham, Rev. L. E. Livermore, Rev. H. N. Jordan, Deacon I. D. Titsworth, A. H. Burdick, the children, Bernice A. Rogers, Dr. M. J. Whitford, Allie E. Curtis, Mrs. Sarah F. Wilson, Mrs. Martha D. Ryno, Mrs. Hattie Boice, and Forest F. Randolph, a World War veteran.

Thus today we are meeting in a building and on ground dedicated to the service

of God and man, hallowed by the sacred memories of three centuries, all of which we trust may be an inspiration to those now here and, Providence permitting, yet to come.

The one fact that marks our separation from all other Christian bodies is our allegiance to the fourth commandment. There is absolutely no other reason for our existence as a denomination. It came from God and gave us birth. In the humble opinion of the writer, if we will be loyal to our cause of being, enthusiastic and constant in our efforts at its propagation, in God's own time, it is not too much to hope and believe that it, being a part of divine truth and wisdom, will prevail among the sons of men throughout the length and breadth of the earth.

The members of this church may be pardoned for a justifiable pride in an existence that has extended through three centuries of momentous history. That history includes no less than four great wars, exclusive of the World War of recent years. They have witnessed the transformation of wildernesses into fruitful fields and large cities.

The people of this old church have taken an honorable part in all the great movements for the purification of society and the redemption of mankind. The roster of the church will reveal the names of heroes on the battlefields, of doctors and nurses, of preachers, of teachers in schools and colleges, of missionaries, of farmers, carpenters, and workers in all of the honorable activities of life. There is no field of worthy endeavor whose accomplishments have not been enriched by the toil and labor of our own worthy and consecrated sons and daughters.

To be very specific in certain lines, we have only to say that two presidents, I. D. Titsworth and E. R. Pope, and a present vice-president, A. A. Whitford, of the First National Bank of Plainfield, came from the membership of this church. Three of the editors of the SABBATH RECORDER, Rev. L. A. Platts, Rev. L. E. Livermore, and Rev. H. C. Van Horn, have gone to that place from our rolls. One of the editors of *The Evangel and Sabbath Outlook*, Rev. F. E. Peterson, was our pastor. We furnished one of our college presidents, C. R. Clawson; and another, Rev. W. C. Daland, had a church home here, for several years. Another pastor of earlier days, Rev. John Watson, was chosen to be editor of *The Seventh Day Baptist Register* then published at DeRuyter, N. Y.

One of the most satisfying evidences that the organization of this church was under the direction of the Holy Spirit is the marvelous way in which it has been sustained by the nurturing hand of God. That it has persisted through the storms of wars and the sunshine of peace, through the tides of worldliness and commercial stress, is a romance of three centuries.

To this church has been fulfilled the promise to those "who delight in the law of the Lord": and "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither."

The story of the beginning of this church is of special interest to its own membership because of precious memories that it revives, but it is of greater historic interest because out of it has flowed one of the three streams of influence that have spread the doctrine and practice of obedience to the fourth commandment in America until now we have Sabbath-keeping groups or individuals in almost every one of the forty-eight states. Our doctrine has loyal adherents also in England, where they antedated us, in Holland, Germany and other parts of Europe; also in China, India, Java, Africa, the West Indies, and several South American countries.

The three separate and distinct starting points from which all of our churches in the Eastern Association originated, directly or indirectly, were one in Rhode Island, another near Philadelphia, and here in Piscataway. The churches which grew out of the Rhode Island movement included Newport, First Hopkinton, Shrewsbury, Berlin, Burlington, Waterford, Petersburg, Second Hopkinton, Rockville, First Westerly, Pawcatuck, Woodville, South Kingston, Greenmanville, and Second Westerly. Those which had their origin near Philadelphia include Newton, Pennepeck, French Creek, Nottingham, Broad River, and Tuckaseeking. Those that centered around Piscataway

were Shiloh, Oyster Pond, Marlboro, Plainfield, New York, Rosenhayn, Daytona, and Cumberland. There were three other churches within the limits of this association but were never members of it—Schenectady, Baltimore, and Clifford.

These churches—or such of them as were in existence then—were organized as the Eastern Association at a meeting held with this church May 8, 1836—one hundred years ago. It so happened that two of my maternal ancestors, Elder Matthew Stillman and Deacon William Stillman, or Deacon Billy as he was familiarly and affectionately called, were among the delegates that effected the organization, of which Elder Stillman was the moderator. The sessions of the association were also held here fifty years ago, as well as on several other occasions, notably in 1905.

Practically all other of the many Seventh Day Baptist churches and societies that have sprung into being at various times and places have had their beginnings in some one of the churches in this association, and many can be traced directly and immediately to this church, as for instance, Shiloh in 1737; Woodbridgetown, Pa., in 1789; the Shiloh Church at Meadville, Pa., and Oyster Pond, L. I., in 1791; and Plainfield in 1838. Next year one of these daughters will celebrate its two hundredth anniversary and the year following another, its centennial.

From the beginning of our history until 1811—a period of one hundred six years—only four pastors had served us. They were Rev. Edmund Dunham, 1705-1734; his second son, Rev. Jonathan Dunham, 1734-1777; Rev. Nathan Rogers, 1787-1797; and Rev. Henry McLafferty, 1797-1811.

The first pastor was about forty years of age when he embraced the Sabbath and had been a deacon with license to preach, twelve years. He served till his death, and while the records were not sufficiently kept and preserved, there are good reasons to believe that the church was greatly strengthened and increased by his labors.

His son, Jonathan, followed and served a period of forty-three years, which is said to be the longest pastorate in the history of our denomination. His pastorate took the church into the darkest period of the colonial struggle for independence.

Then followed a period of ten years with no pastor but the occasional ministrations of Elder Elisha Gillette of Oyster Pond, L. I., Elder Enoch Davis of Philadelphia, and James Dunn, a licentiate.

The third pastor came from Waterford, Conn. During the ten years of his service Rev. Henry McLafferty, who later became the fourth pastor, arrived here from Squan River in 1795, soon after the church at that place had migrated to Salem, W. Va. He was an Irish immigrant lad who had found his way to the Seventh Day Baptist community then existing at Squan River, near the present village of Glendola. He married a member of the Shrewsbury Church, named Babcock, who, it is said, taught him to read and write. For a while there was a dual pastorate, but this novel experiment did not work out as well as some had hoped. Soon Rev. Mr. Rogers resigned and was succeeded by Rev. Mr. McLafferty in full pastorate.

During his term of service about fifty members were added to the church and the second building was erected.

Between the time of the beginning of the War of 1812 and until soon after the close of the war between the states—1812 to 1868, a period of fifty-six years—five pastors served the church. They were Rev. Gideon Wooden, 1812-1830; Rev. William B. Maxson, 1832-1839; Rev. Walter B. Gillette, 1839-1853; Rev. Halsey H. Baker, 1853-1858; and Rev. Lester Courtland Rogers, 1858-1868. The last one named was graduated from Williams College in 1857, in the same class with President Garfield.

During Mr. Wooden's pastorate the country was again at war and the church suffered greatly on that account. After a number of years his health became poor and he was unable to attend fully to his duties. A Rev. John Watson had come into membership, and the church for a second time, and again with unfortunate results, entered into a dual pastorate. The arrangement did not work harmoniously and trouble grew out of it.

During the next pastorate, that of Rev. Mr. Maxson, the present building was erected, many names were added to the roll, and a considerable section of the membership erected a place of worship in Plainfield, took their letters, and constituted the Plainfield Seventh Day Baptist Church.

The first Sabbath school of this church was organized in 1842, three years after Rev. Mr. Gillette became pastor. It is interesting to note in this connection also that Rev. Jonathan Dunham, our second pastor, wrote and published a catechism in 1761, nineteen years before Robert Raike's famous first Sunday school. It was copied by Mr. Gillette in 1849, and his manuscript is now in the library of Alfred University. During this pastorate several revivals were enjoyed and the pastor endeared himself to all the surrounding churches. Father Gillette he was affectionately called.

The pastorate of Rev. H. H. Baker was marked by several movements of special interest. He was particularly interested in education and was prominent in establishing the New Market Seminary which continued from 1854 to 1861, and was housed in the cupola-crowned building across the road from the parsonage. For a number of years it did excellent work for many young people of that generation. The removal of the house of worship to the present site occurred also during his administration.

Rev. L. C. Rogers followed. He sought from the church, and was granted by it, permission to enlist in the service of his country in the war between the states. The church continued his salary while he was absent. He enlisted as a private, was promoted to sergeant, and later was promoted to chaplain in another regiment. Several of the lay members of the congregation also gave themselves to their country's service at that time of peril. Among them were Jeremiah Dunham, Abram Dunham, Randolph Clawson, Abel S. Titsworth, Thomas Titsworth, B. Frank Titsworth, and A. Judson Titsworth. The latter afterwards became one of the prominent ministers of the Congregational denomination.

The period from soon after the close of the Civil War to our entry into the World War, 1868-1917, one year less than half a century, witnessed ten pastorates, but only eight pastors, for it was during this time that in addition to the novelty of twice having had dual pastorates, the church experienced the unique fact of having the same man thrice called to its ministry. Rev. L. E. Livermore, of sainted memory, served from 1877 to 1883, from 1888 to 1893, and again from 1900 to 1904.

The other pastorates of this period were those of Rev. Lewis A. Platts, 1868-1876; Rev. Earl P. Saunders, 1883-1884; Rev. Judson G. Burdick, 1884-1887; Rev. Frank E. Peterson, 1893-1899; Rev. Martin Sindall, 1899-1900; Rev. Henry N. Jordan, 1904-1913; and Rev. Herbert L. Polan, 1913-1917.

Rev. L. A. Platts shared in one of the most extensive revivals ever enjoyed in this community. In the winter of 1875, there were about two hundred conversions. The additions to the First Baptist Church were about one hundred and the others were divided among this church and churches at Samptown, (now South Plainfield), Plainfield, New Brunswick, and Bound Brook.

Pastor Burdick was devotedly fond of music. The singing in the church was greatly improved under his leadership. Rev. Frank E. Peterson's pastoral work resulted in the addition of about twenty-five members. He also assisted in the editorial work of *The Evangel and Sabbath Outlook*. During his pastorate, as a result of the untiring efforts of Elder Livermore, the church came into the possession of about \$3,000. This was one-half the amount obtained from the sale of a small lot in the heart of the city of Philadelphia, once used for a burial ground and which had been ceded to the Seventh Day Baptist churches in Shiloh and New Market. There is a tablet in the sidewalk in front of the Bourse in Philadelphia marking the spot and reciting its history.

The money was used in modernizing the church building. The old side galleries were taken out, new windows put in, also new seats, carpets, cushions, and pulpit furniture.

The pastors of this church since our entry into the World War have been Rev. Willard D. Burdick, 1918-1924; Rev. Theodore J. Van Horn, 1925-1929; Rev. Herbert C. Van Horn, 1930-1932; and Rev. Neal D. Mills, 1932-1936.

Thus we see that in our 231 years of life as an organized body of Christians, there have been twenty-three pastorates, their average length having been about ten years.

When Rev. Walter B. Gillette completed his pastorate, he wrote a history of the church. Nothing more fitting or appropriate with which to end this sketch can be found than his closing words. He exhorted that the memory of the noble men and women who have gone before should be cherished, that their "piety, characterized by zeal and devotion, should be handed down to our children and to their children's children, even to the remotest generation."

## CHILDREN'S PAGE

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

We read your letter in the SABBATH RECORDER today and shall be anxious to read about your trip to Washington, D. C.

We enjoyed Miss Fay's letter, a few weeks ago, and are using some of her plans for keeping Sabbath. We have been spending our Sabbaths about the same as she, but were glad for some new ideas. We children enjoy taking walks with our parents through the woods and fields between study periods on the Sabbath. We have learned to know a lot of birds on these walks and also by feeding them during the winter.

A little wren has its nest in a box house on our garden gate. It has lived there for three summers; and we have many swallows nesting in our barn. Some of these nests were there eighteen years ago, my father says, and the swallows come back every year and use the same nests.

I like to read the letters on the Children's Page and hope other children will write this week.

Your friend,  
DOROTHY BLAKE.

Bitely, Mich.,  
June 10, 1936.

DEAR DOROTHY:

I was just thinking the other day that it had been some time since I had received a letter from you, and so was much pleased to hear from you.

I think your pleasant walks with your parents when you study the birds and other works of nature, God's handiwork, are very good ways of spending a part of the Sabbath. Birds are surely well worth our observation and care. We, too, have a little wren nest-

ing in our bird house. Your note about the swallows' nests is very interesting.

I must make my letter brief this time as I have four more letters for the RECORDER this week. Isn't that splendid?

Your sincere friend,  
MIZPAH S. GREENE.

DEAR MRS. GREENE:

We miss the letters on the Children's Page when there are none, so Dorothy and I decided to help fill the page this week.

Our school closed May twenty-ninth. We had a picnic dinner the last day. We attended another picnic last Sunday. I like picnics, don't you?

I am trying to learn to play the piano this summer. I like the song, "Fishers of Men." My little brother Johnny likes it, too.

I like to read stories. Mother has been reading us missionary stories from China, India, and Africa. We like these stories.

I had better close now so there will be room for the other children's letters.

Lovingly,  
Bitely, Mich.,  
June 10, 1936.

NORMA BLAKE.

P. S.—A blue bird has its nest in a hole in our gate post. There are baby birds in the nest now.

DEAR NORMA:

I am so glad you are helping me fill our page this week, and I can assure you I enjoyed your letter.

Yes, indeed, I do like picnics and cannot have too many of them during the summer. Of course the best part of it is the pleasant social time with our friends, and food eaten in the open air always seems extra good.

I am glad you mentioned one of your favorite songs. Now we can expect another good story from our "Story Lady."

We have a robin's nest in a locust tree back of our house, with little robins in it. The other day Skeezics acted as if he wanted to climb up after them, but the old birds went after him so hard that he now keeps away from that tree.

Your true friend,  
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I like the children's page in the SABBATH RECORDER. I liked your story about Skeezics.

I am seven years old and passed from the second grade into the third grade this year.

There are some humming birds around here and I like to watch them. Some wrens are building a nest in my bird house.

You may like to know who I am. My mother's name was Gladys Coon. My grandfather's name is D. Burdett Coon.

Your new friend,  
GLENDALE HEMMINGER.

1102 Umqua Ave.,  
Roseburg, Ore.,  
June 22, 1936.

DEAR GLENDALE:

I am glad you have told me just who you are, for, since I know your grandfather and grandmother so well, I feel acquainted with you. Your mother was a little girl like you when I saw her last.

What tiny birds humming birds are, and how fast they move. The other day I saw one outside the dining room window. There was a geranium inside and birdie acted as if he were trying to sip it right through the pane. I was sorry for him.

The other day we discovered that a swallow had built its nest in a stove pipe which projects through the church kitchen wall. A funny place for a nest, wasn't it.

I am very glad indeed to have another new RECORDER friend. Your sincere friend,  
MIZPAH S. GREENE.

DEAR MRS. GREENE:

When we get the RECORDER I always look at the Children's Page first. I am always disappointed when there are not many letters.

Perhaps you know my grandmother, Mrs. Ella Stearns.

Mrs. R. W. Wing is our Sabbath school teacher. The name of our class is Willing Workers. Our color is blue.

Anne Beebe had a letter in the last week's RECORDER. She is in my class in Sabbath school. Our Sabbath school is going to have a picnic.

In last week's RECORDER you told about your trip. I have been to Gettysburg, through the battle field, and to Harrisburg, through the capitol. We would like to go to Washington, D. C., sometime.

I was out to Alfred to the pageant, too. I enjoyed it, did you not?

I belong to two 4-H clubs; they are a lot of fun. Your RECORDER friend,

REVA STEARNS.

Coudersport, Pa., R. D. No. 1,  
June 22, 1936.

DEAR REVA:

I will have to wait until next time to answer your good letter.

Yours sincerely,  
MIZPAH S. GREENE.

## OUR PULPIT

### THE CHALLENGE OF THE CENTURY

BY REV. HURLEY S. WARREN

(Sermon preached Sabbath morning, June 13, 1936, at the Eastern Association, New Market, N. J.)

Scripture lesson: Matthew 25: 14-30.

Text: "Well done," Matthew 25: 21, 23; "Go ye therefore," Matthew 28: 19.

A century is a long while. Some of you present this morning doubtless remember having attended association fifty years ago. There may be two or three who recall the gathering seventy-five years back. But for one hundred years, we are forced to project our spiritual imagination into the realm of the invisible and there to meet and greet the friends of yester-years. We at this point pause in reverent remembrance of their labors and in renewed consecration to the task that they have so nobly set.

In these days of our present gathering, as the personalities of the past have been made to live again, we are convinced that our rich heritage springs from one glorious experience—they endured as seeing him who is Invisible. No greater need is ours in this hour

than that we might carry on as seeing him whom we have not seen at any time; yet, whom we try to trust and worship in spirit and in truth.

It was my privilege the first of the week to attend the Centennial Celebration of Alfred University, along with several thousand alumni and friends of that institution. One could hardly imagine the elaborate, extensive, painstaking, successful preparations that had been made for this signal observance until he became a witness to the outstanding results.

Among many features which were prominent on this recent occasion I should like to mention three that stand forth as highly significant. First, the place occupied by and the emphasis placed upon the Christian religion; second, the telling tributes paid to Seventh Day Baptists; and third, the quality and character of education fostered in Alfred University's halls.

It is quite unique that Alfred's centenary and that of the Eastern Association are so nearly parallel. And as we continue to rejoice in the God-granted achievements of this church union, may we be reminded again and again that other men have labored and we are entered into their labors.

As we meditate upon their labor of love we are reminded of a certain man's commendation for his servants to whom he had entrusted a definite responsibility, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

Well may we joy in the commendation of our Lord and Master, the Judge of the earth, for the saints of the century, "Well done, faithful ones. Well done."

Let us not get the idea, however, that "our heritage" has been handed us in a nice package, tied with a ribbon, which may be opened and admired and lived upon until all has vanished. Rather, may we regard this rich deposit of the past as an on-going spirit that becomes more genuine and operative as we assume its privileges and enter upon its responsibilities.

Someone has remarked, "Heirs of the past?" Yes. But "trustees of the future" as well. Therefore, "Go ye."

These words you readily recognize as a part of the Great Commission. The second section of our text is, "Go ye therefore."

How then shall we go? May we suggest four ways by which to go as we enter upon the second century of Seventh Day Baptist building along kingdom lines in the Eastern Association. There are many others.

Let us go, therefore, by way of prayer, preparation, peculiarity, and power.

At the outset may we understand that only as we employ the Spirit of the Conquering and Triumphant Christ shall we be able to go at his bidding and become "worthy of our heritage."

The Master went by way of prayer.

According to Matthew, immediately after the feeding of the five thousand, "Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone." Matthew 14: 22, 23.

Mark tells an incident of Jesus' healing at the house of Simon and Andrew on a certain evening. "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." Mark 1: 35.

Luke records the Master's prayer for the strengthening of Peter. "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." Luke 22: 31, 32.

In turning to John's Gospel, we find Christ's intercessory prayer in the seventeenth chapter. A part of this memorable prayer is that his disciples may be one as the Father and Son are One. The high desire of Christ was that his followers might become perfected in their union with the Father, himself, and one another.

And Jesus also taught his disciples to pray.

These brief references indicate something of the prayer-life and experience of the Master. He calls us to no practice or experience that he himself has not used or had. Even as he went by the way of prayer, so may we.

"Prayer is the soul's sincere desire  
Unuttered, or expressed."

But one is led to wonder about the church prayer meeting. Pastors are seriously concerned, as are many folks, about the weekly service of prayer. In some instances it would

be more consistent to erase the appointment from the church calendar than struggle, strangle, strangle on. It is an appointment of the church and ought to be so regarded by the members.

However, in my short ministry, I have been inclined at times to misjudge folks. Certain remarks that have been made to me within the past year have been a revelation. Increasingly, I am convinced that Christian people are having a genuine prayer experience. It may not be in exactly the way that I expected they should.

Among others, I have been rather slow to adopt modern prayer meeting methods in their entirety. But the matter that gives all of us growing concern is that there may be a prayer experience and that it may become truly genuine and satisfying.

Jesus also traveled by way of thorough preparation. He who is the Vocational Guide of all ages, spent thirty years in preparing for three of service.

Well do I remember the counsel that Rev. G. H. Fitz Randolph, of sacred memory, gave me when I was facing the problem of a life work. I was considering a short-cut to which he said, "I would rather go out into active work at the age of thirty with the prospect of fifteen years for which I had fitted myself, than go out at twenty with the prospect for twenty-five years of activity for which I had not prepared fully."

One of the finest preparations for meeting the crises of life, measuring up in time of emergency, and giving our best in brain and brawn, is discipline. No one who has come along the way of spiritual satisfaction will deny its place, although it is often severe.

It may be that some shackled soul this morning awaits a new liberation of spiritual energy in Christ Jesus. "O shackled souls," of whom my own is one, more times than it is free, "Seeing, therefore, that there is on every side of us such a throng of witnesses, let us also lay aside every thing that hinders us, and the sin that clings about us, and run with patient endurance the race that lies before us, our eyes fixed upon Jesus, the Leader and perfect Example of our faith, who, for the joy that lay before him endured the cross, heedless of its shame, and now 'has taken his seat at the right hand' of the throne of God." Hebrews 12: 1, 2. (Twentieth Century.) And as one rich result of our fellowship this

season let us go forth as conquering men and women in Christ Jesus.

Friends, thou dost know what hesitation and reservation separate you from a more complete Christian life. I know what separates me. Thank God for the Spirit-born intelligence granted in this regard. Let us act upon the Spirit's prompting.

The Great Healer and Teacher blazed anew the trail from popularity to peculiarity. In the estimation of many in his day he became consistently and increasingly peculiar. Particularly did this become true as the outcome of his ministry became more evident.

A large number of us have found the distinction which attends the standard of life in terms of Christian conduct and character. Quite early we are brought to realize that Christlike living is peculiar in the eyes of the world.

Of course Seventh Day Baptists are peculiar. That is, real ones are. Frequently there is just rejoicing that we are a peculiar people. Two incidents of this kind have come to our attention recently. At Alfred University's convocation last Tuesday morning, Dr. William F. Whitley of the Joseph Davis Trust of London, England, brought greetings from the Seventh Day Baptists of England to us in America. Again, I am told on good authority, that Miss Elsie Binns, author of Alfred's Centennial Pageant, paid high tribute to the educational, cultural, and religious contributions of Seventh Day Baptists at an alumni banquet in Olean, N. Y., not long ago.

Among other relevant remarks of a contemporaneous character, I should like to mention two. At a forum arranged by the Sabbath Interests Committee of the Plainfield Church, a while ago, to consider the work of the American Sabbath Tract Society, President Corliss F. Randolph made a significant statement, in essence, as follows: Seventh Day Baptists are a kind of self-appointed committee to restore the Sabbath to the Christian Church. Consequently and subsequently this will mean Seventh Day Methodists, Presbyterians, Congregationalists, and many others.

The second remark is that of Dr. E. Stanley Jones. In referring to church unity and the lack of it he stated, in substance: When all is said and done in terms of and in the

interest of Christian unity, all that will be left of denominational significance is the dividing walls.

We maintain that the Sabbath transcends denominational lines. It is not a dividing wall but a gateway to greater spiritual freedom and experience.

Jesus Christ was power pre-eminent. So intimate was his relation to the God of all power that his life-energy was ever expressed in harmony with the Father's will.

"Ah, let me stand, as having power;  
In some sure place, in some sure hour!"

—Bruce Moore.

To this theme of Bruce Moore's there is a ready response in every aspiring soul. Now and then we witness the beautiful life of those who have this God-given power. There are some in our midst this morning whose lives are an inspiration and a benediction. Others there are at home and abroad. And as we dwell upon their experience of power, even rather superficially, we have a conscious longing and utter, "Oh, that I might have such power." These great souls tell us that the only way to realize this longing is to keep in contact with the One who grants the gift.

As I understand it, power is harnessed and guided energy. Energy harnessed and guided under Christ, finds expression in spiritual forms. If we are to save ourselves another spiritual headache, let us, as we turn homeward tomorrow afternoon, determine to do something about the challenge of the past century in terms of the present one.

There are some definite ways out of certain situations that confront us as individual churches and as a denomination. Several are being tried and found effective. Three of these ways are here reviewed briefly.

One is lay leadership. We halt to honor laymen and women who have so nobly shared the responsibilities of the last one hundred years. A matchless heritage is ours at their hand. As the century before us dawns, there comes the clarion call across the freshness of the morn to the men and women of our churches to "Carry on." I conceive the program of the local church as one planned and participated in by as many of the congregation as possible. I believe the pastor should have a plan. But the pastor and people should share in the program, endeavoring ever to discover the mind of Christ for his church.

Another way out will be found in more of our churches releasing their pastors for a limited time for work in fields where they are needed, as some are already doing. We do not begrudge anyone a vacation. Some of us may need something to help us catch up with the procession. But I wonder if to serve in a given situation might not be a vacation well spent. Our hearts go out to those who are imploring help in their hour of need.

The third way out is in an enlarged fellowship and co-operation with Christians of other communions. Our experience in the past has been elevating, effective, and satisfactory. Evil forces, influences, and spirits gloat over a spiritually-divided church.

"Isms" only lead to schisms that divide,  
And "asms" to chasms deep and wide.

The curtain of this century has been drawn aside. The new day has dawned. Therefore, let us go in prayer, by way of thorough preparation, to a peculiar life, which live in the power of Christ.

The Christ of the Commission commands, "Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."

#### THE TIME OF TUCKING IN

(Written by Mrs. Walter D. Kenyon of Ashaway, R. I., and dedicated to the little sons of Pastor and Mrs. Everett Harris)

"Come, Mama, upstairs and tuck us in!"  
The little voice called below,  
As the mother gathered the shoes and socks  
Left there by the firelight's glow.

The mother smiles as she climbs the stairs  
In response to the childish call,  
And lists the prayers and tucks them in  
By the shaded lamplight's fall.

No time in life is so sweet as this,  
When we listened the lisping prayer  
And gave them back the good-night kiss  
And left them sleeping there.

O mothers, treasure the memories sweet,  
The time of the tucking in,  
The time of joy when they're all our own  
And pure from all taint of sin.

The days ahead may be hard to face,  
Life's battles be hard to win;  
But memory will cherish forever and aye  
The time of the tucking in.

## DENOMINATIONAL "HOOK-UP"

SCHENECTADY, N. Y.

"I am glad I am a Seventh Day Baptist, for they are real Christians that stand on the Bible only. They not only say so, but their past history has proved it. They have the true Sabbath, baptism, and they believe a person must be born again, and that is the most important thing, I believe. As far as the rest of the Bible is concerned they recognize the right of every individual to interpret the Bible for himself . . . . I am not in the least discouraged because I know that God is able to carry us through. I could tell you of many instances of God answering our prayers. In my next letter I will tell you what God has done for me on my job in regard to keeping the Sabbath. Many times when all looked dark for us, he has come to our rescue. Not only has he taken care of our daily needs, but twice my little girl has had pneumonia at the point of death, and he has taken her from the very jaws of death. She is now back home from the hospital and getting along splendidly. No one knows, but God and my wife, the sorrows I have suffered because of my little girl. But thank God, he heard my prayers and has made us very happy.

"We are continuing with our Bible study. I have an uncle who is greatly interested, please pray for him that he will take his stand for God." (From a personal letter.)

BROOKFIELD, N. Y.

Dr. and Mrs. E. E. Whitford attended the commencement exercises of Colgate University at Hamilton over the week-end, the occasion being the fiftieth anniversary of Mr. Whitford's graduation. —*Courier*.

DE RUYTER, N. Y.

Installation services will be held for our new pastor, Rev. Neal D. Mills, during the Sabbath morning worship period (June 20).

Rev. A. L. Briddon and Rev. Chas. L. Montgomery will give the welcome from the Congregational and Methodist churches. Mr. Mills will respond to the welcome.

The Sabbath eve prayer service will be held at the church at 8 p.m. with Rev. Neal D. Mills as leader. —*Gleaner*.

BATTLE CREEK, MICH.

Sabbath, June 6, Pastor Holston, recognizing the interests of the Sabbath School Board, preached on the theme, "The Soul of a Child."

A special collection was taken for the Denominational Budget.

The Vacation Bible School is to begin June 24, with Mrs. W. B. Lewis as supervisor.

The pastor with a group of young people from the Christian Endeavor societies expects to attend the State C. E. Convention at Muskegon, June 25-28, going to White Cloud for the Sabbath services.

On Sabbath, June 13, four of the juniors were baptized in a beautiful place on Gognac Lake. Five of our young people are being graduated from high school this year, and two young ladies from college. Richard Burdick is receiving his Master's degree from Michigan State University at Ann Arbor.

CORRESPONDENT.

ALBION, WIS.

A very interesting program was enjoyed by the old Albion Academy students, their relatives, and friends who attended the annual reunion at Albion Wednesday.

The recording secretary of the association, Rev. M. G. Stillman of Milton, and his wife were present. Mrs. Stillman gave two numbers which were taught to her by the elocution teacher at the academy in 1878. Mrs. Emma Gilbert, Milton Junction, gave a reading, and the Milton quartet sang three numbers.

Attorney Claude D. Stout, who took his mother Mrs. Hattie Stout to the gathering, cited a number of incidents of historical interest which occurred in Albion during the Civil War period.

Mr. and Mrs. Herbert Main were present and the latter read a list of the names of her mother's classmates in 1878, which included two governors and other notables. She also read a few of their autographs.

—*Milton News*.

NORTH LOUP, NEB.

Rev. L. O. Greene preached a splendid sermon, Sabbath morning, using as his text, "What lack I yet?" The Scripture lesson was Luke 18: 18-27. The auditorium was well filled. There were a number of visitors.

The regular monthly church social, held Sunday night at the Seventh Day Baptist church, was of especial enjoyment, the program showing thought and much planning. Following supper, for which all had provided, George Gowen announced that a program of "Memories" would be given. Mrs. Mary

Clement, in a very ancient gown of brown gingham, proceeded to dream of days gone by. The scenes were all very clever. . . .

Appropriate music was sung throughout each scene by a quartet, and Mrs. A. H. Babcock acted as accompanist. The stage setting was pretty with flowers and green leaves on lattice. Following the program, games were played. —*Loyalist*.

NORTONVILLE, KAN.

Four of our intermediates with their superintendent, Miss Nannie Greeley, were registered delegates at the State Christian Endeavor Convention at Topeka in June. A car load went down Friday, and Sunday night there were twenty-four of our young people in attendance.

Since it did not seem wise to have a Daily Vacation Bible School this year, Pastor Osborn is conducting a "Junior Bible Chautauqua" Tuesday forenoons and Thursday afternoons during June. There are Bible and Sabbath study classes, mission study and dramatization, boys' choir and supervised play in the schedule. There are twenty-two boys and girls of junior age enrolled.

June 13 was "Women's Day" at our church, with the women in charge of the morning worship. They presented a helpful symposium on "Loyalty to our Church."

The date for the fourth annual Summer Bible Conference has been set tentatively for July 25 to August 1. There will be no assistant leader from outside this year. Instead of the usual problem discussion hour, there will be a class in Christian Endeavor Principles and Methods.

"Denominational Interests Day" was June 6. Pastor Osborn presented the work of the denomination, stressing new fields and opportunities. A special offering was taken for the Denominational Budget.

This corner of Kansas is rejoicing in the promise of a splendid crop of wheat, which will soon be ready to cut.

The college students are home for the vacation, and we are looking forward to a summer of activity and profit spiritually.

CORRESPONDENT.

Pastor and Mrs. Osborn held open house for the intermediates and Christian endeavorers last Sabbath night. The evening was spent in unusual contests and games. The outstanding feature of the evening was a "bean auc-

tion" with Herbert Crouch officiating. Many relics of the glorious past were sold for the price of a few beans. The evening ended with a short song and prayer service.

—*Nortonville News*.

LOS ANGELES, CALIF.

"LATE ON THE SABBATH DAY"—Matthew 28: 1. We thank Thee for all Sabbath day, as the day draws to its close,  
For the setting of the Sabbath sun, that marks time Christ arose;  
With Holy Sabbath Resurrection, this our triumph o'er its foes;  
More beautiful than beginning, is the Sabbath at its close.

These lines were just given to me, so I am sending them to the RECORDER. Have had two different attacks upon me for Sabbath keeping, and witnessed the immersion of two Italian Sabbath keepers by an Italian Sabbath-keeping evangelist recently. Hoping that the Holy Spirit will baptize Seventh Day Baptists as he has two of these Italians. T. A. G.

## RELIGIOUS EDUCATION

## REPORT OF THE DIRECTOR OF RELIGIOUS EDUCATION

FROM MARCH 15, 1936, TO JUNE 7, 1936

Most of the time covered by this report has been spent in Milton, the director being employed in his regular routine of work, such as correspondence, study for and the preparation of Bible school lesson material. The lessons for the third quarter of the year are now in the press and some work has been done on those for the last quarter.

Two circular letters have been sent the churches, one concerning the presentation of the work of the board during the month of May, as suggested by General Conference, and the other a letter making a survey concerning the desirability of publishing a children's paper. To the first no replies have been received, and only five to the second. In the survey, four simple questions were asked to which we hoped to receive an answer from all the churches.

One short trip has been made on the field, and that in connection with an invitation to preach the baccalaureate sermon for the graduating class of the high school in Garwin, Iowa. While there, three addresses were delivered in our church, one of the services being for the community following a



county Sunday school rally. All three addresses concerned some phase of religious education, and a good interest was shown in all three services.

Five Sabbaths have been spent with the church in Chicago, and on the Sundays following, calls have been made in the homes of our people and of others interested. This work, as well as the trip to Iowa, has been without expense to the board.

Respectfully submitted,  
ERLO E. SUTTON.

### ADDRESSES OF MISSIONARIES

By request we are giving below the addresses of our missionaries in China and Jamaica.

#### CHINA

Rev. and Mrs. H. Eugene Davis, Miss Anna M. West, and Miss Susie M. Burdick address 23 Route de Zikawei, Shanghai.

Dr. Rosa W. Palmborg, Dr. Grace I. Crandall, and Miss Miriam Shaw address Grace Hospital, Liuho, Ku.

#### JAMAICA, B. W. I.

Rev. and Mrs. Gerald D. Hargis, 85 Constant Spring Road, Half Way Tree.

### MARRIAGES

**NELSON-CLARKE.**—Alvin Nelson of Poy Sippi, Wis., and Nancy Clarke of Town of Harmony, Wis., were united in marriage at the Seventh Day Baptist parsonage in Milton, by Rev. Carroll L. Hill, on June 8.

**SEAMANS-CHEEVER.**—At Westerly, R. I., in the Pawcatuck Seventh Day Baptist church, June 7, 1936, Walter Henry Seamans and Miss Elizabeth Sinnette Cheever, both of Westerly. The pastor, Rev. Harold R. Crandall, officiated.

**STEVENS-MICHEL.**—Stanley Stevens of Milton, Wis., and Mary Michel of Marion, Iowa, were united in marriage at the home of the bride near Marion on Sunday, June 7, by Rev. Carroll L. Hill. The new home will be at Marion. (R.F.D.)

**VARS-WILCOX.**—At the home of the bride, 38 Grove Ave., Westerly, R. I., June 10, 1936, Raymond C. Vars and Miss Mary C. Wilcox, both of Westerly. The bride's pastor, Rev. Everett L. Washburn, of Calvary Baptist Church, was assisted in the ceremony by the groom's pastor, Rev. Harold R. Crandall, of the Pawcatuck Seventh Day Baptist Church.

### OBITUARY

**GREEN.**—Delwin Burdett, third son of Ellsworth and Carrie Clarke Green, was born July 12, 1892, at North Loup, Neb., and died April 27, 1936, near Newberry, Calif.

He accidentally met death in discharge of emergency duties during a heavy wind storm, being employed as lineman by the Santa Fe R. R. Company.

At nineteen he was converted and became a member of the Seventh Day Baptist Church at North Loup. He was honest in all his dealings and loved by his friends. To mourn his loss are his mother, his wife, three sons, and a grandson, three brothers, and one sister. Burial at Riverside, Calif., an old Nebraska friend, Rev. E. A. Wells, officiating.

—Contributed.

**MAXSON.**—William Benjamin Maxson, son of Horatio and Sarah Carr Maxson, born February 5, 1865 near Milton Junction, Wis., died in Milton, April 29, 1936.

On January 3, 1894, he was joined in marriage to Myrtle Bolser of Albion, who preceded him in death. To this union were born four children. Mr. Maxson was for years proprietor of a hardware store in Milton, and once represented Milton as a supervisor on the county board. He was a member of the Milton Seventh Day Baptist Church and a trustee of Milton College.

Funeral services were held in the Milton Seventh Day Baptist church Friday, May 1, conducted by Pastor Carroll L. Hill, who was assisted by Rev. Edwin Shaw of Milton, and Pastor C. W. Thorngate of Albion. Interment was in Milton cemetery. C. L. H.

**PAUGH.**—Sarah S., daughter of George B. and Eleanor Batten Paugh, was born at Browns Creek, W. Va., August 8, 1866, and passed away April 25, 1936.

Most of her life has been spent near Lost Creek. She joined the Lost Creek Church and was always interested in its welfare. Since the death of her mother, some years ago, she made her home with Mrs. James Van Horn, a sister, till the latter's death; thereafter at the same place, with a niece, Mrs. Halla Van Horn Rogers. Farewell services were conducted at the house, Pastor Looffboro officiating; burial in the Lost Creek cemetery. E. F. L.

**SPICER.**—Harriet Elizabeth Spicer, daughter of George Henry and Harriet Elizabeth (Davis) Spicer, was born in Hopkinton, R. I., September, 1854, and died at Cranston, R. I., April 13, 1936.

She was one of Ashaway's oldest and best known residents. Her church membership was with the Second Hopkinton Seventh Day Baptist Church. Surviving are a son, a grandson, a nephew, and three cousins.

Farewell services were conducted by Rev. E. T. Harris at the Charles E. Davis Funeral Home in Stonington—Mr. Davis being a cousin. Interment was made at Oak Grove Cemetery in Ashaway. E. T. H.

# The Sabbath Recorder

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### IN A LIBRARY

Among these books, the ones with most of mold  
Upon their covers, are the ones which speak  
Of saints that gave their garments, braved the cold,  
And fed the hungry; turned the other cheek  
When hands struck out. I find the books well worn  
That tell of brutal men who for an hour  
Strutted in glory to a drum and horn,  
And used a blade to keep their soon-gone power.

Within these books I find the rack; the cross  
Was always ready for the one who tried  
To stop these pseudo-heroes. God, what loss  
Of brain and spirit! These who ruled—died—  
Have scarce improved the race a jot or tittle—  
How can man come so far and learn so little?

—Jay G. Sigmund, in *Christian Century*.

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