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.

Contents

Editorial—Why a New Birth?—The Other Side of an Open Question—More About Eastern Association—This and That .................................... 1-5
A Little More About Conference ................................................... 5
President's Message ................................................................. 6
New York to Boulder ............................................................... 7
Missions—The Results—The Foreign Field—Items From Letters—Agen-
cies of Evangelism—Monthly Statement of Treasurer .................... 8-11
The Fountain of Abundant Life ............................................... 11
Woman's Work—Report of Woman's Board—Tomorrow—A Forward Look 14
Young People's Work—Young People's Organizations in the Eastern Asso-
ciation ............................................................... 16-20
Historical Sketch ................................................................. 20
Children's Page—Our Letter Exchange ..................................... 25
Our Pulpit—The Challenge of the Century ................................. 26-29
Denominational "Hook-up" ..................................................... 30
Religious Education—Report of the Director of Religious Education 31
Addresses of Missionaries ....................................................... 32
Marriages—Obituary ............................................................. 32
Dave has a definite sense of the purpose of his work in life, and he is able to fulfill it. He feels that he is called to a specific role in society, and he is able to carry it out effectively. His sense of purpose is based on his understanding of his own abilities and limitations, and he is able to apply them in a way that is meaningful and fulfilling. His sense of purpose is also based on his belief in the ultimate purpose of his work, which he feels is to bring about a better society. He is able to apply his talents and abilities in a way that is consistent with this purpose, and he is able to achieve a high level of success and satisfaction.

The Sabbath Recorder, a publication of the American Baptist Association, is dedicated to promoting the values and principles of the church. It is a source of inspiration and guidance for its readers, and it is a reflection of the church's commitment to its mission.
The Sabbath Recorder

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 apartment lodgings for two to four people may be $5 to $10 a 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 have some representatives of the Conference who need such accommodations receive them. Those who need the free 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 family 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 Miss G. A. Miller, 1052 12th Street, Boulder, and then forget about it and such rooms will be ready for you.

Our committee of 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 between twenty-five cents to fifty cents, owing to your tastes and appetites. No free meals furnished.

We have a little later date when road construction, detours, etc., are more or less settled, and early summer storms damages to roads are over; our transportation committee will have a report early. Meanwhile, if you wish earlier information, your local gas and oil companies or the Conoco Travel Bureau, Denver, will give you an information you desire. The chairman of our transportation committee is L. E. Burdick, 1117 5th Avenue, Boulder.

Our Conference has planned one sunrise meeting at the Flagstaff Mountain open air amphitheater. There is a magnificent view which should inspire any of us with a vision of the power and majesty of the Cre-
On this morning the Boulder people plan to serve breakfast on the mountain side. Most likely they will enjoy an easy drive through the city, driving their 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 this way, drive through Colorado, or those halls, and you will notice a forewoman and present cattle man who runs cattle in this same of scenic attractions. Bring your car 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 to 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. All who attend from other sections will also be blessed 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 CROPFoot
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 organization of this association, and, further, the centennial of the 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 ten years of our present home, we are anxious to pause at this time for a moment, and extend to our hostess, the felicitation of our body on this happy event.

It is a time 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 restate his plans for future development. And so it is altogether fitting that we, as an organization, pause on this, the occasion of our hundreth birthday, determine how far we have progressed toward our objectives, and gird ourselves to continue working along the lines of our purpose, 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, and we are glad to report it is along 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 thankful. It is not only 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, themselves, 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 recouping ourselves to the accomplishment of the unfinished tasks that still lie around us, these memories 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," Mr. He then proceeded in some seven hundred and fifty words to attempt a review of the history of the pharmacy, an analysis of its present problems, and a forward look into its immediate future. Mr. is regarded the time used this rather labor 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 have and our predecessors accomplished toward the utilization and spread of God's truth? What have our objectives? Have they all been worthy, or will we extant have we attained? All these questions must be answered in order to gain a worth while appraisal. To this end, and to this end only, do we feel justified in presenting this program. Because history will serve to this end, we believe that it will merit the prominent place it has been given on this present program.

The second step in a successful appraisal is to determine what we should also accomplish during the next three days. Some of the activity programs have made definite provision for such an endeavor in the program, as 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 out on a fresh campaign and further our work. 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 confronting the very last day, with the definite attitude. Many of our churches, not only in this but in other associations, are smaller in number today than they were during the earlier years. This has resulted in a certain amount of pessimism in the part of some of our members. Defeatism, however, is not the prevailing note throughout these past hundred years. Quite the contrary! The historical papers which will come during this session will reveal that an aggressive and 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 upon whether we are in the front instance on us. Let us merit our heritage.

I hope that you have all read the Scripture text for our theme, and then you have also noted on a certain of the program. The verses selected follow, you will recall, upon a recital of what various Old Testament characters accomplished in their generations. In fact it follows upon the whole wonderful character 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 $12.75. The rates quoted by the Plainfield local ticket agent of the Baltimore and Ohio Company. The quotations are for one way.

Coach fare, 2¢ per mile rate, $38.45.
Full fare, 3¢ 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 the lower berth privileges are quoted by the Plainfield local ticket agent of the Baltimore and Ohio Company.

The quotations are for one way.
THE SABBATH RECORDER

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 is the faithfulness of the Finance Committee of the General Conference, the liberality of many people, and two large anonymous gifts during the year.

The elder of the Kiel Seventh Day Baptist Church had done effective missionary work at Laubun, 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 Adventists in that community held morning meetings. Fifteen decided to unite with us.

Then I met Brother Wippermann at Didszulin, near the Lithuanian border and over Pomeranien. He has also been an exhibit of drawing, writing, scoring, maps, etc., of which I think the teachers may well be proud. I should have been glad to have had our friends in the 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 Laubun, 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 Adventists in that community held morning meetings. Fifteen decided to unite with us.

Then I met Brother Wippermann at Didszulin, near the Lithuanian border and over Pomeranien. He has also been an exhibit of drawing, writing, scoring, maps, etc., of which I think the teachers may well be proud. I should have been glad to have had our friends in the 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

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 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 over—we are hoping there will be no serious disturbances this year.

Please pray for us in our problems and be sure of our continual intercessions at home.

The baby seems acclimated and doing well.

Sincerely Yours,

G. D. HARGIS

BRITISH GUIANA

DEAR DOCTOR BurDICK:

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 Northedfort from 6 to 10 o'clock and the brethren could manage to come here from Adventurers, Queenstown, Bushlot, Devonshire Castle, Essequibo, Leguan and Vergenogen, Westcoast, and all the brethren could have been here. 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 special 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 and the Lord's Supper was 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 for me during the second week of this work, April 20-27. The Lord's Supper was 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 for me during the second week of this work, April 20-27. The Lord's Supper was celebrated, seventy-eight souls partaking. On the fourteenth and fifteenth the visitors left for their respective homes by steamer.

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 special forms of evangelism. The Board has emphasized to do this in every way possible. For over sixty years it has employed evangelists the most of the time, and sometimes in other ways. The necessity for retribution 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. God's best way of promoting 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 which is of unusual value. One section of this document is entitled, "The Agencies of Evangelism," and below are given some selected statements suggesting to churches, pastors and mission boards:

(a) When we consider the process by which people are enlisted into the kingdom of God the Church is to be given the "Missiology of the Christian Church" as the transmitter of religious truth, as the "saints' 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. The power of the word, the power of the preachers, the power of the pulpit have made the entire subject more to the needs of the day. Recently the world. We must

(b) Radiant Goodness is always appealing and it is on this that Jesus relied when he revealed his disciples that those who took them into their lives actually took himself. It is this fine quality of dynamism that makes the Holy Spirit in all its manifestations, 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 accordance with the Seventeenth Day Baptist Missionary Society

GENERAL FUND

Dr.

Julie E. H. Flansburg (foreign missions) $ 2.00
Permanent Fund income $ 245.00
Debt Fund savings account 250.00
Debts outstanding

First Hebron Sabbath school 4.88
Los Angeles Sabbath school 4.88
First Alfred Women's Evangelical Society 5.00
Sixth Seventh Baptist Church - Union of New England 5.00
Seventh Seventh Baptist Church - Redfield, South Dakota 2.00
Vesey School (Jamaica) 2.00
Seventeenth Day Baptist Church of West End, Jamaica 2.00
Overdraft June 1, 1936 (salaries of missionaries and resident bills due this month but unpaid) 632.60

$7,247.63

THE FOUNTAIN OF ABUNDANT LIFE

BY REV. LOYAL P. HURLEY

RECEIVING THE SPIRIT

There are few subjects so important as the presence and the fullness of the Holy Spirit. Victory over sins, 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 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?

1. 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 working and chiding, the guidance and empowering of the Holy Spirit." The Spirit deals with us every day of the way along our Christian experience. On the day of Pentecost, Peter said to the inquiring multitudes, "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 the promise of the Spirit's final and moral change in our attitude so that we grieve for, and turn away from sin, and confidence that Jesus takes away the condemna-

THE SABBATH RECORDER

11

R. W. Wing, salary 41.67
B. Davis, salary 41.67
W. S. Boyden, salary 57.92
S. B. Coon, salary and travel expense 11.00
R. H. Coon, salary and travel expense 17.50
C. C. H. Moore, salary 12.58
T. H. West, salary 14.00
E. S. Sutton, salary 16.67
C. A. Beeke, wage in Salemville 20.00

China payments for May as follows:

Henry Y. Taylor, salary and children's care 812.00
Henry E. Mooney, salary 447.90
W. R. White, salary 197.00
Boys' School, Salemville 16.67
Baptist House, Salemville 33.00
S. M. Burdick, salary 30.00
Rachel L. Burdick, salary 18.67
Anna M. West 41.67

313.34

5. R. Coulter

Rev. Justin T. Connolly.

For April 1, 1936 (salaries of missionaries and resident bills due this month and unpaid) 290.32

$1,747.63

Interest $ 127.50
Transfer to Debt Fund savings account 18.00
Amount applied on reduction of debt as follows:
1% interest on $4,184.00  $ 4.18
4% interest on $1,258.00  50.32
Share budget receipts for May 51.74

62.34

Washington Trust Co. (payment account loan) 250.00
C. D. Harrop, salary, rent, travel expenses, native workers' and children's allowance 186.35
G. H. Harrop, salary 197.00
M. B. Harrop, allowance for native workers 8.00
W. C. F. Burdick, salary and allowance 112.50
W. E. W. and supplies 65.86
W. E. W. and supplies 65.86
E. W. Wilson, salary 23.92
V. A. Wilson, salary 22.92
C. Davis, salary 19.62
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 is the highest 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 direct service of God. This is simply another step in a complete Christian experience. The first step, repentance and faith, brought the Spirit as an abiding presence. Then receive the Spirit's gift, the Spirit dwelling and abiding presence. Then surrender yourself, that you may present your bodies a living sacrifice. This is the requirement.

And since the days of the Apostolic Church it has been the experience of many. The Moravians, the Wesleyans, Whitefield, Finney, Moody, and a host of evangelists — Carey, Patton, 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 to India, often giving up apparently everything — home, family, friends, business success, and native land — everything but themselves. They find that they are still tough. 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: "We will permit the believer to do anything, give anything, sacrifice anything, suffer anything, be anything, go anywhere, be anything, bear any crosses, afflicting 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 insomnias, invalidism, and insanity. It produces disorder and disarrangement in the whole machine of the soul. It destroy's the soul. It carnifies, excites and vindicates itself and never apologizes. It must die.

"Dying to self is a poetical expression. It sounds romantic, heroic, chivalous, 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 we can be filled with the Spirit. 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 his advice is this: "Begin to trust. Begin to trust. 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 Jesus seeketh men, not men; God, but it has been only recently that I have begun to know that the great heart longings for Spirit-filled lives comes from the heart of God; that it is the Holy God who seeks men, who calls men to himself. 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 up. 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 hail him as 'it is his will that they be filled unto all the fulness of God.'"

The writer might not express it just as M. 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 his desire to fill us. Let us trust him that he will increase the hunger, and strengthen us in the faith, and make the faith that is in us 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, we are angry until 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 also the tongue is a little member, but great among the members: for whoever set the member against the whole, makes the whole to perish.'"
THE SABBATH RECORDER

Mrs. Okey W. Davis, Mrs. S. O. Bond, Mrs. Kenneth V. Hulin and Mrs. John Traske 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. Loopb~ro, President;
Mrs. Oris O. Stittler, Recording Secretary.

The very first person upon our continent to observe the 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 in women in the early churches. Many other women 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 many of our churches. But while we laud the names of our more prominent women who have won the world’s admiration, let us not forget the women of the seventh century who have upheld the Sabbath and not only suffered but died for its principle.

In looking over our denomination we find women who are outstanding in all our churches. In our China hospital, the women have had very important parts in caring 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?
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 over 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 Society 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 Society in the denomination, Westernly 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 seems 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.

The society 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, 1887, a New England Union of Christian Endeavor societies was organized by a member of the Waterford society, who became the first president. This union was composed of the four Rhode Island and the Waterford Christian Endeavor societies.

WESTERLY, R. I. (PAWATUCK)

The first young people's society in the Pawatuck 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 Pawatuck 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 in a period, from 1919 to the present time, showing interest in the Young People's Board, the local and state unions, their church, and 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, always praying that nothing might be done "with our own purpose." One of the members wrote: "We have always tried to do whatever Christ would have them do."

In 1914, 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, 1883, adopted the constitution of the Waterford society, as in the SABBATH RECORDER of January 8, 1886. Many of the churches when the Convention of the New London Union of 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 was discontinued 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 for their pastor in the First Hopkinton Church, who was a graduate of the school, for the M.S. degree.

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

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

Former members are scattered throughout our country and in foreign countries.

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.

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 1933 centennial celebration, mentions a small society during the year 1914. There are also brief reports in 1914. 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 a 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.

A Christian Endeavor society was organized in Shiloh not many years after the start of the movement, and took the place of a disbanded 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 a 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.

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.

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."
THE SABBATH RECORDER

From my observations in Europe, last summer, especially at the Christian Endeavor Convention in Budapest, the Christian endeavors 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.

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 on 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 1714, was ordained in Worthington, 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 repetition for the benefit of those to whom it is new. It is well authenticated and its value of original thought, 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, and 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.

The purpose of these few people to withdraw from the fellowship of the Baptist Church of Piscataway, now known as the Stetlon 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 the work 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-Stetlon 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 1852, 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 Post 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 now are 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-Stetlon 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.

The new church was built by Mr. Dunham at a cost of $300. 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? That 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.

Before the parsonage 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 land's birth 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, Mrs. J. R. Dunham, Deacon I. D. Thisthwaite, A. H. Burdick, the children, Ber- nice A. Rogers, Drs. 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.

We have the origin of the church will reveal the names of the editors of the church at its propagation, in a period of one hundred six years—only four pastors had served us. They were Rev. Edmund Dunham, 1703-1734; his 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 by his labors. His son, Jonathan, followed and served a period of forty-three years, which is said to be the longest pastorat in the history of our denomination. His pastorate took the church into the darkest period of the colonial struggle for independence.

The church was at Waterford, Conn. During the ten years of his service Rev. Henry McLafferty, who later became the fourth pastor, arrived here from Squan River, N. Y., in 1795, soon after the church at that place had migrated to Salem, N. Y. 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 Glenola. He married a member of the Shrewsbury Church, named Balnack, who, in turn, 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 pastoral charge.

The church was at Waterford, Conn. During the ten years of his service Rev. Henry McLafferty, who later became the fourth pastor, arrived here from Squan River, N. Y., in 1795, soon after the church at that place had migrated to Salem, N. Y. 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 Glenola. He married a member of the Shrewsbury Church, named Balnack, who, in turn, 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 pastoral charge.

The church was at Waterford, Conn. During the ten years of his service Rev. Henry McLafferty, who later became the fourth pastor, arrived here from Squan River, N. Y., in 1795, soon after the church at that place had migrated to Salem, N. Y. 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 Glenola. He married a member of the Shrewsbury Church, named Balnack, who, in turn, 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 pastoral charge.

The church was at Waterford, Conn. During the ten years of his service Rev. Henry McLafferty, who later became the fourth pastor, arrived here from Squan River, N. Y., in 1795, soon after the church at that place had migrated to Salem, N. Y. 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 Glenola. He married a member of the Shrewsbury Church, named Balnack, who, in turn, 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 pastoral charge.
THE SABBATH RECORDER

During the pastorate of Rev. Mr. Maxon, 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 Raile's famous first Sunday School. It was opened 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 endeavored himself to all the surrounding churches. Father Gillette he affectionately called.

The second 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 pantheon. 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 serjeant, 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. That was a period of peril. Among them were Jeremiah Dunham, Abram Dunham, Randolph Clawson, Abel S. Titusworth, Thomas Titusworth, B. Frank Titusworth, and A. Judson Titsworth. The latter, after the war, 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, 1866-1917, one year less than half a century, witnessed the opening of 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 trice called to its ministry. Rev. L. E. Livermore, of sainted memory, served 1868 to 1874, from 1883 to 1886, and again from 1900 to 1901.

The other pastorates of this period were those of Rev. Lewis A. Platts, 1866-1876; Rev. Earl P. Saunders, 1883-1884; Rev. Judson G. Burdick, 1884-1887; Rev. Frank E. Peterson, 1883-1889; 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 the 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 of the amounts derived from the sale of a 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 SABBATH RECORDER

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, 1929-1929; Rev. Herbert A. Judson, 1930-1931; 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 pastors, 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 way. We have seen a few new ideas. We children enjoy taking walks with our parents through the woods and fields and 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 are using.

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

Your friend, NORMA BLAKE.
June 10, 1936.

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 songs, "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, there will be room for the other children's letters.

Lovingly, NORMA BLAKE.
June 10, 1936.

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.
DEAR MRS. GREENE:

I like the children's page in the Sabbath Recorder. I liked your story about Skeetis. I am seven years old and passed from the second grade into the third grade this year. I hope you will have another like the one outside the dining room window. There had built its nest in a stove pipe which projects through the church kitchen wall. It was a geranium inside and birdie acted as if he were trying to sip it right through the pane.

DEAR GLENDALE:

I was out to Alfred yesterday, 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.

Connersport, 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

Sermo preached Sabbath morning, June 12, 1936, at the Eastern Association, New Market, N. J.


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.

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 "Page first. I am always disappointed when there are not many letters. Perhaps you know my grandmother, Mrs. Ella Searles.

MRS. R. W. Wing is our Sabbath school teacher. The name of our class is Willing Workers. Our class motto is, "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. I met several of the alumni and friends of that institution. One could hardly imagine the elaborate, extensive, painstaking, successful preparations that had been made for his historic 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 Edward Day Burdett; 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-organized achievements of this church union, we rejoiced 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." We may join 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 has vanished. Rather we regard this rich deposit of the past as an ongoing 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?" That is the challenge of the century.

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 church union of the day, 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, and the field, and 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 multitude 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.

Lukas 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 both of these incidents we find Christ's intercessory prayer in the seventeenth chapter. A part of this memorable prayer 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, uttered without reserve."

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, stagger, or slip into an approach which is foreign to the church and ought to be so regarded by the members.

However, in my short ministry, I have been involved with a taint of sin. This is the atmosphere of a spirit which is not in line with the standards of God for the church. Certain remarks that have been made to me within the past year have been a revelation. Increasingly, I am convinced that Christian people have been given genuine praying 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 meeting that we might make more 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. "Christ is our life. We have had Christ, we have Christ. If we do not make ourselves Christ-like, it may become truly genuine and satisfying.

As one of the most outstanding examples, I have been rather slow to the realization of the significance which I had not prepared fully..."
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 very 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."

(Prom 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 one-hundredth anniversary of Mr. Whitford's graduation.

De Rutter, N. Y.

Installation services will be held for our new pastor, Rev. Neil D. Mills, during the Sabbath morning worship period (June 20). L. H. A. and Rev. Chas. D. 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. Neil D. Mills as leader.

Gleamer.

BATTLE CREEK, MICH.

Sabbath School, Battle Creek, 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 be held June 24, with Mrs. W. F. Hunter 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 24, going to White Cloud for the Sabbath services.

On Sabbath, June 13, four of the juniors were baptized in a beautiful place on Goganc 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 are now here attending the two numbers which were taken to her by the election teacher at the academy in 1878.

Mrs. Emma Gilbert, daughter of the late J. Milton Johnson, 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 ?" 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. Fellow workers were present and George Greene announced that a program of "Memories" would be given. Mrs. Mary Clement, in a very ancient gown of brown gingham, proceeded situations gone by. The scenes were all very clever. . . .

Appropriate music was sung throughout each scene by a quartet, and Mrs. A. H. Buco, costumed as a nun during the first scene, was the outstanding feature of the evening in a "bean auction" with Herbert Cronch officiating. Many specimens of the glorious past were sold for the price of a few beans. The evening ended with a short song and prayer service.

-The Sabbath Recorder.

Los Angeles, Calif.

"LATE ON THE SABBATH, July 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 the time Christ arose.

With the closing of the 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 within a period of two years by Italian Sabbath keepers by an Italian Sabbath-keeping evangelist recently. Hoping that the Holy Spirit will baptize the 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 duties 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 have been done on those for the last quarter.

Two circular letters have been sent out to 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 an Italian Sabbath school primer. To the first no replies have been received, and only five to the second. In the survey, four simple questions were asked, and the results are noted on a short trip has been made on the field, and the 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
OBITUARY

GREEN—Delwin Burdett, third son of Ellsworth and Carrie Clarke Green, was born July 12, 1872, 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 C. Maxson, born Feb­ruary 5, 1865 near Milton Junction, Wis., died in Milton, April 29, 1936. On January 3, 1884, he was married 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 a 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. Edward Shaw of Milton, and Pastor C. W. Thorneby of Alton. Interment was in Milton cemetery.

PAUGH—Sarah S., daughter of George B. and Eleanor Batten Paugh, was born at Brown 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 Lothrop officiating; burial in the Lost Creek Cemetery.

SPICER—Harriet Elizabeth Spicer, daughter of George Henry and Harriet Elizabeth (Da­vis) Spicer, was born at Hopkin­ton, Mass., September 5, 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, serving as a son, a grandson, a nephew, and three cousins.

Funeral 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.