OBIITUARY

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

For some years ill health kept her closely confined and prevented her taking part in her usual activities. With her passing, some great pleasure in again participating in some of these interests, particularly her work in the church.

She is survived by an only sister, Miss A. Mildred Tittsworth, of Plainfield, N. Y., Rev. Luther A. Wing officiating.

Reuterkskild.—Olivia Clarinda Reuterkskild, daughter of Asher and Emmy Verso, was born April 17, 1855, in Truxton, N. Y., and died at Milton Junction, Wis., May 4, 1936.

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

The funeral services were in charge of her pastor, C. W. Thorngate, assisted by Rev. J. F. Thorngate, and held in the church of the Seventh Day Adventist Church. Interment was made in Milton Junction cemetery.

CHANGE OF ASSOCIATION DATE

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

A. G. T. BUSSEY, Moderator.

MARRIAGES

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

FOR SALE

At reasonable price, house and lot in Seventy Day Baptist parsonage, being excellent opening for good physician. Address Bed, Sabbath Recorder, Plainfield, N. J.
need not be ashamed. Many churches are at work on lines recently suggested by the Committee to Promote Denominational Finance. Our church is striving in a special way under designated offerings every Sabbath in June, to supplement the pledges. Others are stressing the supplemental offerings at some special Sabbath service.

If some spiritual dynamite could be exploded under self-complacent non-supporters—better able than many to give liberally—"that is the responsibility of the Tract Board and the Missionary Society"? Too often, it may be said "Why did you not go on in this work?" or "Why were the missionaries not paid?" The answer is obvious. We cannot borrow or spend ourselves into unsupported evangelistic successes, any more than a nation can flourish on indebtedness or prosper on immoral borrowings. Our boards are committed to cash bases, and rightly so.

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

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

But eight days remain of this Conference year. They should be earnest, busy days for church treasurers and pastors. No pains should be spared; no stone left unturned to bring our offerings up to a point of which we
fessed followers of Christ and Sabbath believers. Just how serious their keeping means to them may be a question. May the same observation not apply to many of us? We continue to send some tracts and  

THE SABBATH RECORER

Club or Church? For what does "my" church stand in a large amount of work; it is interested in many of its community activities. It maintains a goodly appearance and a helpful service of worship. Religious education is commendable and its standing in the community is high. It is a "Seventh Day Baptist" Church, and its members are proud of their heritage. It meets once a week; less be given to instruments and organizations. At any rate there may be found in this food for thought for" many days" the money, spent in a third of a century and more ago in Africa, is still showing results.

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

L. Richard Conradi Honored
Louis Richard Conradi of Hamburg, Germany, was honored by Salem College, Salem, W. Va., June 3, 1926, in a conferring of the degree of Doctor of Divinity. Rarely does a college have the honor of conferring a degree upon one more worthy of it. A scholar of wide and profound scholarship, with wisdom gained by extensive travel, study, research, and experience; a writer of many volumes of history, religion, and fiction; an editor and publisher, missionary, and organizer of churches and conferences; known and loved on every continent and in nearly every country in the world, Doctor Conradi is eminently qualified for the honor.

The college does itself honor in the recognition of such work and in the conferring of the degree of Doctor of Divinity. Doctor Conradi and the college. are distinctly worthy of the congratulations and best wishes of our entire people in these words of approval and appreciation.

Doctor Conradi continues to push the work and interests of Seventh Day Baptists in Germany with the courage and energy that will typify his character for many years. In this he continues to be highly successful. Long may he live and be blessed of the Lord.

THE SABBATH RECORER

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

Among the needy, too, are those "upstanding," prosperous, self-sufficient people. They can do anything about it anyhow. Can't give and not to get. Don't even care to talk. Forget yourself and think of the other fellow.

If you are an employer, tell your employees that your institution is in business to stay. Assure faithful employees that their jobs are safe. If you are a married man, tell your wife you care for her. If you are a employer, tell your friends you care for them.

If you are in business, you should give to the church. It is your duty. If you are a subscriber, your duty is to keep your promise to support the church. It must pay its "bills." If you are a member, your duty is to pray for the church. It must be justified.

Sabbath schools, SDA, should hold their own.

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

Get up in the morning and say: "Thank you, God, for what I have." Instead of "French, God, give me a lot more." Don't be happy for the day before leaving the house. Be happy for the day after leaving the house. Don't say: "What shall I do? I can't do anything about it anyhow."

"Give and not to get. Don't even care to talk. Forget yourself and think of the other fellow."

UPPER ROOM

A friend recently wished to have a look at the Baptist for General Convention. Let us see what the offerings for the Baptist must be in the Book of Life. church and our leaders. They shall face different, greater duties. How many people who attend, that they may grow in grace, and in knowledge, and in the love of the Lord, and the churches back home.

DENOMINATIONAL BUDGET

Statement of Treasurer May, 1926

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Alfred, Second               | 24.15    |
| Andover                     | 16.00    |

A letter was recently received from a friend in the highlands of the mountains.

"Give and it shall be given to you. Good measure, pressed down, shaken together, and running over, shall men give into your barn."
Then there is the Conference to be held at Boulder, July 1st. It's not laid plans how to meet our friends there in August, and receive the inspiration that comes from such a gathering. The Boulder Church has been looking forward to this mystery and they have given us their most cordial invitation to be their guests this summer. With the reduced rates on trains and buses, many of the financial barriers have to be overcome. Parents or guardians of boys traveling by auto may be made from most points over cement or hard-surfaced roads.

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

Surely it is time for us to give the people at Boulder and many there a chance to expect to locate. I am suggesting that every pastor who knows, thinks, or even suspects that some members of his congregation may be in attendance, write Pass. Con. about the number that may possibly go... make the date June 22, and that will get the information to Boulder by July 1 at least.

**MORE ABOUT BOULDER AND CONFERENCE**

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

We want to do everything we can to make our visitors comfortable and happy. Our homes will all be opened to just as many visitors as they will hold. We are hoping that something that can be made from here after the Conference is over. Any of them could be made in one day very easily. In fact they could all be seen in one day if you did not want to go right to the glaciers or climb the peaks.

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

**Trip 2.** Longs Peak, elevation 14,255 ft., about twenty-five miles northwest of Boulder.

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

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

Yours for August 18 to 23,

RALPH H. COON.
THE SATURDAY RECORDER

MISSIONS

THE LAST CALL

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

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

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

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

SELF-SACRIFICE

A DIFFERENCE

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

THE ROAD MARKED OUT FOR ALL

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

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

THE WORLD ADVANCES THROUGH SACRIFICE

The world's advancement has come through the sacrificial labors of men and women through the ages. These missionaries, the service of others requires that we take positions that are very unpopular or those where our life, as well as our property, has been impugned. Christ's motives were often impugned by the hypocrisies of his day, as he tried to help and save others. This doubtless was one of his sorest trials. He was charged with various crimes, immorality with the others, as he went about his work; but he faithfully and skillfully avoided these criticisms by neglecting those nosey counsel, encouragement, and assistance. The cold, heartless, self-righteous religious leaders thought he should keep away from certain ones and not minister to them; but his love to those in trouble led him on. To have turned away from them would have been the work of a hindering, "whose own the sheep not," and not the work of the Good Shepherd. It was a disgraceful thing for the Samaritan to have taken in hand so many of the stray sheep and to have turned them into the hands of thieves, but he would not have been the Good Samaritan if he had not given "on the other side." If we are really Christ's followers, we may find times when we must take positions and assist those needing help at the expense of our reputation in the eye of the world.

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

NO CROSS, NO CROWN

The early Christians came to feel that it was a privilege to suffer for Christ and his cause. Some, courted martyrdom for Christ. So precious was he to them and his work, we today, should look upon it as a blessed privilege to sacrifice for him and for others.

The cross and crown go together, as do night and day; no cross-bearing, and there is no crown. We are sure to have the cross when we have a crown; or not, for those who refuse to sacrifice never know the real joy of living; they have affliction and woes instead of blessedness.

"Our right action, which is but for a moment, worketh for us a far more and eternal weight of glory"—as paradoxical as it may seem, the life of sacrifice is one of joy and contentment. The practice of self-de- nial Christ is with us. "Take my yoke upon you and learn of me, for my yoke is easy and my burden is light." The yoke of sacrifice is easy, and the burden is light because he helps us bear it, if we will let him. Have you not noticed how it seemed you could not take up; but when you laid it upon your neck under the yoke in Christ's name, you were upheld in such a marvelous manner that you wondered at yourself? It was the help of Christ given to a soul, struggling in his name.

The sacrifices we make for others in Christ's name are always occasions of joy when we are facing the closing days of the World War, a young man was parting with his wife and leaving home for the training camp, overseas, and only God knew what. It was a most trying ordeal. Their pastor was endeavoring to comfort and help them bear up, and it was by inspiration he was prompted to say: "This is very hard to bear, but some day you will look back to these days and thank God that you at this time lived all on the own accord."

Two years, long years, passed. The soldier returned from France and the pastor's prediction came true. They could and did look back to those painful days and thank God that they had endeavored, though with a tremendous struggle, to do their bit. Thus it always is. Many of the experiences one should do now seem very hard, but if we stay upright, "enduring" hardness as good soldiers of Jesus Christ, some day we will look back and thank God that we, by his grace, passed through the fire.

THE SPIRIT OF SACRIFICE GROWS BY CULTIVATION

Sacrificial living grows by cultivation. We either grow more or less in our living or we become more selfish. One of the reasons men the writer ever knew said that, early in life, he discovered a strong tendency on his part to be hard, grasping, and generally selfish. Seeing this inclination, he forced himself to sacrificial living in every thing. As time passed, the grace grew and his life became more and more delightful and joyful. Furthermore, he prospered, was highly respected and much loved. He had cultivated sacrificial living.
Self-sacrifice is indispensable on the part of Christ's followers if character is to become beautiful and the kingdom of our Redeemer advanced.

Divine Constraint of Christian Missions

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

Observations by the Corresponding Secretary of the Sabbath Recorder

One would be indifferent, indeed, were he not impressed by the beauty of the spring foliage in the Pocono, up the Susquehanna valley, and over and through the Alleghenies of Pennsylvania and New York. Rarely does one behold greener mountain sides. While the natural scenery of trails followed would be hard to surpass, the recent "vegetation" of the Alfred campus, churchly and beautiful, can hardly be excelled for its picturesque freedom, as displayed on the faces of some of the professors and students who were in the process of preparing for Alfred's centennial celebration. Of course if these moderns were really to possess the hierarchical appearance of "the fathers," they should have staked a claim to a growth of a couple of generations. It must be said, however, that for novices a considerable success has been achieved within the time limits, and that what has been, at least, some quality and quantity has been amply compensated for by fertile imagination and modern art. Perhaps these "fashionable" remarks should be interpreted by a "plainer" mind that certain professors of the university have been letting their beards grow with the hopes of being prepared to represent teachers and students of the earlier school generations. The venture has resulted in no small amount of publicity. Whether this has been the most desirable or most useful publicity is a question in some minds. A new era may set aside the barriers to the village life and some zest to the lives of those who enjoy "rassing" others. I trust that word may be excusable here just once.

At Alfred

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

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

Good attention was given the address concerning the work of the Allentown Sabbath Tract Society. The opportunity was the more appreciated by the secretary because he had come upon the special invitation of the board for his services. The board has appreciated this time did not permit the full discussion of points of interest, and another session could profitably be held.

On Sabbath morning, about one hundred twenty were assembled to hear the sermon on the Sabbath and "Seven-Day" subjects. One or two topics were highly praised. "I enjoyed your sermon: it was full of common sense." It may be strange, but a preacher feels that if he reaches his audience in "something" instead of "your talk." "Perhaps these remarks are too sensitive at times, but an effort that has taken many hours in preparation should be worthy; if remarked about at all, of an amplification of higher significance than a "talk." There is "a wonderful opportunity in a place like Alfred for a splendid co-operation on the part of all — university, people, town folk, and churches' school in a united way to build up the kingdom of God. We spend good money on the gospel, including the Sabbath, to the exclusion of the rest of the duties while often overlooking the opportunity and failing to assume the responsibility of taking it in our institutions, and to those within the bounds of our own influence at home. And this failure is by no means confined to our college towns, either. Why cannot we be accepting Christ's students get the vision? Why our complicity and smugness? Why be satisfied with Laddian conditions and experiences, and know not that we are sinning, and miserable, and poor, and blind, and naked?" We should be heedful of the warning God has sent, and repent of many scandals, removing Jesus' words of encouragement, "Believe I stand at the door and knock," and he is ready to enter and offer us the richness of his love and fellowship. Nor should it be forgotten that these words were primarily addressed, not to the unconverted sinners, but to those who were his followers but who had grown cold, complacent, and indifferent.

At the Gothic

The seminar building, located in a secluded spot, is a uniquely beautiful and familiarly known as "The Gothic," has a significant meaning and attraction to many Seventh Day Baptist ministers. Here in the past, much of the executive work of the ministry has been acquired. Here Kenyon and Allen, the late Dr. Rogers, Masson, Lewis, Gamble, Whitford, and Main wrought through the years to help equip and inspire men for their special churches. Here. At the present time, three of our fine men are similarly engaged, and contact with the theological students at work thrills us with the thought that many fellow students are receiving the best to be had and that they are nobly responding to their opportunity.

At the Gothic on Sunday morning and afternoon there were several outstanding events. The students, their wives, with representatives of the executive of the Western Association, met in conference on the subject of the Sabbath. These meetings had been problems for years. Dean Alfred I. C. Bond and his fellow teachers, Deans Andrew Edgar D. Van Horn and Walter L. Greene. About twenty-five persons were present to listen and to take part in the discussion. "Doctor Greene opened the discussion after Dean Bond had explained the idea and purpose of the gathering. So helpfully was the evening made that we were projected into the subject without any painful waiting for someone to open discussion. In another connection in the Rochester the reaction to these meetings will be presented. It was a day well fitted for our entering into the spirit of the meeting at home. We have such a meeting had been eminently worth while. Not a dogmatic discussion was indulged in and no conclusions were arrived at. The questions raised were seen to be answered by an "either . . . or," by categorical answers, or by some brief proof text from the Bible. The Bible is the Book, not a collection of proof texts.

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

Other contacts

The secretary, on invitation previously extended, was glad to attend the monthly meeting of the Vermont People's Board, held in the home of Professor and Mrs. Ray Polan. After a tureen supper had been served, the board spent the evening in the church. Miss Ortmy conducted the meeting expeditiously. Plans for summer camps, conferences, and programs for the General Conference at Boulder were discussed. It was a pleasure to attend with confidence to meet with this group. Serious problems facing the church are connected with this board, problems requiring the best brains and most zealous dedication of these young people. They have a support, a wealth of promise, and a dependence upon us as your fathers. Of them we may simply be proud.

Arrangements had been made to meet with the Hefron churches. Two days were therefore spent in that part of Potter County, Pa., where these groups are located. In the region are dense forests which are within the scope of the county seat; for more than one hundred years Sept.

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

The secretary's visit was no merely social affair. The broad interests of the American Sabbath Tract Society were presented in an informal address before the district association and some of the societies of the Hebron, Crane, or Hebron Center, church; and in a special meeting at the First Hebron church, known as Cranfill Hill. Following up these interests at the latter place, where keen interest was shown in the SABBATH RECORDER, tracts, and other work of the board, a gospel message was given. Time was spent at Hebron with all too rapidly-in the homes of Brother Beebe and Pastor Wing, the latter of whom has established quite a wide reputation as the "glad" man. Many notable things for the beautiful arrangement of "glads" from his garden at the Conference last year at Alfred.

In the next day, to Independence for the Western Association, the calls were made at Shinglehouse; a night was spent with Pastor Cherley Sutton at Little Genesee; a band concert at Bolivar was attended. The fine auditorium of the high school, supervised by one of our highly successful school men, Professor J. Fred Whitford. The succeeding day was spent in calling on folks at RichiBerg, dinner taken, with Pastor E. H. Bottoms of Nile, and these observations written up, before continuing toward Andover and New York.
THE FOUNTAIN OF ABUNDANT LIFE

BY REV. LOYAL P. HURLEY

MANIFESTATIONS OF THE SPIRIT

(Continued)

In a previous study we stated that the special manifestations of the Spirit are granted only as a part of the new life and are in character for their proper use. The filling of the Spirit cleanses the inner springs of the life so that any spiritual gift will be used for God's glory and not for the glory of the one receiving these special gifts. What are these gifts?

Special manifestations. When we study Paul's teachings about the gifts of the Spirit in 1 Corinthians 12, 13, and 14, we are struck with God's respect for individuality. He never made two trees alike, or two blades of grass. No two faces are alike, or two minds, or two life histories. God loves you just for yourself, so when you are converted he gives you an experience all your own; when you are filled with the Spirit he imparts to you the special gift he wants you to use, when he wants you to use it. "But all these worketh that one Spirit dividing to every man severally as he will" (1 Corinthians 12: 11). "As he will," please note, and not as you will, nor as he wills for another. The "through" is in number; wisdom, knowledge, faith, healings, miracles, prophecy, distinguishing spirits, tongues, interpretations. We can speak of only a few of them as illustrative of the others or their usefulness. What are they? Plainly they are not natural endowments nor acquired abilities. They are unusual powers granted for special needs or occasions.

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

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

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

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

But here again we meet strange teaching. Many folks when they talk about "the gift of discerning the Spirit" quote James 5: 14, 15, and then say that if we had faith enough we could heal anybody of any disease at any time. They overlook the fact that James 5: 14, 15 is a talk about a case under persecution (Matthew 10: 18-20). And they displayed it again and again. How anyone can quote these verses as a command for a minister not to study before he preaches is beyond comprehension, especially since every worker is urged (2 Timothy 2: 15) to study for God's approval as he handles the Word. This is what the gift of discerning the Spirit sees fit to impart. Joan of Arc was granted it under the stress of her trial. Many have received it in time of need.

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Let us consider the gift that is the subject of more controversy than any other, the gift of tongues. Whole denominations are divided over this point. In fact the two denominations that emphasize the same subject more than any other are divided over it. The Holiness Church stresses the Spirit constantly as the only Gauguin, and a holy life, but, generally speaking, they do not speak of "tongues." The Pentecostal Church stresses the Spirit, but they insist that "speaking in tongues" is the only Biblical present tense. The evidence that many were filled with the Spirit who did not speak in tongues. John the Baptist, Elizabeth, Zacharias, and Paul were each filled with the Spirit, but Paul did not "speak in tongues" when they were filled. To claim that tongues are the only evidence of the filling of the Spirit is flat denial of the Pauline. Paul writes of the Spirit sending to every man as he will, and he uses the same language that a great scholar who said Acts was written up to date, and that Paul had not yet been brought down as it is as we speak of immediate healing as though it were instantaneous.

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

But here again we meet strange teaching. Many folks when they talk about "the gift of discerning the Spirit" quote James 5: 14, 15, and then say that if we had faith enough we could heal anybody of any disease at any time. They overlook the fact that James 5: 14, 15 is a talk about a case under persecution (Matthew 10: 18-20). And they displayed it again and again. How anyone can quote these verses as a command for a minister not to study before he preaches is beyond comprehension, especially since every worker is urged (2 Timothy 2: 15) to study for God's approval as he handles the Word. This is what the gift of discerning the Spirit sees fit to impart. Joan of Arc was granted it under the stress of her trial. Many have received it in time of need.

The gift of healing is not a physician's skill.
T HE S A B B A T H R E C O R D E R

in Wales who crawled on all fours among the trees and snapped and snarled, to what has been claimed as real languages. But when men have gone to some foreign country to preach, the gospel in its language, no one has been able to understand them. And many such people still are disappointed and chagrined, for their shipwreck, both financially and spiritually.

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

Bellow says that modern tongues have three probable origins. He says with some it is feigned, with others it is satanic, and with others it is abysmal. Whether this is correct or not the writer does not know. But he is sure that many cases are psychological. Gen. Barton Cooper in The Psychological Phenomena of Christanity says: "There are some persons who are constitutionally liable to ecstatic states; these may be called of a hysterical nature. Add to this absorbing contempt or intense longing for some object, and conditions are ripe for ecstasy. The writer has in his mind the Holy Spirit from many different states. Among them are instructions for receiving the "baptism." ...We are advised to kneel with the head inclined and held above the knee, then to pray out loud saying nothing to anyone else in the room, and to shout "Praise the Lord," and to keep on repeating that word over and again and again. Others advise you to say "Glory, glory, glory," as fast as you can... In some meetings a helper will rub and manipulate the head and neck of the seeker, praying. To anyone who ever studied psychology it is clear that this is not religion, but auto-hypnosis, and is similar to the methods of the whirling devotions of the East. There is no evidence that the disciples at Pentecost worked themselves into a frenzy. We will not help intelligent people to seek the Holy Spirit by such fanaticism.

Yet the writer wishes to be honest and fair to all that he can hear him. He has friends who speak in tongues. He loves them, and knows that many of them are sincere and godly. A minority of God's people is worth telling. As a young man he was a member of the Christian Church, but was not yet converted. One Sunday afternoon he was moved to the auditorium, where he heard a simple message about the power of the Holy Spirit, and he was greatly moved. He saw the freshness, about forty or fifty miles from his home. He says he felt keenly the sense of God's presence when he first entered the auditorium. The evangelist preached simple gospel messages, both afternoon and evening. My friend was convicted and went to the altar without finding the Lord. But he returned two nights after the meetings, at home and was gloriously converted. He was a bank teller and went to his work as usual on Monday morning. But he was so overpowered with the sense of God's presence that several times during the afternoon he went by himself to pray. After lunch he went to the home of his intended wife and stood there for an hour, when he left for that day. There was no excitement that afternoon, only a little Bible reading and prayer, and they talked together of the things of God. But in the evening he was filled with the Spirit so mightily that he was prostrate on the floor. Then he began to speak what he regarded to be the Word of God; he called in the Baptist preacher who said he had never seen nor heard anything like it. At that time my friend had never heard of Pentecostalism or tongues-speaking. He was not seeking anything except to get close to God. Yet, for nearly three hours this strange experience continued. Since then he often finds himself in a state of exaltation, held above the ground, held above the head, then to pray out loud saying nothing to anyone else in the room, and to shout "Praise the Lord," and to keep on repeating that word over and again and again. Others advise you to say "Glory, glory, glory," as fast as you can... In some meetings a helper will rub and manipulate the head and neck of the seeker, praying. To anyone who ever studied psychology it is clear that this is not religion, but auto-hypnosis, and is similar to the methods of the whirling devotions of the East. There is no evidence that the disciples at Pentecost worked themselves into a frenzy. We will not help intelligent people to seek the Holy Spirit by such fanaticism.

Our need is to seek the filling of the Spirit. So the story of the woman who, when she learned through the Lord's minister that the primary task of the Spirit is to glorify Christ. If you are truly filled with the Spirit you will want to glorify him, and not display yourself or some "gift". Yield yourself wholly to God and let the Spirit give you whatever gift will best glorify our Lord.

T HE S A B B A T H R E C O R D E R

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

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Y O U N G P E O P L E S W O R K

School for the year is over and your writer, for once, is glad. Commencements for the past year have become history. Even children of the grammar grades happily anticipate the closing of their schools in the near future. It is said that he who is in a grammar school with joy he welcomed the last day of school and how lustily he with his schoolmates shouted:

"No more grammar, no more books.

No more 'tawdry' crampy looks."

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

EASTERN ASSOCIATION

Alfred University was founded one hundred years ago. It was first a "select school" and was not constituted a college until about a decade or so later. The commencement this year is Alfred's one hundredth, so that an appropriate celebration was in order. There were the usual commencement-week activities carried on, but the main event of the day was the pageant given jointly by students, faculty, and townpeople—some one hundred fifty people taking part. The first part of the pageant dealt with the famous gift of the Upper Mississippi, so important in the history of Alfred. The second part of the pageant looked to the future, a symbolic representation of Alfred activities and products, and the great things that Alfred people want to do. Numerous people remarked the fitting nature of the pageant, and a great deal of credit is due its author, Mrs. Elsie Bionna, of Alfred. This entire second part of the pageant is written in blank verse, Shakespeare's sort of blank verse, with a certain beauty and worth that is authentically executed.

Another feature of the centennial celebration is a visit to the several dormitories of the university. The library exhibit was quite nice, books being little in evidence. The Ceramic College exhibit was fine. But the best exhibit of the Alfred campus at various stages in its growth. They were, executed by a professor and a couple of students from the Ceramic College. Seventh Day Baptists have much to be proud of in Alfred University on its one hundredth birthday.

EASTERN ASSOCIATION

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

EASTERN ASSOCIATION

And last weekend the writer attended the meeting of the Eastern Association at New Market, N. J. The Piscataway Church was celebrating its one hundredth anniversary, and this was the one hundredth meeting of the Eastern Association. It is the praiseworthy exception of the past hundred years of the association was in order. A series of carefully prepared papers dealing with various aspects of the association were interjected at various points on the interesting program. The writer learned much of Seventh Day Baptist history from these papers, especially that of the Eastern Association. Between sessions it was also the writer's privilege to visit the rooms of the Historical
Society in the Denominational Building at Plainfield. There was a revivalistic feeling of awe that comes as one crosses the threshold into the somber atmosphere of the museum. One does not tramp noisily around. Involuntarily one comes as though one were in the presence of a procession of ghosts. If you have not visited the rooms of the Historical Society recently, you want by all means to do it as soon as possible.

YES?

"Without vision the people perish."

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

**HISTORY OF THE MARLBORO CHURCH, 1861-1936**

BY REV. HERBERT L. COTTRELL

(Read at the one hundred twenty-fifth anniversary of the church—May 13 and 14)

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

On February 16, 1862, it was resolved that "two contribute according to our ability for the support of the Gospel, and not by renting seats."

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

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

The first move to build a parsonage was made on January 11, 1874, and on June 21, 1874, it was voted to purchase two acres of land and build; $700 was subscribed by those present.

From 1876-1882, the church had no pastor. And it is an interesting story how the members faithfully carried on. While some of the preaching was done by Rev. J. W. Morton, one of our ministers who lived at Rosenhayn, N. J., and ministers of other denominations, most of the time, the Friday evening and Sabbath morning services were in charge of J. G. Hummel and Joseph C. Bowen. For some time, different members became responsible for different Sabbaths and agreed to pay $5.00 a month, whether they preached or not. Some of the older members tell how for some years it seemed almost impossible to carry on, but no one wanted to vote to disband. Then I heard Deacon Henry L. Davis, who has now gone to his reward, say, "When I see all the children coming up for the sermonette on Sabbath morning and think of the possible future of the church, I feel we can not vote to close up in vain."

In 1882, Rev. O. D. Williams came to Marlboro as pastor.

On March 26, 1883, Isaac Davis wished his vote recorded against taking collections on Sabbath day; to pay, the preacher, as he was conscientious against, collections on Sabbath day.

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

"The Marlboro-Church may boast of many men and women who have faithfully stood by the church,--like pillars, at all times, and especially in trying times."

On January 22, 1887, the church heeded a vote of thanks to Mrs. Anna M. Bowen Ridgeway, Elder J. C. Bowen's sister, who resigned as organist after nine years of faithful service.

In 1916, the trustee committee was instructed to collect money for the building. In June 2, 1910, the trustees received from Margaret Glaespe, treasurer of the cemetery committee, $2,50, or $102.50, and were given power to invest the fund to the best advantage. Much of the interest aroused and work done in the cemetery was due to Mrs. Glaespe. In 1914, this trust fund was increased by many contributions from people outside the Marlboro Church. The first cemetery committee to have full charge of the cemetery was George Schaub and Eber Davis, appointed January 6, 1918. On August 2, 1926, a co-operating cemetery committee, consisting of John Schaible, Eber Davis, and John Ridgeway, were appointed to work with the church cemetery committee to raise a trust fund, the income to be used for the permanent upkeep of the Marlboro cemetery.

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

To keep up an interest in the cemeteries and the people brought chickens to one of their homes and placed them together in an atmosphere of fun, laughter, and good fellowship, then sold the chickens and turned over the receipts for the Gonzaga, the Holy Names, and the March of Dimes, and put in the kind of fence appropriate for a cemetery, and the costs of the same. A fund was immediately started, called the cemetery fund. In 1906, it was voted that the committee should provide a list of the names of the people who were to collect more money for the fund. In June 2, 1911, the trustees received from Margaret Glaespe, treasurer of the cemetery committee, $2.50, or $102.50, and were given power to invest the fund to the best advantage. Much of the interest aroused and work done in the cemetery was due to Mrs. Glaespe.
In the fall of 1929, the church was painted on the outside, redecorated within, and the seats were varnished. A fitting dedication service was held, Sabbath day, November 9, 1929.

The meetings of the Eastern Association, held with this church on June 11-14, 1931, were conducted by Elder J. C. Bender in the presence of two of our men, William Lawrence and Robert Jones, to the office of deacon. The Ordination Service was given by Rev. A. J. C. Bennett. He charged the Charge to the Candidate by Rev. E. F. Loofboro, the Charge to the Church by Rev. Everett L. Wing, the Welcome to the Dionate by the senior deacon, L. S. Davis, and the Benediction was pronounced by Rev. W. D. Burdick.

A church committee, which has proved to be very useful, the church grounds improvement committee, was appointed July 7, 1928. This committee, with the faithful help of the other men of the church, has done much in beautifying the church grounds. Under its direction the grounds have been graded and resurveyed. Large plots along the streets have been given by Mrs. Crofoot, the daughters of Mrs. Doris Staub, the Will Lawrence family; also other plots have been donated by Klaus Akerboom, Elias DeWilde, and the Edward Flower Company. Memory trees have also been given by Dr. Herbert Wheeler, Mrs. Cora Schable Ridley, and Mrs. Richard P. Taylor, in memory of their parents.

The Marlboro Church has never felt that she was insufficient unto herself, or that her Christian responsibility was limited by the boundaries of her own parish. She has always been glad and willing to co-operate with other churches in bringing to the kingdom of God and in the work of the District Council of Christian Education of Cumberland County, she has taken part in many united efforts for righteousness and Christian work. As a result of this, she has been given a prominent place in the religious and educational work of the entire area. The relation which exists between this church and the other churches in this District is most cordial and friendly, and it has been very, very pleasant. There are several reasons for this. The West District, Men's Chorus has brought the men together in a spirit of cooperation. The West District, women's organization, also holds the women together in a common work. The Union Week of Prayer services have taught us how to worship together. The West district survey of religious conditions in the district affords a task for all of us working together. This work was done by teams of each one of the team being a member of a different church. As a result of the survey, constructive plans were made and carried out. This survey was followed by five union prayer meetings, one in each of the five churches.

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

Soon the battle will be o'er,
And with the blood of John shall have cleared away,
To us it will be a bright and happy day.
If we are faithful,
Palms of victory, crowns of glory, we will win,
In that land so bright and fair.

LETTER FROM A FRIEND

Rev. H. C. Van Horn,

DEAR BROTHER:—

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

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

We demand that\footnote{Tracts contain the statement, "We keep the Sabbath, not because it is essential to salvation, but to show our love of God, by keeping his day holy and sacred, as he commanded."—See "God's Holy Sabbath Day," page 7, by Conyers.} to see him saved from that way of death; but if we turn our ear from hearing the law, even his prayers shall be unprofitable.

Proverbs 14: 9. May God help us to do something to help people to see their need of keeping all Ten Commandments, for by so doing we may know we love God and then we would have a right to the tree of life and enter in through the gate into the city. The Bible is full of keeping the commandments, and especially the Sabbath.

We will be sure to fail if we attempt to win souls without the guidance of the Holy Spirit, and he is promised only if we keep the commandments. Let us awake that sleepeth and arise from the dead, and Christ shall give us light; then can we prove what is acceptable unto the Lord—Ephesians 5.

Then will we have courage to rebuke them that sin, that others also may fear—Timothy 3: 7. We may be the whole armor of God to be able to stand against the wiles of the devil. For we are wresting against principalities that have defiled the earth because they transgressed the laws, changed the ordinances, broken the everlasting covenant—Isaiah 24: 5.

Let us pray for an outpouring of the Holy Spirit and receive what we ask, because we keep his commandments. John 3: 22.

Then we may be able to teach transgressors the way we were saved shall be converted unto thee, Psalm 51: 13.

Your brother in Christ,

M. C. GREENE,

WHERE TO SEND YOUR OLD RECORDERs

Mr. Frank Jeffers, who has distributed Recorder for many years in Racine, Wis., writes that his address is changed. People having back numbers of the Recorder and not disposed of them where they will be helpful to someone else, may be of service to Mr. Frank Jeffers, 1223 Franklin St., Racine, Wis.

THE SABBATH RECORDER

Children's Page

LETTER EXCHANGE

Dear Mrs. GREENE:

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

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

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

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

Your true friend,

ANNE BEEBE.

YOUR LETTER EXCHANGE

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CENTENNIAL AT NEW MARKET

One hundred years is a long time in American history. It is in beginning his historical address in the centennial program of the Eastern Association.

Nature has been well served in the opening of the one-hundredth session of the Eastern Association. It was going through floods and rain, lighted by swiftly intermittent flashes of lightning. But well repaid for coming were those who braved the elements. The words of the first one hundred years were convincingly backed up by his church members, and the response by Pastor Albert N. Rogers was happily given. He warned that if the key to the people’s hearts were given, we would take it away with us.

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

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

Friday Morning

BUSINESS EXPEDITED

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

Harvest Home-Day with special interests, last fall, past the celebration at Marlboro’s 125th anniversary featured this church’s letter— with the report of nine new members, eight of which were baptized.

Piscataway Church has had a long record of participation in the Centenary of Rhode Island, to whose entire history Seventh Day Baptists have contributed so much. Our contribution is to set the great number of our churches in the present taking offices of responsibility to carry out.

New York Church writes: “The church has enjoyed a year of prosperity in both temporal and spiritual ways. We have much to thank our gracious heavenly Father for.” Concerning the pastor, “his strong, thoughtful, spiritual guidance from the pulpit on the Sabbath, and his visits among us during the week, are sources of spiritual strength to us.”

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

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

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

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

In spite of rain and lowering skies, the church was comfortably filled for the Sabbath morning worship. It was good to look upon the men in the pulpits—some of the young pastors of the association, and a student in the theological school at Alfred — Luther Cottrell, of Marlboro. Many rapidly took part in the day’s services, and ringing testimonies were helpful and inspiring.

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Friday Morning

Sabbath at New Market

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

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Sunday

The deep interest in the meetings of the association was evident in the good attendance at the sessions Sunday morning and afternoon. Much interest was shown in the desire to preserve in its printed, permanent form the deed of the church to the State, the deed of the church to the State, the deed of the church to the State, the deed of the church to the State, the deed of the church to the State. The matter of investigating the expense of such publication was left in the
The Marlboro Aid Society was organized in 1880, and the first president served twenty-five years. It first affiliated with the Woman's Department, and later with the Church. The Rockville Ladies' Aid Society began its career in 1884. The Loyal Society later was organized to promote in special manner the principles of the Church.

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

In 1889, "seven devoted" women met and formed a society in New York City. Early settlers were taken upper and brought to China to assist Dr. Ellis Swaney. Many tracts and records were distributed in certain areas of the city.

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

The acknowledged "first" in the Society's work was the past. Miss Dixon suggested as a goal of work for 1937—An Increase in Interest in Missions and Spiritual Matters.

"Just Going, or Going Somewhere" was the topic of the weekly meeting in summing up the papers and work of the association. Rev. Everett T. Harris of Ashaway, chairman, was not in attendance. The last meeting of the association. "What do you mean when you ask me, "How is your church getting along"? We must keep as well as we can, that is all. But what do we expect? (1) We must learn more of God; (2) make definite commitments to God; (3) keep our hands clean and our hearts pure; (4) make better social contacts; (5) make helpful contributions to community life; (6) and go and do what Christ wants us to do. Kaiser, who has been here and who has left, and so much and so little as the American churches. We should profit by criticism. Let us choose the things which should be done first, and do them! Get ready for great things from the name of God, for a great day is coming and God will not fail us. The world needs the Church and the Sabbath—this is one day and opportunity.

Our Pulpit
Our Inherited Responsibility

By Rev. Harold R. Crandall

Pastor of the Pawtucket Seventh Day Baptist Church

This sermon was preached by Rev. Crandall, Sab- bath, June 6, in connection with the three hundredth anniversary of the congregation as a church. It was written in the Westerly country in 1867 and reprinted in Our Pulpit—Editors.

Our state has arrived at its three hundredth anniversary. When we think of a celebration of this magnitude, the mind is absorbed in the circumstances which gave it birth. The whole history of this great little state would have been, as it were, a different character had it not been for the religious development which has taken place. It is a period of which we can be proud. We can boast of the way we have fled from such themselves. Regardless of what some may conclude about the matter of absolute, without question, the existence of the king, the church, and the state. We can take a hand and talk so much and do so little as the American churches. We should profit by criticism. Let us choose the things which should be done first, and do them! Get ready for great things from the name of God, for a great day is coming and God will not fail us. The world needs the Church and the Sabbath—this is one day and opportunity.

The Pawtucket Seventh Day Baptist Church was founded on April 16, 1840. But for the history of this organization we have to go back to the settlement of the town of Wester-
secution. In the neighboring colonies some of your forefathers, along with mine, were imprisoned and fined and some even publicly whipped for crimes no more serious than holding meetings on the Sabbath day and preaching the gospel.

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

PRICELESS HERITAGE

A glance at the large table in the office of the Cotrell plant, on which are displayed the beautiful and attractive magazines printed in colors on presses produced there, will help one to realize the magnitude of this establishment in the business world. Westernly known far and wide as the home of a Seventh Day Baptist newspaper, it has recently been purchased by a number of our friends, including those in Barber, Budrick's, Cotrell's, Maxions, Stillmans, and a host of others, having a heritage of ingenuity and ability, industry and integrity, and it is the priceless heritage.

We are all heirs of a priceless heritage of religious and political freedom that should be given due care. To some, we are careless and indifferent and let slip the most precious things.

While we mention the foregoing with a just pride, it is not in any spirit of pride.

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

No church can be a true church of Jesus Christ and see not beyond its own organization. Near-sightedness is a fatal malady in a church. The church is primarily for the community in which it is located, but its vision must extend on and beyond the farthest horizon. The church that exists just for self is a dying church.

On the other hand, far-sightedness is as much a danger as near-sightedness. There should be a balance between home and foreign interests. One cannot endure without the other. "We are laborers together with God." He has so ordained it that his work must be a partnership among all his agencies. Feeding the hungry, clothing the naked, visiting the sick, and preaching the gospel are ministering to us and to us. God. Philip began with the Ethiopian eunuch where he understood, and from that point taught and preached Christ. Ananias was sent by the Holy Spirit to minister to the unknown Christians. He brought him the spirit of the Master when he said, "Brother Saul." The fact that Saul is given a new name in connection with the incident. Ananias was the instrument by God's hand of bringing out this "apology to the Gentiles." How much greater the world would have been without this Apostle Paul!

REMARKABLE GROWTH

That movement which began "at Jerusalem" so many centuries ago, has spread in a remarkable way to all parts of the world. It has become universal in all two thousand years. "Lo, I am with you always," has been proved true over and over by men and women of many races, and we have confidence in his followers when they trusted them with the gospel message. He trusts us so greatly today that if there is a lack of confidence in him. And closely allied with confidence in him is our confidence or lack of confidence in each other.

Is the spirit in interest in religious matters due to the fact that we do not recognize our inherited privilege and responsibility? It is a fact of serious moment that there is a decline. In the last two centuries of May 13, 1836, was the following paragraph: "At a meeting in New York of the Association of Statisticians of American Religious Bodies, Charles J. McCollough, vice-president of Babson's statistical organization, said the Protestant churches are 'running down.'" In 1921 the Protestants gained 1,710,000 new members by confession of faith, whereas last year they added only 990,000. "Our studies," he reported, "would seem to indicate that Protestant churches in America are suffering from the whiteness of their witness." Mr. McCollough reported that in 1934 the Methodists came first in new members gained, 210,475; Baptists second, with 161,720; Lutherans third, with 101,118. Other figures presented indicated that in 1934, 49,07 percent of the population belonged to church-based agencies which came from persons over 50, and that 8 per cent of those listed as belonging to churches were deceased.

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

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

MRS. ROSA WILLIAMS

Rosetta Cordelia Stapleton was born at Hamilton, N. Y., May 15, 1860, and died at the home of a nephew at Hobbng, Miss., May 4, 1936. She was a child she came with her parents to Michigan, then to Illinois, and later to Cartwright, Ws., which is now New Auburn. Here she was married on February 24, 1876, to Henry A. Williams, a Civil War veteran, who preceded her in death November 10, 1896.

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

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

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

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DEACON FREDERICK S. PLACE

Frederick Sherman Place was born August 15, 1838, and died May 4, 1936. He was the son of Ruth Sherman and Alvin Place, and was the great-grandson of Frederick Sherman, who was a prominent citizen of the city of Auburn and of the Baptist Church.

At an early age he attended the district school, and later entered Alfred Academy and Alfred University, graduating from the latter in 1853, in the class of the Alfred Theological Seminary. He taught school at Five Corners, in Alfred University, and was principal of the Alfred public schools and later taught in the New York State School of Agriculture, located at Alfred. He retired from teaching in 1914, and then for twenty years lived in his own house and did forge work in wrought iron. From a boy he was a great lover of nature and followed this line of investigation all his years, and became an authority on flowers, birds, trees.

At the age of eleven he was baptized by Rev. A. P. Paat and united with the church at Niles. He later transferred his membership to the First Alfred Church, where he kept his membership until his death. He attended the church at Alfred as deacon for forty-five years and sang in the choir for fifty-three years. In his passing Alfred lost one of its most important and beloved citizens.

Funeral services were conducted from his home and the village church, by his pastor and President J. N. Norwood. Burial was in the Rural Cemetery.
DAYTONA BEACH, FLA.

A powerful challenge was issued to a Day- 
tona Beach congregation, that I heard last 
Sunday, This challenge was laid upon the 
hearts of the people of Daytona Beach for the 
religious education of the children of their 
city. The subject of the pastor was "The 
Pastor's Message," and the sermon was 
written in the New Testament, and the 
secretary is a young lad of thirteen years of 
age. And yet the exercises are conducted in 
a manner to invite the people of all denomina-
tions.

The pastor whose sermon I listened to yes-
terday said with passionate earnestness, "I 
would be glad to see every seat in this church 
vacant next Sunday. Sometimes we have been 
out somewhere in this city getting groups of 
neglected children together, to give the 
religious instruction they are evidently not 
getting.

The query has often arisen in my mind 
since coming here, What would happen to 
our church if all the neglected children 
were to be as evident in our large churches as 
I have been privileged to witness in my last 
pastorate and in that over which Miss Randolph 
has so lately oversaw?" T. J. VAN HORN.

WESTERLY, R. I. (PAWCOMUCK)

Three hundred years! Rhode Island, the 
cradle of religious liberty. Founded by Roger 
Williams and others seeking religious liberty 
for themselves and their neighbors. It is a nation 
and a state, and a church. It is a land of 
blessing to others, it is peculiarly fitting that 
etty in our tercentenary celebration the 
churches should have their part.

As Seventh Day Baptists of Westerly we 
should have a special interest at this time. 
From the time of the first settlement in this 
section of the country, the church has been a 
force, establishing and maintaining Sabbath 
worship, first in the homes and some years 
later, about 1680, erecting the first meeting 
house in the town. For a generation after an 
other church was organized within ten miles. 
As the Westerly Church was a part of the 
Newport group, long ago, they went to 
form their organization as an individual church, 
so Seventh Day Baptists here were members of the 
Westerly Church. (First Hopkinton Church) 
In the town of Westerly, for more than a 
century and a quarter, when churches were 
set off in several communities at different times.

The church evidently has the distinctive 
otechnique of training "Leadership for 
Tommorrow." You who are used only to fomal
ly led adult prayer meetings may have little 
doubt of the truth that moved me as I 

have repeatedly seen a Sabbath eve prayer 
meeting led by children under fifteen years of 
age. Our Sabbath school superintendent 
officially endorses this as a real home coming. 
May many living at a distance, and others in the home town who have 
been taught to pray for the church make a determined effort to attend 
the service on June 6, that for numbers in attendance 
and for spiritual results it may indeed be 
memorable occasion. Let all consecrate ourselves anew to make our lives count 
for the utmost in the service of our King and 
and to our loyalty to him through this, his church. 
The Pastor's recent letter to his members.

JACKSON CENTER, OHIO

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

VERONA, N. Y.

Home Coming Day was observed at our 
church, June 6. A large congregation was 
present, including several who had attended 
the services on "The Seniors' Day." The service 
was conducted by Pastor A. L. Davis the sacrament of the 
Lord's Supper was administered by the pastor. 
One member of former years was re-
installed.

In the evening the church night program 
supper and were in charge of the Ladies 
Benevolent Society, which celebrated its semi-
annual meeting. The program consisted of 
musical numbers, readings, a historical 
paper, and a brief address by Pastor Davis.

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

In the evening a musical entertainment 
program sponsored by the Ladies' Society 
was held. It was put on by Miss Harriet Reinhart and her pupils.

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

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

NORTH LOUP, NEB.

The services Sabbath morning in charge 
of the young people and conducted by Sheldon 
Van Ness, was a fitting conclusion of the 
year's services and the beginning of the peace 
programs of the Memorial season. Be-
ginning with the responsive reading, The 
Nation's Hope, taken from Isaiah, the Scripture 
lesson in Psalms 46, "God is my strength and 
fortitude," the hymn, "God Save Our Native 
Land" and "The Din of Battle Cease"; and the 
fitness words in the anthem. "Give Peace, 
ob God, Give Peace"; on through the 
play, "I Pledge Allegiance," the audience 
was filled with emotion. The day was 
thrilled with increasing desire for peace.

The stage setting was an ordinary kitchen. 
The mother, Beth Williams, was surprised 
at her work by the unexpected arrival of her 
son, Edwin Johnson, who was discharged 
from the college, which his father, Kenneth 
Barber, had attended when he was young. 
The discharge came when the son, as a con-
scious objector, had refused to take mili-
tary training. The father, a militarist, refus-
ing to see the son's petulant ways, who 
was just a boy, was to have him taken away. 
The mother, who also believed in peace, 
withdrew her son's ideas of the extravagance 
and waste of war, while at the same time 
her usual prayers went to the Lord, who believed that the way to 
peace lies in increased armament and prepar-
edness. A minor part of the father's 
tale, by Cecil Severence.

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

There were tears in many eyes and a small 
boy in the audience, brother of one of the 
actors, sobbed aloud. As the final words were 
spoken, "I have nothing more to do." All 
parts in the play were well given and much 
credit goes to Mrs. Holmes who drilled the 
actors.—Loyalton.
ago Lee Bond took to himself a wife from the house of Boothe Bond of Hacker's Creek. For fifty years now they have lived on the farm near Roanoke, where they began keeping house.

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

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

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

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

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

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

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

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

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

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