

and inspiring. The dramatizations, the fine music rendered by the church choir, and the quartet, trio, duet, and solos by home and out of town talent added much to the interest of the meetings. There was a large attendance. Dinner was served to one hundred sixty on Sabbath day, by the people of the Lutheran Church.

An electric cooking equipment was recently purchased by our society, and the Worth While Class sponsored the redecorating of the church auditorium and vestibule.

The Y.P.S.C.E. was entertained by Mr. and Mrs. Craig Sholtz at their home on the evening of June 11. A good program was put on under the direction of Doris Langworthy.

At a meeting of the Verona Youth Council held at the Lutheran church June 13, election of officers was held and Wm. Lennon was elected president.

Pastor and Mrs. Davis left for Alfred June 20. Pastor Davis will attend a Ministers' Conference and give an address. He will also attend the Western Association held at Alfred Station June 24-26, and deliver the Sabbath morning sermon.

The community Vacation Bible School will be held in our church beginning July 5, and continue three weeks. CORRESPONDENT.

ALFRED, N. Y.

Friends of Miriam Shaw will be interested to know that Miss Shaw sails from New York City, July 2, on the S. S. *Bremen*, North German Lloyd Line. She goes as companion-nurse with a lady who is seeking better health. Her address during July will be Sarciron Hotel, LeMont Dor, France. She plans to return early in September. A Friend.

SALEM, W. VA.

Miss Elsie Bond, veteran Salem college registrar, probably knows many or all of the graduates of the school who returned for commencement exercises.

Consecutively since 1890, when she received her bachelor of arts degree at Alfred University, Alfred, N. Y., Miss Bond has been a teacher of Latin at Salem.

She became registrar in 1894 and since that time has been active in that capacity.

Miss Bond's activities as registrar have made her known to educators throughout West Virginia and in many other states.

Most of the graduates of Salem have been students in her classes, but through her work

as registrar she has become acquainted with every graduate and can call most of them by name. She is known as "Miss Elsie" on the campus.—*Herald*.

WESTERLY, R. I.

The weather vane, which was blown from the steeple of the Pawcatuck Seventh Day Baptist church several months ago during a gale, will soon be swinging to the breeze again. Perhaps those who have watched the leaning steeple, which was tipped to the east for several years, did not notice that it has been straightened to its original position as it was when built in 1847.

The ball at the top of the spire, however, is off center, and within the next few days repair work will be done higher up, and the spindle which holds the six-foot weather vane will be replaced. The east truss under the spire had settled, and it was necessary to raise it by means of jacks. It will be held in position by brass bars which will probably hold it firm for many years to come.

In straightening the steeple, the east side was raised some five inches above the roof of the church. Trouble was found in supports for the bell. The bell weighs twelve hundred pounds, and was cast in 1847. It will not be rung again until the work is completed, in putting the steeple back into an erect position.

The ceiling at the west end of the church was raised an inch and a half with the result that a crack between the ceiling and the west wall is the only damage resulting in the interior of the church.

Work on the spire and weather vane will not be started until the job lower down is completed. —*Westerly Sun*.

O B I T U A R Y

LANPHERE.—Martina Mason Lanphere, son of the late Mr. and Mrs. George Lanphere, was born in Ceres, Pa., March 18, 1865, and died in Memorial Hospital, Edgerton, Wis., May 22, 1938, following several months' illness.

He was married to Ella Walton on March 12, 1891. They and their children lived in Nebraska and Arkansas before coming to Milton in 1907.

He is survived by his wife, a daughter, Leta, of Milton; a son, Leo, and two grandsons of Easton, Pa. His parents and a brother, Stiles, preceded him in death.

Funeral services were held in the Milton Seventh Day Baptist church, May 24, conducted by Pastor Carroll L. Hill and Rev. Edwin Shaw. Burial was in Milton cemetery. C. L. H.

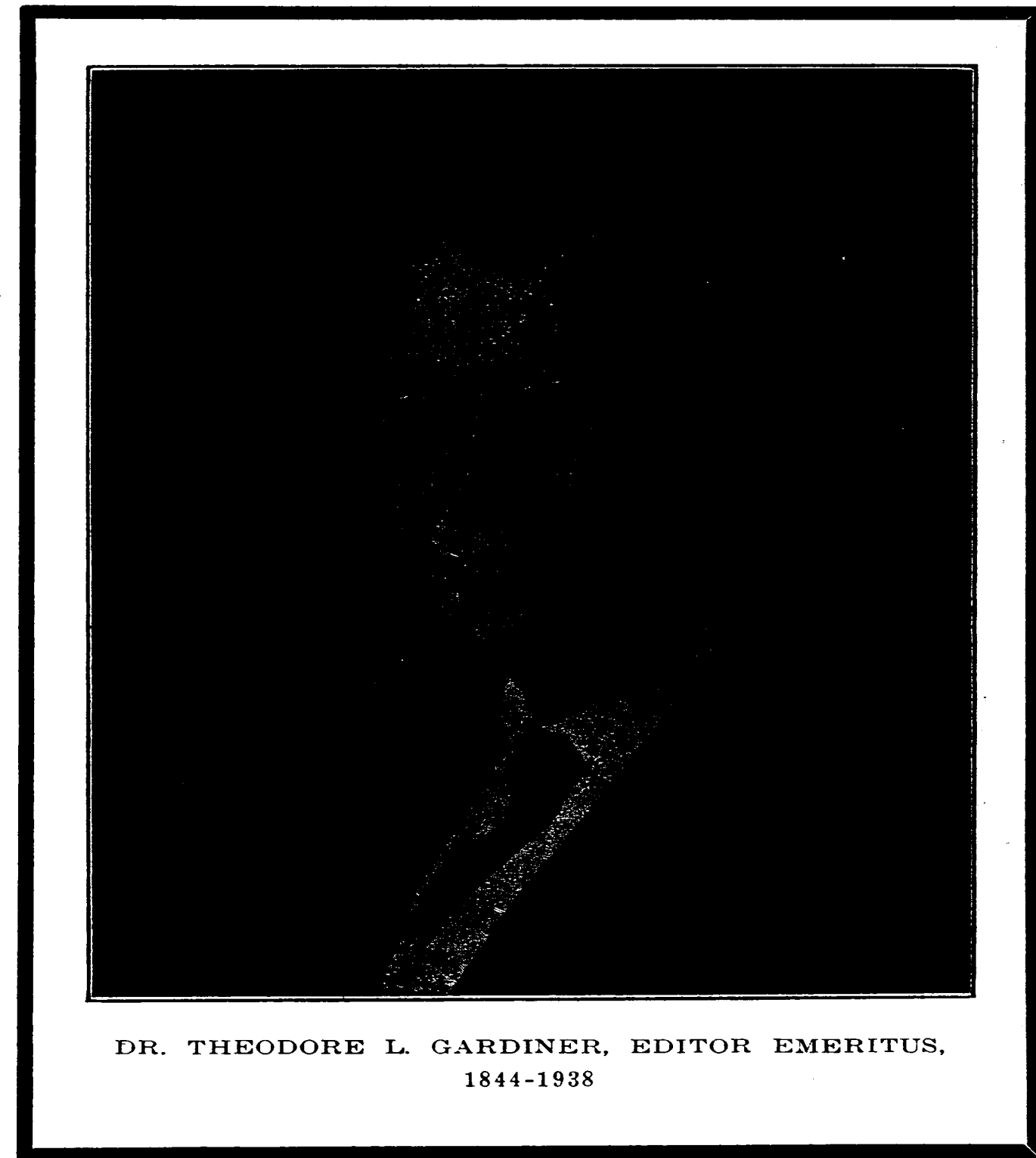
(A tribute will be found on another page.)

The Sabbath Recorder

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JULY 11, 1938

No. 2



DR. THEODORE L. GARDINER, EDITOR EMERITUS,
1844-1938

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(Established in 1844)

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Theodore L. Gardiner Dr. Theodore L. Gardiner, past the ripe age of ninety-four years, passed to his glorious reward Sunday morning, July 3, after some days of quiet decline. The Southeastern Association in session at New Milton, W. Va., with the Middle Island Church adopted the following resolutions:

WHEREAS this morning, July 3, 1938, news of the death of Dr. Theodore L. Gardiner at the home of his daughter, Mrs. William E. Davis of Lost Creek, has come to us, and

WHEREAS the work and influence of Doctor Gardiner have been so intimately a part of the Southeastern Association, and have entered so largely into the lives of many of us; therefore,

Resolved, That we herein record in the minutes of the Southeastern Association our deep appreciation of his character, work, and worth;

That we thank God for the fullness of his life and spiritual power, and for his inspiring influence on the lives of thousands of men and women;

That this, in a small measure, is an expression of our love of Doctor Gardiner and our sorrow at his passing, as well as our thanksgiving for so wonderful a life and for the assurance of his glorious crowning.

Resolved, furthermore, That a copy of these resolutions be sent to the immediate family of Doctor Gardiner, together with an expression of our love, sympathy, and appreciation of their loving care of our friend and brother during his late, declining days.

Doctor Gardiner who has profoundly influenced so many has been known to this writer, who followed him as editor of the SABBATH RECORDER, since the early nineties, indeed soon after he became president of Salem College. At that time he deeply stirred the students of Milton College as he told of the new work being attempted among the hills of West Virginia. For more than twenty years our relationship has been almost intimate. We wish here to record a word of our own appreciation.

By few men is outstanding success made in three distinct, major fields as was achieved by him. First, as a pastor, preacher, evangelist his work was distinctly marked and blessed. Sympathetic, tactful, scholarly, and with a love for lost men burning within him he labored untiringly in parish and pulpit. Who of us can ever forget his sermon, "Christ Knocking at the Door"? Not only was he patient and loving in his presentation of a winning truth, but he was powerful in his denunciation of sin and persistently aggressive in cleaning out the places of corruption in his community. He had the zeal and power of a reformer.

In the field of education he also was strong. For fourteen years he guided the administration of Salem College, literally putting that institution upon its feet, making a large place for it in the state, and furnishing opportunity for hundreds of young people who never could have gone elsewhere for an education. Under his able and far-seeing administration foundations were laid upon which others have so nobly built.

Then at a time when many might have thought their life work had reached its zenith, he was challenged with another major task and entered the field of religious journalism. For nearly a quarter of a century he gave of the best of his ability, scholarship, and wide experience as editor of the SABBATH RECORDER, making this denominational organ one of the best in its field, and himself, perhaps, the best known and loved man among our people. His was a versatile pen. His interesting articles and pungent editorials led us better to know God and inspired in us greater longings to serve him better. Now he is gone from us. Blessed be his memory. Let us here again dedicate ourselves, in our respective places, to tasks unfinished and to tasks new, with utter devotion to the Christ whom the man about whom we are writing loved, served, and preached.

Manhattan, Kan. This place has considerable interest for us—one being that it is the home of the Bracketts—the fine family of the eldest daughter of Rev. and Mrs. D. Burdett Coon, long years pastor of some of our best churches and for five years loyal, earnest, and productive missionaries in Jamaica. Here also we met another daughter of the Coons and her husband—the Berlins—Mr. Berlin is a Smith-Hughes vocational agriculture teacher in the public schools of the state.

Dr. Wm. R. Brackett for near a score of years has been a professor of physics in the Land-grant State College that for the West is what Madison is for the Central States and Cornell for the East. Here is a large, well kept campus, with magnificent buildings of native limestone, and splendid equipment for all its many departments. Including the summer sessions the enrollment is reported as about five thousand.

There are some fine traditions in this school, one being that smoking has never been allowed. This seemed so unusual—with so large a group—that some inquiry into the situation was made. There seems never to have been any problem of discipline in the matter. Incoming students know the tradition and regulations and come in acquiescence. It is a matter of "Take it or leave it alone." But they come—and in constantly increasing numbers. Last year there was some student agitation about smoking on the campus, and a referendum was held. With an overwhelming vote it was decided in favor of continuing the custom and maintaining the tradition.

If a state supported institution can do a think like this, why can't smaller, denominational schools do likewise? It would seem to be a matter, largely, of setting high standards and then maintaining them whatever the cost.

At Nortonville The secretary-editor was taken to Nortonville by the Bracketts of Manhattan, accompanied by Mrs. Brackett's sister and her husband, the Berlins, of Saffordville. It was a most enjoyable trip through the beautiful country of "winter wheat," waving and rolling like the ocean billows in the slight wind. Many of the earlier fields were already showing signs of ripening and harvesters and "combines" were in evidence in sales yards of the villages and cities passed through. On the lower grounds there was much evidence of heavy "rust" conditions caused by excessive wet weather. Just how much this will lessen

crop yield it is too early to know. The higher, more rolling lands such as were passed as we neared Nortonville, were not thus affected, and the fields were beautiful to behold.

Some thirty people gathered at the prayer meeting hour and gave good attention to the visitor's message on Zechariah 6: 4. At the Sabbath morning service about one hundred twenty-five people were present when the writer spoke on the Future of Seventh Day Baptists. At the Christian Endeavor meeting in the afternoon we spoke on the Value of the Christian Endeavor Pledge and the importance of consecrating ourselves to the service of Christ—"trusting in the Lord Jesus Christ for strength." This society is faithful and loyal in its efforts. Recently these young people brought the picture award for percentage of distance membership attendance from the state convention.

On the night after the Sabbath those especially interested in the denominational program assembled to listen to the presentation of the matter of the Seventh Day Baptist Building Budget. Here the financial response was not commensurate with the real interest in the cause represented. Crop failures for a series of years through drouth and grasshopper plagues have brought not only discouragement but such losses as to make it difficult in the extreme for a church, formerly prosperous, to keep going. The church and its loyal pastor are to be commended for the zeal and results manifested. We need to encourage ourselves with the knowledge that the Lord's arm is still mighty, and that the "great mountain" shall "become a plain" before him.

On Sunday evening Brother Henry Ring, banker, a former member of the Conference Commission, took the writer to the train at St. Joseph, where the western field trip of the secretary practically was brought to a close.

The Pastor's Work "Man works from sun to sun; a woman's work is never done," reads an old proverb. It must be old or at least originated before the times of the New Deal. A pastor's work is something akin to that ascribed to woman in the proverb—it is never done. At all times of day, all hours of the night, he is open to the many and varied calls to duty. A few weeks ago a novel tribute to this phase of the preacher's life was paid in a southern newspaper advertisement entitled "A Clergyman's Work Is Never Done,"

the advertisement calls attention to the numerous calls on clergymen's time and concludes, "We, who work day by day and by set hours, gladly pay tribute to the clergyman whose work never ends. We hereby take occasion to remind ourselves and you that the clergy richly deserves our friendship, our co-operation, and our full support." As we understand from Religious News Service this advertisement was sponsored by the local city banks.

It is encouraging to know that business men who are in position to evaluate the worth of service, appreciate the untiring loyalty and devotion of the minister to his duties. Do we, as parishioners, appreciate this as we should?

DOCTOR GARDINER AND THE DENOMINATIONAL BUILDING

The passing of Doctor Gardiner brings to mind his heroic campaigning for the Denominational Building. Few men build lasting memorials for themselves. Fewer yet build two. Doctor Gardiner has, in a large measure, won that distinction. In a unique way his name will always be associated with the founding of Salem College. No less will it be associated with the inception and accomplishment of the Denominational Building project.

What most of us thought impossible, and others thought visionary and impracticable, he, as editor of the SABBATH RECORDER, thought highly desirable, and, with courage and faith, possible. Courageously and timelessly he wrote and spoke in support of the project. He talked of a "walk by faith." He had traveled that road before and he was not afraid of it.

Little by little the project gained momentum, until, with able and generous support, he was permitted to live to see his dream accomplished.

Others have spoken through recent issues of the RECORDER of the present value to our people of this beautiful and commodious building; of its usefulness as a print shop; of its offices for the meetings for various boards and for Conference and other denominational officials and workers; of its historical library and the valuable collections now housed there; and of the dignity and respect it adds to the Seventh Day Baptist people to have such a denominational headquarters.

I need not repeat these arguments, now so generally understood and appreciated, through

the effective work of the Building Budget Committee. Recollections, stirred, however, by the passing of Doctor Gardiner, prompt me to say a word about the responsibility of the present generation for the preservation of a denominational heritage.

The Denominational Building is now, for the most part, the gift of a former generation. Large gifts and small were made with sacrificial loyalty. Each "brick" given cost toil, sweat, and sacrifice. These gifts were "endowments," made in loyalty to our cause, and accepted by the denomination "in trust" for service to the kingdom as future generations carry on the work.

With a sense of such responsibility can we do less than maintain the building with upkeep, including necessary taxes, and make ultimate provision for an adequate endowment to cover such annual maintenance for the future, without special solicitation?

BOOTHE C. DAVIS.

Alfred, N. Y.,
July 4, 1938.

MISSIONS

SIMILAR AND DISSIMILAR

The financial year of the General Conference came to a close June 30 and with it the financial year of the denominational boards. We had hoped that June might see the contributions sufficiently increased to justify enlarging the work, but in this the Missionary Board has been disappointed. The amount contributed to the United Budget has been less and the Missionary Board has received from the budget a smaller sum than last year. The writer has not definite knowledge regarding the standing of the other boards.

To be sure, there have been "specials," such as the China Missionary Emergency Fund on the part of the Missionary Board, and the Seventh Day Baptist Building Fund on the part of the Tract Society; but while these bring up the total contributions for the year, they do not make it possible to increase the work or to meet the normal demands. The question arises, What is to be done?

As pointed out by Dr. J. W. Decker, secretary of the Northern Baptist Foreign Mission Society, in the *Watchman-Examiner* for June 30, the Northern Baptists are facing a condition somewhat similar. After reviewing at length the condition of the work in China

and the prospects regarding indemnity he takes up the problems of the future as follows:

The second basic fact is that recent events have only emphasized the world's desperate need for the gospel. Look at the underlying world political situation, and we see everywhere the tragic results of selfish imperialism. Study the conflict between the two great Oriental peoples, and we realize the necessity for a complete "change of mind" such as the gospel alone can give.

The plight of the Orient faces us with two definite challenges. The first is the desperate need for relief work in China. Millions are dispossessed, homeless, naked, sick or wounded, starving. America has responded but grudgingly to the most frightful aggregation of human suffering our times have ever seen. Next autumn and winter the situation promises to be worse. A united church campaign is being planned for that time. The Good Samaritan lives to this day as the world's symbol of unselfish Christian service. China lies attacked and bleeding. Shall we not help and live, with the Good Samaritan?

The other is the challenge to witness for Christ in the Far East, to uphold the hands of our missionaries and Chinese brethren who serve him so heroically there for the "furtherance of the gospel." The foreign societies have been earnestly laboring to support our hard-pressed brethren in the Far East. The Convention gave the foreign societies permission to seek a special emergency fund of \$60,000. Northern Baptists have already contributed \$50,000. It has been a godsend, and has accomplished much. The remainder will be needed and should be supplied.

On the other hand, however, the disappointing results in regular receipts for the Convention year added \$30,000 to our growing indebtedness, now totalling \$200,000. The General Society alone today carries two-fifths of the debt load of all Northern Baptist agencies, including the State Conventions and City Mission Societies. We have retrenched every year for nigh a decade. Further retrenchment is inevitable. It has been suggested that the financial problem we are facing might well be solved by reducing expenditures in the Far East, or even by withdrawing from China and perhaps Japan.

We do not want to give these suggestions more weight than they deserve. But let us consider them for a moment. Shall we withdraw from China and Japan? Shall we confess that Christianity has no message for a people at war? That it is helpless in the face of this conflict? Shall we confess—for it would mean just this—that we do not have faith in God? Shall we say to the University of Shanghai that the death of its martyred president has not stirred our hearts nor moved us to aid? Shall we say we are not ready to enter the new doors of opportunity? Shall we withdraw? If we do, Christianity will wither in our beloved land, will die in our churches, to be born again in some bomb-wrecked village in China.

This describes in part the problems of Seventh Day Baptists concerning work. Our

Missionary Board has received a special fund to relieve conditions in China, but the regular contributions have been less. Though our standing debt has not increased this year, as has that of our Baptist brethren, we still have a large indebtedness. Our work in China has suffered severely by the undeclared war, and the future is uncertain. It looks as though the financial demands will be much larger if the work is reconstructed and continued. We have put our hands to the plough and the question is, Shall we turn back? In these respects our situation is similar to that of the Northern Baptists. Our mission board differs from that of the board of which Doctor Decker is the secretary. The board of which he is secretary carries on only foreign work while our Missionary Society is responsible for both home and foreign missions. All he says regarding the challenge of China applies to us, but our board has an additional challenge. It is that of the home field as well as the foreign field. There are three challenges, namely, (1) "the desperate need for relief work in China"; (2) "the challenge to witness for Christ in the Far East"; and (3) to strengthen and enlarge the home base, which is languishing in sore need. All these needs are imperative. In Christ's name and with his help we can meet them.

MISS MIRIAM SHAW AND HER WORK

As the readers of the SABBATH RECORDER know, Miss Miriam Shaw, with others, upon the insistent advice of the American Consulate in Shanghai, left China last August for Manila and later arrived in the United States. Being a registered nurse, she has been nursing, principally in Phoenix, Ariz. A recent letter tells of her desire to return to the work in China, and states that she is going to France with her patient for the summer. Her brief letter reads in part as follows:

Dear Secretary Burdick:

I thought I might tell you of my change of address for the summer. It will be care of American Express, 11 Rue Scribe, Paris, France, as I am sailing with my patient and her sister on the S. S. *Bremen*, North German Lloyd Line from New York, July 2. We will be in South France at an asthma cure for the first month, but it isn't decided where August will be spent. We will return on the S. S. *Bremen*, sailing September 3.

It is hard to make plans for the fall. I hope to visit in Alfred in September, and if

Doctor Crandall thinks I can, go to Shanghai the last of October. I think I ought to make my plans toward that. If it is God's will, the way will open. If it seems his will for me to wait, I hope to get some post-graduate work in the East.

There seems to be such great need in China, that I ought to be helping Doctor Crandall and preparing some nurses to go back to Liuhu when the time comes.

Yours most sincerely,
Miriam Shaw.

Pasadena, Calif.,
June 24, 1938.

REV. H. LOUIE MIGNOTT PASSES AWAY

[An air mail letter from Pastor G. D. Hargis announces the death of Rev. H. Louie Mignott, June 30, and gives an account of an impressive farewell service which was held Friday, July 1. Also the letter gives the following sketch of Pastor Mignott's life.—Sec.]

Rev. Henry Louie Mignott was born September 28, 1873, and died June 30, 1938, being almost in his sixty-fifth year. He gave his life to the Christian ministry, and worked from 1904 to 1912 for Seventh Day Adventists in Costa Rica, Central America.

While in Costa Rica, he married, in 1904, Miss Rosa Barnes of Jamaica, who survives him. He returned to Jamaica in 1912, where he worked with Seventh Day Adventists until 1921. At that time he organized what is called the Free Seventh Day Adventist Church. During the visit of Rev. W. L. Burdick and Rev. C. A. Hansen, in 1923, Brother Mignott led practically the whole group to accept the Seventh Day Baptist faith.

He has been an outstanding preacher and teacher in Jamaica since that time. For six and a half years I have worked with him and found him to be a Christian gentleman of the highest type. Together we faced the problems of the field, and at all times we were in harmony as to their solution. Brother Mignott has traveled up and down throughout the island of Jamaica, and has worn himself out in the work of his Master and Lord. He faced all kinds of weather in his work, and at the time he was first stricken (in 1935, Aug.) he was walking under the hot Jamaican sun, between fields of work in St. Thomas parish.

In his years of earnest labor he became known to all classes of people, and was respected and loved, as pastor, friend, and brother. We, too, have learned to love him

and admire him as a student of the Word of God, and as one true in the preaching of the Seventh Day Baptist message. This has called for sacrificial labor in the last few years, and we are only too glad that this year we could more generously lift his economic burden, due to the board's increased appropriations. Jamaica and our cause has lost a strong leader and a beloved man of God.

He came to the close of his life quietly. During his last two days on earth he refused physical food, seeming to keenly anticipate what lay beyond, because he made the statement that he "did not wish to eat again on earth."

We found him to be very appreciative of all that was done for him, and his "thanks" were a part of his last words to us, two days before his death. Brother Mignott leaves for the work some equipment, such as books and stereopticon machine given to him by Brother McGeachy of London. He will always be remembered throughout Jamaica because so many have found their joy in the Lord through his ministry.

G. D. HARGIS.

Kingston, Jamaica,
July 2, 1938.

MEETING OF TRACT BOARD

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, June 19, 1938, at 2 p.m., with President Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, Lavern C. Bassett, Herbert C. Van Horn, Courtland V. Davis, Mrs. William M. Stillman, Orra S. Rogers, Asa F. Randolph, Esle F. Randolph, Irving A. Hunting, Franklin A. Langworthy, George R. Crandall, Mrs. Herbert C. Van Horn, Everett C. Hunting, Hurley S. Warren, J. Leland Skaggs, Trevah R. Sutton, and Business Manager L. Harrison North. Visitor: Mrs. Esle F. Randolph.

The board was led in prayer by Pastor Trevah R. Sutton.

The minutes of the previous meeting were read.

The report of Corresponding Secretary Herbert C. Van Horn was read and accepted as follows:

The secretary's central-western mission trip of eleven weeks was completed June 7, on his return to Plainfield. Since last report I have

delivered thirty sermons and addresses, made ninety-seven calls and visits in five different states (twenty-seven different communities), written more than thirty letters, attended and reported the meetings of the Eastern Association.

During this time the Seventh Day Baptist Building Budget appeal was made at Boulder, Denver, North Loup, and Nortonville. At Boulder it was presented at the request of the church, and solicitation left in the hands of the local group.

Total mileage (in part estimated) 7,134 (4,000 by rail, 3,134 by auto). Expense charged to the board \$155.03. Auto mileage expense largely borne by other workers and friends.

In the secretary's absence the office work, necessary, has been carried on by Mrs. Herbert C. Van Horn and Mrs. Franklin A. Langworthy in a very helpful way.

The annual report of the corresponding secretary has been tentatively prepared and is ready for presentation at this meeting.

Treasury balances were reported as follows:

| | |
|--|------------|
| General Fund | \$2,386.14 |
| Reserved for taxes | 275.00 |
| Maintenance Fund | 112.99 |
| Denominational Building Fund | 21.69 |
| Special furnishings Historical Rooms | 117.89 |
| | <hr/> |
| | \$2,913.71 |

The Committee on Distribution of Literature presented the following report through J. Leland Skaggs its secretary *pro tem*:

Your committee would respectfully recommend that one thousand copies of the tracts: "The Sabbath and Seventh Day Baptists" and "Seventh Day Baptists as Distinguished from Seventh Day Adventists," by Burdick, be sent for distribution at the Quadrennial Convention of the International Council of Religious Education which meets in Columbus, Ohio, from June 28 to July 3.

The report with its recommendation was adopted.

Business Manager L. Harrison North reported informally for the Supervisory Committee.

The committee to direct the appeal for the Seventh Day Baptist Building reported informally through its secretary, Hurley S. Warren, and its field representative, Mrs. William M. Stillman.

It was voted that the appeal be continued through July and August until the meeting of the General Conference.

Secretary Herbert C. Van Horn presented a tentative annual report as corresponding secretary, together with a proposed introduction and table of contents for the annual statement of the Board of Trustees to the General

Conference, and told in some detail of his work and experience during his recent weeks on the field.

The annual report of Leader in Sabbath Promotion Ahva J. C. Bond was read and approved for incorporation in the annual statement of the board to Conference.

The Committee on Investments reported informally through Chairman Lavern C. Bassett, Mrs. William M. Stillman, and Asa F. Randolph.

With reference to the Oscar Moore property, 207 West Sixth Street, Plainfield, N. J., covering which this board holds a first mortgage for \$5,000, on which arrears of interest are past due as well as arrears of unpaid taxes against said property, and because of such arrears foreclosure proceedings are now pending, there was presented a verbal proposal from Mr. Moore, owner, that he make conveyance of said property to this board or to its nominee, subject to first mortgage of \$5,000, and arrears of interest, and second mortgage for \$2,500, held by about ten persons most of whom are members of this board, and unpaid interest thereon, and also tax sales held by this board, and unpaid taxes, and that upon such conveyance being made Mr. Moore surrender possession then to this board as of June 30, 1938.

After discussion it was voted that the foregoing proposition be accepted provided that the board receive a warranty deed and that the holders of the second mortgage consent in writing to cancel their second mortgage lien; and

That the matter of closing said proposition and repair and re-rent of said property be referred to the Investment Committee with power.

The Budget Committee through its chairman, Mrs. William M. Stillman, presented for consideration a proposed budget for the year 1938-39.

It was voted that the question of the form of presentation of the budget for the expenses of the Seventh Day Baptist Building be left to the Budget Committee.

Adjournment at 4 p.m.

Corliss F. Randolph,
President,
Courtland V. Davis,
Recording Secretary.

WOMAN'S WORK

TRY GIVING YOURSELF AWAY

Like most people, I was brought up to look upon life as a process of getting. The idea of giving myself away came somewhat by accident. One night, lying awake in my berth on the "Twentieth Century Limited" en route to New York, I fell to wondering just where the "Centuries" passed each other in the night. "That would make a good subject for one of the New York Central's advertisements," I thought to myself — "Where the Centuries Pass." Next morning I wrote the New York Central system, outlining the idea and adding, "no strings attached." I received a courteous acknowledgment, and the information that the "Centuries" passed near Athol Springs, N. Y., nine miles west of Buffalo.

Some months later I received a second letter informing me that my idea was to be the subject of the New York Central calendar for the new year. You may recall it: a night picture of the oncoming locomotive of one "Century" and the observation platform of the other, a scene rich in color and railroad romance.

That summer I traveled a good deal, and in almost every railroad station and hotel lobby and travel office I entered, even in Europe, hung my calendar. It never failed to give me a glow of pleasure.

It was then that I made the important discovery that anything that makes one glow with pleasure is beyond money calculation in this world where there is altogether too much grubbing and too little glowing.

I began to experiment with giving away and discovered it to be a lot of fun. If an idea for improving the window display of a neighborhood store flashes to me, I step in and make the suggestion to the proprietor. If an incident occurs, the story of which I think the local Catholic priest could use, I call him up and tell him about it, though I am not a Catholic myself. If I run across an article some senator might want to read, I mail it to him.

It has come to a point where I sometimes send books to virtual strangers when I feel sure they would be interested in some "find" I have made. Several fine friendships have been started in that way.

Successful giving away has to be cultivated, just as does successful getting. Opportunities

are as fleeting as opportunities for earning quick profits. But you will find that ideas in giving are like some varieties of flowers—the more you pick them, the more they bloom. And giving away makes life so much more exciting that I strongly recommend it as a hobby. You need not worry if you lack money. Of all things a person may give away, money is the least permanent in the pleasure it produces and the most likely to backfire on the giver. Emerson was wise and practical when he wrote, "The only gift is a portion of thyself."

People have different things to give. Some have time, energy, skill, ideas. Others have some special talent. All of us can give away appreciation, interest, understanding, encouragement—which require no money expenditure unless for a postage stamp or a telephone call.

The giver-away should "major" in the items in which he is "long," and fill in with the rest. Having no special talent myself, I specialize in ideas and appreciation and assorted surprises. If I am buying popcorn at a popcorn wagon and a couple of urchins are watching longingly, without looking at the children I order three bags, pay for them, hand the urchins their two bags and walk away without a word. It never fails to make the world more exciting for three people.

Of course you will be tempted to backslide. An idea popped into my head one day which I thought some department store might be able to use profitably. "Now *this* idea is worth money," I said to myself. "I'll try to sell it."

"You'll do nothing of the kind," said my wiser self. "You'll not spend your time peddling an idea; you'll give it away and get it out of your system."

So I wrote a letter to one of the world's most famous department stores, outlining the idea. It was immediately adopted with appreciation, and now I have a big department store as a friend.

I have made several discoveries about giving away. The first is that to be successful at it one must act fast, while the impulse is fresh. Another is that little gifts are as potent as big ones in producing surprise and inducing a glow of pleasure. Simple appreciation, for example, is one of the most acceptable forms of giving away. I have found that authors, actors, musicians, editors, lecturers, playwrights, public servants—even the biggest of them—are hungry for genuine expressions of

approval. We think of them as being smothered with appreciation, whereas all too often they live on crumbs. The manufactured publicity that is created to promote them does not warm their hearts. What they crave is the spontaneous, human, friendly appreciation of the people they are trying to serve.

The other noon I was in a hotel dining room where an orchestra was playing. It was a good orchestra, offering well-chosen selections, well played. On the way out impulse prompted me to stop and say, "Gentlemen, I have thoroughly enjoyed your playing." For a second they looked almost startled. Then all of their faces broke into smiles and I left them beaming over their instruments. My own afternoon went off better for it, too.

Another discovery I have made is that it is almost impossible to give away anything in this world without getting something back—provided you are not trying to get something. Usually the return comes in some utterly unexpected form, and it is likely to be months or years later.

For example, one Sunday morning the local post office delivered an important special delivery letter to my home, though it was addressed to me at my office, and the post office had discharged its obligation by attempting to deliver it there. I wrote the postmaster a note of appreciation. More than a year later I needed a post office box for a new business I was starting. I was told at the window that there were no boxes left, that my name would have to go on a long waiting list. As I was about to leave, the postmaster appeared in the doorway. He had overheard our conversation. "Wasn't it you who wrote us that letter a year ago about delivering a special delivery to your home?"

I said it was.

"Well, you certainly are going to have a box in this post office if we have to make one for you. You don't know what a letter like that means to us. We usually get nothing but kicks."

I had a box within the hour. Bread upon the waters!

After years of experience, this is how I have come to feel about my hobby: I have a job which pays me a living, so why should I try to drive a sharp bargain with the world for the extra ideas and impulses that come to me? I say let the world have them if they are of any value. I get my compensation out of feeling that I am a part of the life of my

times, doing what I can to make things more interesting and exciting for other people. And that makes life more interesting and exciting for me, and keeps my mind keener.

As if this were not enough, I find that friends multiply and good things come to me from every direction. I've decided that the world insists on balancing accounts with givers away—provided their hands aren't outstretched for return favors.

—Reader's Digest.

MORE ABOUT CONFERENCE

ENTERTAINMENT PLANS

This will remind you that Plainfield and New Market are making ready for your coming. And that we are operating on the "Boulder Plan." Before many weeks blanks will be sent to pastors. These blanks will include necessary information dealing with "free" and "pay" rooms and other features of entertainment. Also, it is quite essential that delegates' names be sent in as early as possible so that the Council Committee assignments can be made.

If anyone has an inquiry concerning accommodations, which has not already been made, before blanks reach pastors or churches please write Mrs. E. Frank Champlin, 947 Kenyon Ave., about free lodging, Mrs. Frank J. Hubbard, 109 W. Fifth St., about pay lodging, both of Plainfield, N. J., and J. Alfred Wilson, 384 Whittier Ave., Dunellen, N. J., about accommodations, including camping facilities, at New Market.

It is the hope of the entertaining churches that all pastors and their families who attend will be provided with free lodging, as well as any whose presence may depend on such arrangement.

Publicity Committee.

NOTICE

All those planning to attend the Northwestern Association at Nortonville, August 12 to 14, please send their names to Mrs. Henry Ring, Nortonville, Kan., as soon as possible.

Margaret E. La Mont,
Secretary.

"What's the difference between a man who bets and one who doesn't?"

"The second is no better."

—Watchman-Examiner.

CHILDREN'S PAGE

Dear Recorder Girls and Boys:

Another week and still no letters. Have the first days of the summer vacation been too much for you? Or perhaps you are saving up energy to write a better letter. Maybe you are getting an interesting story ready to send me. At any rate, I hope to hear from one and all of you very, very soon. In the meantime I'll continue, "Eric."

Lovingly yours,
Mizpah S. Greene.

ERIC (Continued)

How would you feel, boys and girls, if you had to walk half a mile before you reached your own front gate, and then found it so high that you couldn't possibly climb over it? That was just how far Eric and his father had to walk to reach the great house after the gatekeeper opened the gate for them. And oh, what chimneys that house did have. Eric didn't have one minute to play until after lunch time, for up and down and round and round he climbed in the dark chimneys sweeping the black soot into the bags. He grew tired, cross, and hungry and soot got in his eyes, but he knew his father needed his help so he tried hard to be brave and cheerful by thinking of brave men who never complained when they had hard things to do, and swept away in the darkness and silence until noon. Then he was free to run and play all the afternoon while his father cleaned the larger chimneys.

He ran and played in the soft summer air until he was tired, then he threw himself down on a grassy slope to rest awhile. He was still very dirty for no one had told him where he could go to wash up. It was then that he met little golden haired Gerda. She seemed as dainty and sweet as a little white flower, but she must have had a little dirty spot on her heart for she laughed at Eric, who had worked so hard to clean her chimneys, and making a face at him sang lustily:

"Down the chimney, dark and steep,
Down came the dirty, little chimney sweep!"

Eric's face turned red at the saucy words, for he knew she must have seen him coming down the chimney. But he sprang to his feet and said proudly, "I can do other things besides cleaning chimneys, and I am not dirty when I'm given a chance to wash myself clean!"

I think Gerda was a little bit ashamed then. So she took him to the servants' quarters to wash, and how surprised she was to see what a pretty, curly haired little boy he was when the soot was washed off, and she begged her nurse to let her play with the chimney sweep's little boy.

All the rest of the afternoon they played happily together. Gerda showed the little boy her pet rabbits. He thought they were very nice but he liked best to watch the little girl's twinkling dimples and her pretty golden curls. He showed her how far he could jump and how far he could throw a stone, and she showed him her pony and cart and her pet kitten.

At last the shadows grew long and Eric knew their play time was over and he must soon be starting for home. He was just saying good night to his new friend, and she had promised him a little kitten all his very own, when he looked up at the highest chimney and said, "I haven't any real pets but I play the chimney swifts are my pets though I can never catch them. They fly around the chimneys at home, and go to sleep hanging by their feet and tails to the inside of the chimneys."

"I don't believe any bird does that," said Gerda saucily.

"But they do," said Eric, "and they build cradles for their babies out of sticks."

Gerda only laughed at him and ran off to her nurse. Then Eric thought he would get a little chimney swift's cradle to show her for he had seen several old ones in some of the chimneys he had been cleaning that morning.

His father was working in the servants' buildings, far away, so he climbed up a vine until he reached a little turret, climbed up that until he reached a little roof space where he found a ladder which had been left there by the servants who had helped clean the chimneys. Up he climbed until he reached the base of a chimney, then he pulled the ladder to a second roof space—and the rest was easy! He put one foot over the edge of the chimney and started to climb. But then something happened, what it was he never knew.

Crash! Down he fell into a crook in the chimney, kept tumbling along in the dark, then fell a long distance with a thud, and then he didn't know anything at all for awhile.

(Concluded next week)

OUR PULPIT

BUILDING MEN AND WOMEN

(Commencement address delivered by Honorable Jennings Randolph, Member of Congress from the Second West Virginia Congressional District, at Salem College, Salem, W. Va., during the semi-centennial anniversary of the founding of the college.)

Education in Our National Pattern

As the pioneers from the Atlantic coast filtered through the Allegheny Mountains, crossed the great plains, and finally ended their triumphant march on the shores of the Pacific Ocean, they built a new nation.

Every civilization on the march has built communities, towns, and cities, brought land under cultivation, carried forward its religious beliefs, and established its forms of government. And just as other civilizations followed this pattern, so did our ancestors follow the same pattern in America—with one important addition.

That addition was their insatiable desire to learn and the resulting educational system we have today. These have distinguished the growth of American civilization.

No sooner did a small community spring up in the wilderness, with its homes, farms, churches, and a town hall, than a school was also established. The wisdom which led our forefathers to include education as a part of the structural plan of the young American States, has contributed as much as anything else toward making us a great nation of people. It is today the basis of our hope for future achievement and future progress.

The Founding Fathers

Fortunate are we that our forefathers were moved by a thirst for knowledge!

They felt a deep desire to achieve a higher culture. Schools, they believed, would help them to reach that goal. Theirs was a great curiosity, satisfied only by understanding. Education was the path they chose to guide them in comprehending a complex world.

More than this, they wished to perpetuate the wisdom of the past and the hard won knowledge of their own generation as a heritage upon which succeeding generations might build to new and more splendid heights.

These desires burned fiercely in the hearts of men—fifty years ago! That is why our grandfathers gathered about a table and by candle light they drew up the plans to establish a college in this community. They founded

Salem College. To those courageous, far-sighted men and women we owe a deep debt of gratitude.

Not a single person living in this community has failed to profit in some way from the cultural benefits flowing constantly from the institution. No matter how remote and unobtrusive the connection may seem to be, the influence of the college spreads like rays of sunshine into every home in this vicinity.

As it graduates scatter to the four corners of the earth upon worthy mission of many kinds, they take with them the spirit, the training, and the character acquired in Salem College, and which they owe in part, at least, to those dauntless leaders of fifty years ago.

The Heritage They Left to Us

The founding fathers willed to us and to every member of this section a great heritage. They willed to us and to our children the means to provide ourselves with the mental and physical development all of us must have in order to live useful and happy lives.

Such a gift was greater than all the gold and material wealth they might have passed on to us. They gave us the means of learning how to produce our own wealth!

Few have ever expressed the significance of such a gift as well as has that well-loved poet, Ella Wheeler Wilcox:

I gave to a beggar from my little store
Of well earned gold. He spent the shining ore
And came again, and yet again, still cold
And hungry as before.

I gave a thought, and through that thought of mine
He found himself, the man, supreme, divine;
Fed, clothed, and crowned with blessings manifold;
And now he begs no more.

(*"True Charity"*—Ella Wheeler Wilcox.)

The gift of this institution was greater than the most precise code of living the founding fathers might have worked out for us to follow. They gave us not only the precepts of Christian living, but also the means of discovering how to achieve our own happiness and contentment.

They might have been satisfied to leave us in a puzzling world without hope of unraveling any of its mysteries. Instead, they left us the gift of a school, and by this means we may carry on the endless task of finding out more and more about the world in which we live.

Today, we take all this for granted. Fifty years ago the slow and difficult development of our educational system and the establishment of schools and colleges was a tremendous task. It required courage! It required foresight! It required a conviction and an earnest devotion almost unparalleled in modern times.

Miss Bond Typifies Spirit of Yesteryear

As we gather here to celebrate the semi-centennial of the founding of Salem College, we are indeed most fortunate to have still with us one of those whose courage and devotion typify that spirit of the yesteryear. Miss Elsie Bond is no doubt able to link the early days of Salem College with the college as it exists today, better than any of us here today.

When she first began to inscribe the names of the students registering in the old college building that used to stand where Huffman Hall now rises with the grace and dignity of modern architecture, I can well imagine the thrill of pride she must have felt. And as she looked upon her first classes, no doubt she beheld a vivid vision of what the future years might bring.

She was not thinking then of ease and luxury and pleasure. Her thoughts were not upon riches or fame or power. Instead, she foresaw a lifetime of useful work—work that would require self-sacrifice, patience, and faith. Without hesitation, she consecrated herself to the accomplishment of the task she felt was hers to do. And from the vantage point of her wisdom, no doubt she can now foresee far better than we, what the future of Salem College ought to be.

Miss Elsie is so familiar a figure to all of us, we scarcely realize just how much she represents the spirit and wisdom and perseverance that not only built Salem College, but that are at the very foundation of this great nation of ours. Her life is indeed a worth-while example for every one of us.

Mere words are a weak tribute to a life and character such as hers. A more fitting tribute is that we, by thought and action, carry on the work to which she has given so much of her life.

Glimpses of her silvery hair as she passes along the familiar path from her home to the classroom, remind us that she wears the symbol of a crown of glory more permanent and more to be desired than the crown of the greatest earthly sovereign.

Leadership Rests With the President

We cannot overlook the fact that the chief responsibility for leadership always rests upon the shoulders of the president of any college or university. Not only has Salem College been fortunate in having a carefully chosen faculty to support the president, but it has been most fortunate in the choice of the six men who have served in this capacity since the college opened its doors in 1888.

Past presidents, John L. Huffman, S. C. Maxson, Theodore L. Gardiner, Cortez R. Clawson, and Charles B. Clark, each has left the stamp of his character upon the history and development of the institution.

Dr. S. O. Bond, sixth president of the college, already has attained a record of service longer than any of his predecessors. Under his guidance the school has weathered the severe financial storms that have swept the country. His work has been the fulfillment of the plans laid out at the beginning of the second period in the history of the college—the period of expansion and development initiated during the presidency of Doctor Clark.

These men have set the character of Salem College. I want to mention just two of the many worthy characteristics which seem to me to be of outstanding importance today.

Christian Citizenship

First, is the emphasis this institution has placed upon Christian citizenship. Now, as never before in the history of our land, or in the history of the world in fact, is there such a great and almost tragic need for men and women who are thoroughly trained in the principles of Christianity and who are able to apply these principles to the every day affairs of citizenship in the community and nation in which they live.

Unquestionably, many of the troublesome problems now besetting us on all sides could be solved with greater ease and with more assurance of arriving at the right solution, if the people of our country actually applied the principles of Christian citizenship. Greed, the lust for power, selfishness, intolerance, impatience, and the lack of spiritual fortitude are forces constantly at work undermining the strength of our nation. To combat these evils, we have to look to institutions such as Salem College where the leaders of tomorrow have the opportunity to drink deeply from the fountain of Christian precepts and where they may

learn to apply these principles in practical life.

I beseech you in this community to let nothing stand in the way of helping this college to continue its vital work of preparing students to live the lives of Christian citizens. The mastering of a course in Latin or mathematics or economics is not half so important, it seems to me, as it is that students master the greater course provided by this school—that unwritten course which teaches the science and art of Christian citizenship!

Tolerance Needed

In the world today, strife and contention, war and bloodshed, tyranny and oppression rise up on every hand. Men seem never to learn the value of tolerance—tolerance for each other's political views, tolerance for each other's religious beliefs, even tolerance for each other's property rights and possessions.

Here in Salem College, however, there shines the light of human kindness like a beacon that casts its ray of hope across a storm-tossed sea. This is the second characteristic which has come down to us through the leadership of those at the head of the college. You may well be proud of the highly developed spirit of human tolerance this community exhibits. Credit is due in no small part to the college tradition of good fellowship and good sportsmanship. This spirit has brought students of all creeds and beliefs to the portals of the school. Here these students know their own views and beliefs will be treated with respect. They also know that they in turn must treat the views and beliefs of others with equal courtesy and consideration.

Unregistered courses in college life, such as these, are perhaps after all the most important ones. What we have learned from them will follow us to the end of our lives. Books and formal courses of instruction cannot convey these principles into actual character formation. Personal contact and association with those whose lives are sterling examples of these principles seem to be the most successful ways of achieving this most important part of a well-rounded education.

No doubt, those of you in the class of 1938 have felt during your four years of college work that class attendance, recitations, reading assignments, and examination grades were the chief objectives of your daily activities. They were, of course, the most realistic at the

time. However, as the years roll on, many of the subjects you have studied will fade from memory. But the human values you absorbed, almost unconsciously, from the association with your professors and your classmates will stand out in sharp relief. You will treasure these associations more and more—not alone because they are pleasant memories, but because they are the unwritten courses from which you have learned many of the great principles of our modern civilization.

Life's Drama for the Class of 1938

You go forth now to another role in life. In college, the forces that influenced your lives and characters were largely controlled forces. When you leave this campus you face a world of uncontrolled and unpredictable forces. These will set an ever changing stage for each one of you—a stage upon which you will act the drama of your life.

I want to mention briefly just four of the most important situations all of you will most likely have to meet in the future years. These four are your economic, social, moral, and civil problems.

The Economic Problem

Most of you will encounter the economic problem, first of all. How to make a living, where to find a job—these are the questions in the examination of life you will be called upon to answer immediately.

Unfortunately, there is no single rule, nor even a set of rules, which will answer these questions precisely for us. Each individual must answer them in his or her own way. The correct answer depends primarily upon each individual for, like the individuals concerned, no two answers are ever exactly the same.

However, I want to make a suggestion for your consideration. It may aid each one of you as you face this test. I suggest that you study carefully the great variety of goods and services of all kinds that are used and needed and demanded by society. Then choose at least one of these productive activities from which you feel you will gain the greatest satisfaction in supplying to your fellow man, and one which you feel you are capable of producing with greater skill and efficiency than any other. Finally, assure yourself there is a market for your product.

Once you have made your choice, then comes the test of perseverance, patience, skill, and salesmanship. The world may be waiting

with open arms for worth-while ideas as well as for enterprising young men and young women—but the world doesn't know it! The world must be sold the very products and services it needs the most. Often the greater the need, the more difficult is the salesman's job.

It has often been said there is always room at the top of the ladder, but this old maxim neglected to say that it takes perseverance and skill of the highest order to reach the top. There is no excuse for us to minimize or to overlook such facts as these.

Opportunity to Earn a Living

In addition to your individual economic problems, there is also the broader national question of how we may provide the opportunity for everyone to produce and to earn a living.

A century or more ago, individuals and families were practically self-sufficient. They produced for themselves almost every necessity and convenience for which they had need and which could be supplied.

We now live in a society of an entirely different structure. Practically everyone is dependent upon his fellow beings to supply the goods and services for even the simplest kind of existence. In return, each individual who is employed produces a highly specialized product or service. This is indeed in sharp contrast with the economic life of one hundred years ago. This change has brought about a most complex inter-dependence of human beings, each upon the others.

It is needless for me to recount the vast benefits resulting from this system. We know how impossible it would be for any one of us to attempt to supply ourselves with all of the goods and services we now use each day. The maintenance of even the most modest plane of living requires the labor of hundreds of other human beings. And yet, out of this intricate system of inter-dependence, one upon another, has arisen a scarcity of opportunities for each person to produce and to earn his own living.

In former times, when each person or each family was practically self-sufficient, this problem did not exist. Today, however, it commands the best thought and the strongest leadership this nation can produce. Upon its solution depends the stability and strength of our nation and especially the individual welfare of every one of us.

Government sponsored relief is not intended to be a permanent way out. Instead, it is essentially a means of tiding us over until we have had time to work out a satisfactory solution to take its place. That solution, I believe, will be worked out gradually over a period of many years. We have begun already with such measures as the Social Security Act and the Wages and Hours legislation among others.

The responsibility for continuing the tremendous task of working out this solution and of applying it, will rest in part at least upon the college graduates of 1938.

The Importance of Friends

Your social and cultural problems are mainly questions of an individual nature. I can pause here only long enough to mention one general feature which I believe is most worthy of your consideration.

That is the necessity of making friends. One of the most important assets any of us can have in life is a host of valuable friends—friends with whom to enjoy life, friends who can help us over many difficult places along our pathway, friends who stand ready to help us accomplish our purpose in life.

There is one invaluable method to acquire such a list of friends. Be a friend to others in the first place. They will automatically become friends of yours in nearly every case. You cannot, of course, expect an immediate reward for a friendly act today, nor can you afford to wait for a reward before initiating another and perhaps many friendly overtures. Genuine friendship does not look for reward, but gives for the pleasure of giving, knowing full well that ample reward will be forthcoming, perhaps at the most unexpected times and places.

I am often impressed by those unfortunate persons who stop me on the street to ask for the money to buy food. Their apparent need is for money, and it is no doubt a very real need. Yet they are equally in need of a valuable group of friends—friends who know them, friends who are able and willing to help them in their time of need. Not only have they failed to master their economic problems, although their plight may be due to circumstances, but they have also neglected to meet a very important modern social requirement. They have neglected to build up a strong reserve of friends.

You cannot afford to depend solely upon a small circle of friends—a select half dozen or so. Your acquaintance should continually widen its scope until it includes persons of every class and walk of life. If you confine the limits of your acquaintance to a small group, you will soon forget how the rest of the world actually lives and thinks and feels. It is out of such narrow limits of human acquaintance and sympathy that misunderstanding, strife, and oppression arise.

You have already made a beginning in building your roster of friends during your four years in college. I cannot urge you too strongly to continue this social practice and continually to widen the scope of your acquaintance. The value of this activity may not be so apparent to you now. I assure you, however, that you will reap a rich reward from it in proportion to the effort and time you invest.

Faith Is Often Overlooked

Moral and religious problems are also mainly questions of an individual nature. The precepts of your church are always a safe guide to follow. I want to mention just one of the important factors in our moral and religious life, which we sometimes overlook—and that is faith.

We need to keep constantly before us our faith in God and to nourish our faith in our fellow man. Also, we must constantly keep alive a sincere and determined faith in ourselves—a faith that we have within us the spiritual power necessary to follow the dictates of our conscience and the laws of God.

The Privilege and Responsibility of Civil Government

Finally, you will have the problems of civil government in which you as a citizen will take a more or less active part. This phase of life should become more and more important to you as time goes on. Meanwhile, there is a constant need for qualified and capable young persons to help in carrying on the affairs of government either through elective offices or through the Civil Service. Politics and public service is often looked upon with disdain, but I want to say to you that public life is largely what you make of it, just as in any other profession. Public service today offers a wide field for young people who will bring to it the character and sound principles of conduct required in all high grade professions.

There is more at stake in the proper solution of our civil problems than many of us realize. In making your decisions about the many public issues upon which you may be called to pass judgment, I want to point out the distinction you should make between liberty and license, and the distinction to be made between economic liberty and political liberty.

These terms have been used and will continue to be used in many confusing ways. When an economic practice becomes a licentious one which injures the welfare of others, the only recourse is to curb such practices by law. You have been told and you will be told again that your political liberties are being threatened.

On the other hand, when a political practice becomes an intolerable abuse from which the public must be protected, you have been told and you will be told again that our economic system is being threatened with fascism or communism. It is up to you to distinguish carefully between economic liberty and economic license as well as to distinguish between political liberty and political license.

I have mentioned the problem presented by our intricate economic inter-dependence. We are told on one hand that the solution of this economic problem depends upon relinquishing our political freedom, even to the extreme measure of relinquishing our right and responsibility to vote. I deny that such a proposed solution is based upon sound and enduring principles and I am unalterably opposed to any solution of our economic problems which trespass upon our political liberties.

Our political freedom is the one universal weapon we have in this country with which the people as a whole can join in a concerted drive against economic oppression and economic license. I am proud of the fact that West Virginians appreciate the right of franchise and that they take seriously the responsibility of using it. In the entire United States, 67 per cent of the eligible voters took advantage of their right to vote in the elections of 1936. In West Virginia, nine out of every ten eligible voters, or 89 per cent, actually went to the polls. This was the highest percentage of any state in the nation.

However, we must keep constantly on guard against those who would deprive us of our rightful liberties for the sake of their own selfish gains through subtle legislation and back stage politics. While one group shouts about the dangers of loss of liberty to attract

our attention, we must beware lest their cunning brethren stealthily steal away those very liberties we seek so earnestly to protect.

With relatively few exceptions, every person in this country, twenty-one years or over, has the right to vote for the officials whom he wishes to administer his civil government. He may hold public office. He is a member of a sovereign society. That is political freedom.

Every capable person in this country should have the right to work and to earn his living. That is economic liberty.

We are face to face with the problem of curbing those economic practices which result in the abrogation of this liberty for millions of our fellow men. The task before us today is to curb those licentious practices as rapidly as time and circumstance will permit. None may shirk his or her responsibility in helping to perform this task. The economic liberty of the American people is at stake!

Our forefathers have made an outstanding example. Not only have they worked out the details of political freedom, not only have they laid the foundation of our great nation, but they have handed down to us rich heritages of many kinds. Their lives and all they have done for us stand as a challenge to bring forth our own best effort, lest we fall short of what is expected of us and fail to take advantage of our vast opportunities.

In closing I want to leave with you this thought which I hope you will carry with you long after your graduation days. It is that you will become as small as your controlling desire, as great as your dominant aspiration.

This nation is rich in natural resources, but the riches that shall sustain us in the years to come are those that shall spring from within.

Remember, graduates and friends, the measure of this nation is the measure of its men.

REV. LEWIS C. SHEAFE

Lewis Charles Sheafe was born November 16, 1859, in Baltimore, Md., and died at his home in Washington, D. C., June 24, 1938.

On June 6, 1888, he was married to Annie Howard, to which marriage were born three children: Clara, Howard, and Lewis. Some years later Mrs. Annie Sheafe died. Later he was married to Mrs. Lucy Whetsel, to which union was born one daughter, Doris.

He received his early education in Wayland Seminary, then located in the city of Washington. He attended Howard University from 1911 to 1913. He completed a course in the Central Chiropractic School of Washington in 1923.

He pastored the Beulah Baptist Church in Alexandria, Va., from 1888 to 1890; the Pilgrim Baptist Church of St. Paul, Minn., from 1890 to 1894; the Mahoning Avenue Baptist Church in Youngstown, Ohio, from 1894 to 1897; and the Jerusalem Baptist Church in Urbana, Ohio, from 1897 to 1899.

He connected himself with the Seventh Day Adventist denomination about 1900, and for better than a quarter of a century he labored among them, preaching and doing mission work. In 1927 he identified himself with the Seventh Day Baptist denomination, pastoring the People's Seventh Day Baptist Church of Washington, D. C., of which church he was an honored minister and loyal member to the date of his death.

Despite failing health during the past year, Doctor Sheafe attended loyally and faithfully to his duties as pastor and a Christian. Through all kinds of weather, when he was ill enough to be in bed, he would be on what he called his "job." When friends tried to persuade him to be more careful of his health, he would reply, "I want to die in the harness," which thing he did, departing this life quietly, peacefully, and gladly after a long and useful life of willing and unselfish service.

L. W. C.

B. M. C.

A. H. H.

MARRIAGES

JOHNSON-LOOFBORO.—Mr. Roger H. Johnson and Miss Genevieve E. Loofboro, both of Milton, were united in marriage at the Milton Seventh Day Baptist church on June 20, 1938, by Pastor Carroll L. Hill. The new home will be in Milton.

SEVERANCE-CLARK.—Mr. Francis W. Severance of Milton and Miss Joan Clark of White-water, Wis., were united in marriage by the groom's pastor, Rev. Carroll L. Hill, at the parsonage in Milton on June 9, 1938. The new home is in Milton.

OBITUARY

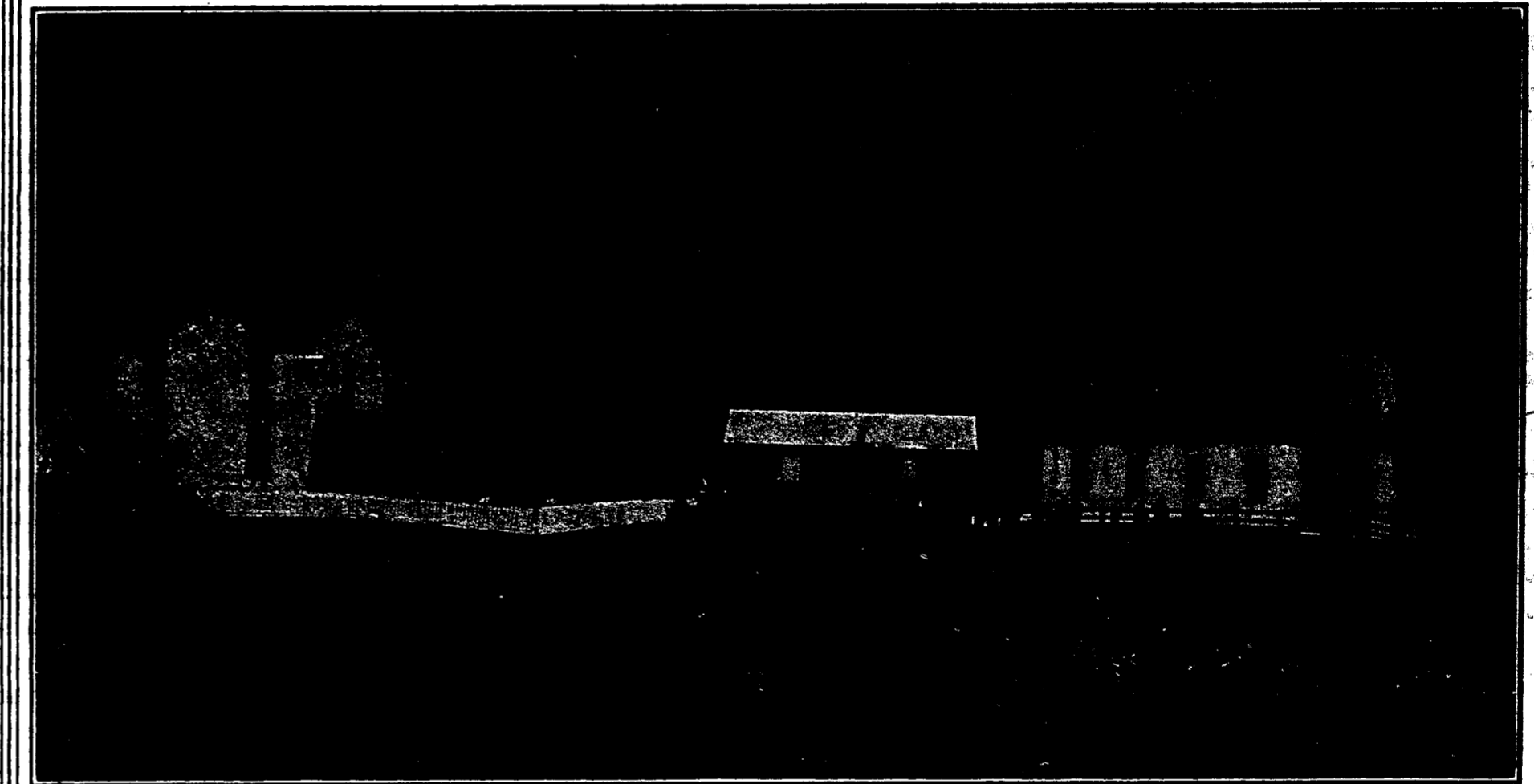
SHEAFE.—Rev. Lewis C. Sheafe, born November 16, 1859, died June 24, 1938. (A more extended obituary will be found elsewhere in this issue.)

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Church and parsonage at Middle Island (W. Va.) where the Southeastern Association was recently held. Our picture is from an old "cut." Beautiful trees now shade the property.

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