

sight to the blind, made the deaf to hear, and healed the sick, failed not in giving comfort to these broken-hearted followers of John, but sent them away in peace.

The world is full of tragedy today; we have it all about us and sometimes it comes to our own community, and the only source of comfort is just the same today—Jesus, "the same yesterday, today, and forever"—if people only knew.

This is your responsibility and mine, my friend, to make him known. Are we making a success of the task?

Great Master, touch us with thy skillful hand,
Let not the music that is in us die!
Great Sculptor, hew and polish us; nor let
Hidden and lost, thy form within us lie!
Spare not the stroke. Do with us as thou wilt.
Let there be naught unfinished, broken, marred.
Complete thy purpose, that we may become
Thy perfect image, thou our God and Lord.

—Bonar.
E. E. W.

MARRIAGES

PRATI-SAUNDERS.—On the afternoon of June 12, 1938, Raymond Prati of Schenectady, N. Y., and Margaret Saunders of Boulder, Colo., were joined in marriage at the Boulder Seventh Day Baptist church. Pastor Ralph H. Coon officiated. Their future home will be 2117 Guilderland Ave., Schenectady, N. Y.

STEWART-SHELDON.—Leon M. Stewart of Howard, N. Y., and Virginia Sheldon of Alfred, N. Y., were united in marriage at the home of the bride on June 25, 1938. Their future home will be at Howard, N. Y. Rev. A. Clyde Ehret officiated.

WHITFORD-SEAMAN.—Nathan H. Whitford and Rosalind Seaman of Adams, N. Y., were united in marriage on June 24, 1938, in the Baptist church at Adams. Rev. A. Clyde Ehret of Alfred officiated. Their future home will be at Adams.

OBITUARY

GARRIGUS.—Eva Moleta McWilliam, daughter of D. P. and Josephine Davis McWilliam, was born March 9, 1894, at Grand Junction, Iowa, and died June 14, 1938, at Madison, Wis.

She was married to Joseph Garrigus on January 5, 1912. The family has lived in Milton, Stoughton, and Madison. Survivors are: a daughter, Edith (Mrs. Joseph Hoffman) of Madison; her father and mother, Mr. and Mrs. D. P. McWilliam of Milton; four sisters, Mrs. Ella Crandall of Palo Alto, Calif., Mrs. Belva Dunwell of Boy City, Minn., Mrs. Bertha Tift of Plainfield, N. J., Mrs. Clara Breikreutz of La Prairie, Rock Co., Wis.; and three brothers: Erve and Darwin of Milton and Arthur of Tillamook, Ore.

Funeral services were conducted Sabbath afternoon, June 18, at the Hoeveler Funeral Home in Madison by Pastor Carroll L. Hill and Rev. Edwin Shaw. Burial was in Milton cemetery.
C. L. H.

GROVES.—Edna Davis Groves, daughter of Minnie Hughes and Anderson H. Davis, born in Jackson Center, Ohio, July 30, 1882, died June 5, 1938.

At the age of nine years she was baptized by Rev. Theodore L. Gardiner and joined the Salem Seventh Day Baptist Church. Shortly afterward, upon the return of the family to Jackson Center, Ohio, she transferred her membership to the Jackson Center Church, of which she remained a loyal and faithful member to the time of her death, having ever been active in all branches of her church work, in which she will be so sadly missed, especially in the music department, as she was a member of the choir and both mixed and ladies' quartets.

She was married to Curtis Groves on October 13, 1904. To this union were born two daughters of whom Pauline survives. She also leaves to mourn their loss, her husband, one half brother, James Davis of Georgia, her father, and a host of other relatives and friends.—Contributed.

MIGNOTT.—Rev. H. Louie Mignott, of Jamaica, B.W.I., died June 30, 1938. (A sketch of his life is given in the July 11 RECORDER, page 22.)

WHITFORD.—Ella Edwards, daughter of Albert and Lucy Jane Clarke Edwards, was born in Leonardsville, N. Y., March 2, 1850, and passed away at her home in Plainfield, N. J., June 20, 1938.

When a young woman she was baptized and united with the Leonardsville Seventh Day Baptist Church. She became a member of the Pawcatuck Church of Westerly, R. I., after the family moved there in 1902. Upon coming to Plainfield in 1913, she was received by letter into the Plainfield Church, of which she has been a faithful member.

Ella Edwards was married to Abert Whitford January 16, 1872. To them were born four sons and one daughter: Edwin of Westerly, R. I.; Ernest Clarke, Otis Benjamin, Paul Abert, and Lucy Helen, all of Plainfield; all of whom, with eleven grandchildren, survive.

Farewell services were conducted from the home by her pastor, Rev. Hurley S. Warren. Interment was in Hillside Cemetery. H. S. W.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

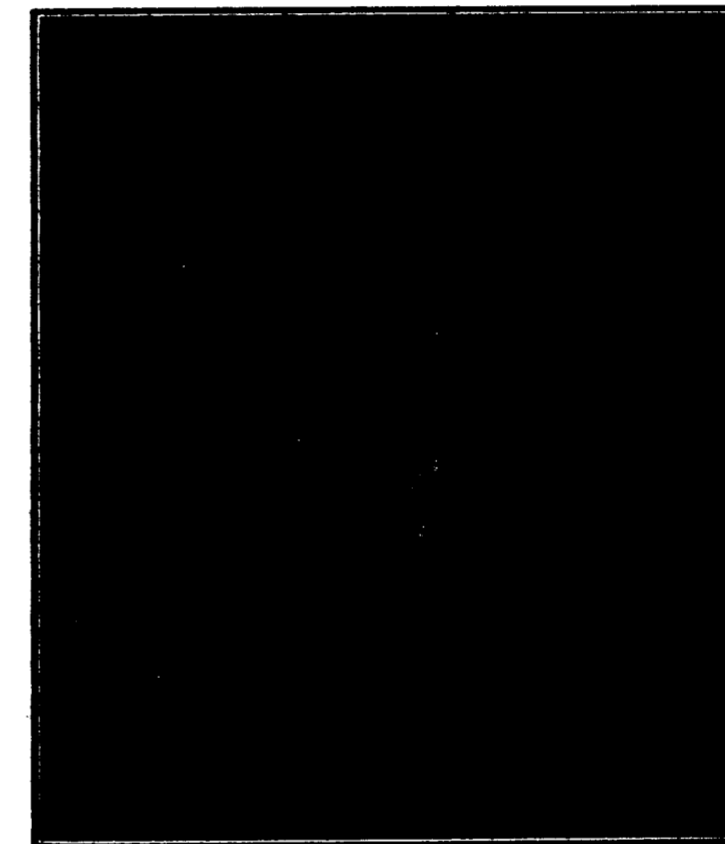
FARM HELP WANTED.—Man and wife and one additional farmer wanted. Some garden, poultry and dairy experience desirable. State monthly wages wanted at first above room and board and give other general information as to your qualifications. Geo. A. Main, 1st, Pomona, Putnam Country, Fla. 3t

The Sabbath Recorder

Vol. 125

JULY 25, 1938

No. 4



REV. JAMES McGEACHY
Pastor the Mill Yard Seventh Day Baptist Church,
London, England.

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The Sabbath Recorder

(Established in 1844)

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Our Paper—the Sabbath Recorder At the Pastors' Conference, while general denominational problems were avoided, the SABBATH RECORDER interests were brought up. By a member of the Council-Conference Committee a proposal was made for consideration, namely, instead of publishing the *Helping Hand* as a quarterly, the lesson material—such as now appears in the *Helping Hand*—be printed as a part of the SABBATH RECORDER—one lesson each week, prepared as it is by the Sabbath School Board. This would require about four pages additional weekly. The proposition suggests that still another four pages be added to the RECORDER each week—making a twenty-four page instead of a sixteen page paper. Publish, then, three thousand RECORDERS instead of fifteen hundred, and distribute them, the extra ones at least, as the *Helping Hand* is now so largely distributed by the Sabbath schools. In this way the paid circulation of the RECORDER would be about doubled, the paper improved, and influence largely increased.

It is worth thinking about. Why should not thinking lead to doing something about it? Perhaps if such a step were taken the number of pages might be increased to thirty-two, and a good cover put on.

Certain it is our paper needs the combined support of all our people to make it one hundred per cent effectual. A writer among Southern Baptists writes: "The school that is most needed is one in which, if possible, our great body of Baptists would be taught the fine privilege and duty of properly supporting our Baptist papers . . . they need transfusion of new Baptist financial blood into their collapsing veins, so that they will not be on the ragged edge every pay day. Everybody rides the Baptist papers. What we need is more people to feed them."

Much of what this brother says applies well to the SABBATH RECORDER. Let pastors and churches promote the interests of their paper; then let the SABBATH RECORDER continue even more fully in loyalty to Christ and his commission, and to the brotherhood to give hearty, constant, sympathetic co-operation to all our organized work.

Sabbath Afternoon Activities Many do not remember that Sabbath afternoons were ever irksome. Others, there are, who recall the prohibitions upon activities that lively boys and girls love to engage in. It is too bad when the day is spoiled for any one when it should be a day of delight and blessing.

It is a matter of question by many as to what is right to do on the Sabbath, especially with the leisure of the afternoon. A prominent minister says that long before he entered the ministry he had determined not to set aside for possible Sabbath leisure any tasks for which time had not been found during the week. Too often folks plan to take some one to the doctor, or start or finish a journey, or make a visit on Sabbath day. Circumstances may make some of these things necessary, but habitual practice of them is poor Sabbath keeping, if Sabbath keeping at all.

At the Alfred Ministers' Conference some one asked for some Sabbath-keeping technique, by which doubtless was meant some positive program to replace a none at all, or an atmosphere of negatives.

This writing is not so much to answer the one who asked for a technique as it is to invite our pastors, other leaders, or parents who have had helpful experiences to give advice or tell of their experiences.

Some parents begin very early to differentiate the Sabbath from week days by provid-

ing colorful toys for little ones to play with on the Sabbath only, or a special Sabbath evening song or candles for the table, thus emphasizing the beginning of the Sabbath. The Sabbath breakfast worship by some is begun with a Sabbath hymn, or "Praise God from whom all blessings flow."

Sabbath afternoons for some furnish opportunity for home fellowship and child training. Bible stories, Bible readings, and Bible games are quiet means of grace, and by them regard for the Sabbath is inspired and built up. Singing sacred hymns adds pleasure and profit. At the church, junior classes or Endeavor, intermediate and young people's societies, carry on. Some churches have recognized special responsibility and have instituted forums and discussion periods. There are many ways by which the Sabbath can be made a delight and, so far as we are concerned, "holy unto the Lord." But let us remember the Sabbath is not an end in itself, but a means by which we climb to higher spiritual experiences. "The Sabbath was made for man."

Don't Cheat Yourself Somewhere the story is told of a young married man who built a house. His wife had grown up in the home of a rich old man. Embarrassment was felt by the young husband, who was a skilled engineer, because of lack of employment. Appreciating the situation, the old gentleman proceeded to help him. He said, "My wife and I think a lot of the girl you have married and we want to give you something to do. Here is a check, and here in the rough are general ideas about the kind of house that we desire you should build. Work out the blue print and plan the house so that the entire enterprise, exclusive of your remuneration, will not exceed the check I have placed in your hands. When the house is finished, please present a bill for your services and it will be paid. I must leave and will not be able to observe the building of this house. My only request is that you do your best."

Here was the opportunity to earn a good living, and not only build a house but establish a reputation as a builder. The young man naturally was elated. However, knowing no check-up was to be made on the building, he at once conceived the evil idea that with this money he could build as large a house, and with as many rooms as indicated, with much less money than that received.

The difference he could put in his pocket and no one would be the wiser.

Accordingly the foundations were not deeply laid; cheap lumber was used; unskilled workmen were employed. He neglected the building throughout and when it was ready for the paint he bought plenty of paint and putty and filled up the knot holes, doing a very good job of painting. To an observer the painted building appeared to be an example of perfect work.

When the work was reported finished the old friend, looking him squarely in the eye asked, "Did you do your best?" The young man blushing stammered, "Yes—I did my best." After a moment's hesitation the old man continued, "My wife and I think a lot of this girl you have married. We have been talking about this house and have come to the conclusion that we don't need it. We have decided to give it away. It now belongs to you and your bride. Move in any time you like."

So they moved in. They had not lived there long before the foundation began settling unevenly, the plaster began to crack, the doors would not close, and the roof leaked. One day they were sitting in their living room and rain was pouring down. More than a little was coming through the roof and seeping down the walls, discoloring the beautiful decorations. The young man could stand it no longer, and bursting into tears he exclaimed, "What a different house I would have built had I known it was to be our house and we were to live in it."

Let no one cheat himself with shoddy work of any kind. And the house we are building in life is one which we must occupy while on earth. We can't escape the law—"Whatsoever a man soweth that shall he also reap."

NOTICE

We, the members of the First Brookfield Seventh Day Baptist Sabbath School, wish to express our appreciation to our sister, Eda Coon, for her faithful service of thirty-three years as treasurer of the Sabbath school.

"Thou hast been faithful over a few things, I will make thee ruler over many things" is our Lord's promise of reward.

(Signed) WILMA WELCH,
Secretary of Sabbath School.

THEODORE LIVINGSTON GARDINER

BY CORLISS F. RANDOLPH

(An address delivered at the funeral service for Rev. Theodore L. Gardiner in Plainfield, N. J., July 6, 1938)

It is with a deep sense of humility and inadequacy to the demands of this hour that I present the following outline of the life and work of Doctor Gardiner. However competent one were for such a task, the brief period of time necessarily allotted to such an address on an occasion like this, makes it imperative that none but the outstanding features of a long, fruitful life be treated here. I first knew him nearly sixty years ago, but my personal acquaintance with him was little more than passing until he became editor of the SABBATH RECORDER; since then it has been an intimate acquaintance, and it is with that period of his life and of that phase of his work that I am attempting to treat specifically; and specifically, also, of that feature of it which he himself seemed to regard as most important.

Theodore Livingston Gardiner was born, April 15, 1844, on a farm at Little Genesee, N. Y., as I understand. Save that his early life was spent on his father's farm, time allotted here will not permit further mention of it.

According to the records, he matriculated in Alfred University in the academic year, 1866-67, along with G. M. Cottrell and B. F. Rogers, both of whom were to become fellow workers in a common field of humanitarian labor in the years to come.

In 1874 he graduated in a class made up almost wholly of men who, like himself, had dedicated their lives to the Christian ministry. These were George J. Crandall, D. K. Davis, John L. Huffman, B. F. Rogers, Horace Stillman, and O. D. Sherman. These have all preceded Doctor Gardiner to the Land of Rest. One of the other two was Alpheus B. Kenyon, who, too, has gone on before.

Soon after his graduation, Doctor Gardiner became pastor of the church at Greenmanville, Conn. Here he remained four years, when he resigned to become pastor of the church at Shiloh, N. J. After a service of ten years at Shiloh, he accepted a call to become pastor of the church at Salem, W. Va. At the close of two years there, when Salem College stood at the parting of the ways, he reluctantly consented to become its

president, and entered upon the duties of that office in September, 1892. Here he remained until 1906, when he resigned and accepted the call of the church at North Loup, Neb., to become its pastor. A year later, he became editor of the SABBATH RECORDER, and removed to Plainfield, N. J. The first issue of the RECORDER to bear his name as editor was that of September 16, 1907; and the last to carry his name in that capacity was that of April 20, 1931, though his resignation took effect five days earlier, or on April 15, the eighty-seventh anniversary of his birth. When he retired, he was made editor *emeritus*, and thus the RECORDER has carried his name ever since. Such, most briefly, is an outline of the life and work of him whose memory we are met here today to honor.

His years in pastoral work were years of growth and fruitful effort. His four years at Greenmanville were unique, but pleasant and profitable, withal. The church was established and supported by George Greenman and his brothers for the men who were employed in their shops, and for their families. Aside from his experience as pastor of a church so situated, he became acquainted with the Greenman brothers as he could not have known them otherwise. They were sturdy, strong characters, and influential in our denominational activities. For well nigh a generation George Greenman was president of our Missionary Society.

Doctor Gardiner's life at Shiloh, Salem, and North Loup were such as he might have found in any of our other churches situated as these, with the usual individual varying conditions. He left a definite impress on each of the churches which he served. Even in the very short time that he was at North Loup he endeared himself to this people to such an extent that they were willing to let him leave them only because they felt that the need of his service as editor of the SABBATH RECORDER was an imperative need, and a need much greater than that of any one church. While pastor of the church at Shiloh he wrote a history of that church, which became a valuable source book of information in preparation for Shiloh's celebration a year ago. He performed a similar service for the Salem Church, while pastor there. The latter history was published in pamphlet form; but the former appeared only in the pages of the SABBATH RECORDER, in 1890-91.

MISSIONS**HELPING OTHERS**

Every one is either a help or a hindrance to all with whom he comes in contact. He is either helping them up nearer God or driving them from him. "It were better for him that a millstone were hanged about his neck and he cast into the sea than that he should offend one of these little ones." Better never to have been born than not to be a help. This means that every one's life was intended to be missionary.

Art is long and time is fleeting. The art of living is long and difficult to attain, marred by many mistakes bitter as gall and sins black as death; but when we have learned to help others, we have taken one vast stride in this the noblest of arts, the art of living. Christ is the pattern for all in the art of living, and his life was missionary.

GRATEFUL FOR THE GOOD REPORT

Readers of the SABBATH RECORDER will be much interested in and encouraged by the splendid report of the German Seventh Day Baptist Conference recently held in Hamburg. The report shows in a brief way the good work our brethren in Germany have been doing and the encouraging prospects for the future. To fully appreciate the report we need to remember that this movement in Germany is hardly six years old.

We of like faith in America are grateful for the good work done in Germany, we are encouraged by it, we congratulate our German brethren, and we praise God for what has been accomplished.

THE HAMBURG CONFERENCE

The fifth annual conference of the German Union of Seventh Day Baptist Churches was held in Hamburg, June 3-5, 1938.

It opened on Friday evening in the Hansa Hotel at 8 p.m. Brother Bruhn, elder of the local church, and Brother Bahlke spoke words of welcome to the assembled delegates. These delegates had come from the different churches in various parts of Germany, and from abroad came Rev. P. Taekema of Holland, and Rev. James McGeachy from England, Church Elder Faas from Irvington, U.S.A., and Church Elder and Sister Richter from Czecho-Slovakia (German Sudeten country).

His work as president of Salem College was momentous. He found it bankrupt financially, and its trustees and faculty in the depths of a slough of despondency. But he entered upon his new duties with vigor, inspired his trustees and faculty with courage and a new hope and left the college fourteen years later in a condition all ready to enter upon the era of development which it enjoyed at the hands of Dr. Charles B. Clark. But the record of that period of Doctor Gardiner's life doubtless has been fully treated by an abler hand and voice than mine at a service similar to this held at Lost Creek, yesterday.

Before becoming editor of the SABBATH RECORDER, Doctor Gardiner had served in that capacity as a substitute, during the months of July and August, 1903, while Dr. A. H. Lewis, then editor, took a much needed rest. The first issue under that arrangement carries an editorial vigorously supporting the work of the Tract Society. He said:

We should not forget that the Sabbath Tract Society is our only organization standing for the Sabbath truth. . . . Let it suffer, and the entire denomination must suffer. Let it die, and you strike the death knell of the Seventh Day Baptist cause. Its life is so essential to the denominational life, that any decline in its power or diminution in its work must be the beginning of a decline and a diminution in the vitality and practical work of the entire people.

The same issue contains an editorial calling attention to the accumulated debt of the Missionary Society, and pleading that the Missionary Board be relieved of such a weary burden, with the result that the needed funds were raised and the debt cancelled by the close of his summer's editorial labors.

These editorials clearly show his personal attitude to our denominational interests; and it was in the same spirit that, four years later, he returned to the editorial chair as its stated occupant. In the humility of Moses before the burning bush, he assumed his new duties. He brought to them no training in journalism, save the brief experience already named; but he did bring to them a consecrated pen—a pen consecrated to the welfare of all our denominational interests. He also brought an abiding confidence in all our people, and specifically so in the readers of the SABBATH RECORDER, his weekly hearers, so to speak.

(To Be Continued)

A devotional meeting was conducted by Brother Faas at 8.30 on Sabbath morning. At ten o'clock the Sabbath school opened, the lesson being taught by Brother Kohler from Braunschweig. This was followed by the church service at which Brother Losch, the young man who had been of great assistance to Pastor Conradi, preached, and also Brother Conradi. The holy communion was celebrated at the close of this service, and was conducted by Rev. L. R. Conradi, with Pastors Taekema and McGeachy assisting in the distribution of the bread and wine.

After dinner we gathered again at 2 p.m. for a very solemn service at which Brother Walter Losch was ordained to the gospel ministry, Pastors Conradi, Taekema, and McGeachy laying hands on the young preacher's head. Rev. L. R. Conradi gave the charge, after which the others welcomed Pastor Losch into the fellowship of the ministry. The elders of the various churches in the German Union expressed their joy coupled with appropriate exhortations.

The committee had gathered at 9 a.m. to consider the case of Brother Losch, who was then called in and examined by Brother Conradi, and gave replies which satisfied all present. This event represents a great step forward in the work in Germany, for Brother Losch is young, strong, and full of zeal, and has the confidence of all the members.

The ordination service was followed by another meeting at which reports were given by the visitors from abroad. Rev. J. McGeachy told of the progress of the publishing work in England, over two hundred thousand shilling books have been sold in the seven years since the Evangelical Sabbatarian Mission Press was organized in 1931. He also told of the work in the mission fields within the British Empire, such as British Guiana, South America, which the American brethren committed to the care of the Mill Yard Church; Nyasaland and Southern Rhodesia in Africa, including Portuguese East Africa, to which tracts in their own language have been sent, and with whom regular correspondence has been kept up. A new interest has arisen in Ceylon, where Rev. W. Mendis has organized several churches from independent Sabbath keepers, and desires to affiliate his work with that of the Seventh Day Baptists. He has eight hundred sixty members. These with two hundred in British Guiana, and an unknown number in

Africa, justified the moderate estimate of there being at least two thousand Seventh Day Baptists in the British Empire in touch with the Evangelical Sabbatarian Mission. This does not include seven hundred in Jamaica who are under the care of the American brethren.

Rev. Mr. Taekema then told of the work in Holland. He explained how his time was occupied in preaching and visiting in Haarlem and The Hague, and in the north of Holland, encouraging the isolated members.

Brother Faas reported what he had seen of the work among the Germans in the U.S.A. The writer of this report not knowing German could not understand what was said at the time, but was given information later.

At 8 p.m. Pastor McGeachy gave an address on the history of the English Bible in connection with the four hundredth anniversary of the Bible being given to the people in their own language by Henry VIII. The lecture was originally given in London, but the fact that William Tyndale had to flee to Hamburg to complete his translation in 1524 made its repetition appropriate at this conference. Tyndale's English New Testament was printed at Cologne and Worms, so that Germany has a great place in the history of the English Bible. This historical review was followed by an outline of the whole message of the Bible and the exhortation to cherish and study the sacred volume. Brother Losch who knows English well acted as interpreter.

On Sunday morning the devotional service was conducted by Brother Giesa of Eastern Prussia. At 9 a.m. the conference sessions commenced. Before proceeding to the more secular business, Rev. L. R. Conradi examined two candidates for baptism, a brother from Nurnberg, and a sister from Berlin. These then left with Rev. W. Losch and a few friends and went to the place of baptism. The proper business then proceeded, consisting of the financial and various other reports. After dinner the business session was resumed, closing about 4 p.m.

Twenty-six churches were represented by their delegates at the conference. Two new churches in Eastern Prussia were admitted to the German Union. While visiting Eastern Prussia earlier in the year, Rev. L. R. Conradi ordained five new elders and Brother Losch baptized five souls, and all together fifteen were received into church membership.

On Sabbath morning there were present at the conference one hundred members from twelve churches. The total membership is five hundred ten, about ten having died in the past year. The total income for the year amounted to about \$2,000. The expense of holding the conference was \$100, and the offerings amounted to \$40.

Eight members of the Union Committee were re-elected, a ninth one, Elder Lutz of Eastern Prussia, a former elder of the Hamburg-Uhlenhorst Seventh Day Adventist Church, was chosen as representative for Eastern Prussia.

There were also present Doctor Platzbecker and his wife, from Schweinfurt, Bavaria, also the Seventh Day Adventist elder and his wife from there. The doctor and his wife fully agreed with the Seventh Day Baptists. As he besides being a doctor acts as evangelist, he expects to be able to establish another Seventh Day Baptist church. Brother Conradi has now the assistance of two new ministerial workers.

In his lecture of the previous evening, Pastor McGeachy had aroused interest by some references he had made to the millennium which did not agree with the doctrine taught by Adventists, so since most of those present were former Adventists they desired him to explain his views on the subject. Accordingly he was given the last hour of the conference in which he examined the Seventh Day Adventist doctrine, and refuted the idea that the earth will be desolate and uninhabited during the millennium, and showed that the Bible clearly teaches that Christ and the saints will reign on earth over the nations during the thousand years. Brother Bahlke was the interpreter on this occasion.

(Signed) JAMES MCGEACHY.

Mr. McGeachy has kindly written the report in the main. We are all grateful for the good conference.

L. R. CONRADI.

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.

CONFERENCE IS NEAR

Five weeks from today General Conference (Council-Conference) will begin. In fact, the Young People's Pre-Conference meeting will be held five weeks from yesterday.

Doubtless, many of you are ready for it to begin any time. Some of the rest of us need the five weeks to tie up odds and ends and to perform certain tasks that necessarily cannot be done until the very last few days. But whether we are already ready, or just gradually getting that way, all of us are looking forward to Conference. The anticipation of the event is made the more joyous because of the splendid way in which the Piscataway and Plainfield churches and other friends are co-operating on the proposition.

Our guests have already shared with us their devotion to the great task of the coming Conference. Although just a few are present in person, as yet, the attitude of many, near and far, has helped us greatly in making preparations.

Together, God is blessing and leading us in these urgent days. May we continue in his love, grace, truth, and obedience to his will. Then shall our efforts again be crowned with spiritual success. And the mind of Christ shall become more real to us as the Holy Spirit energizes and guides us.

Publicity Committee.

THE HISTORICAL SOCIETY

BY CORLISS F. RANDOLPH

NO. XIII

The large middle one of the rooms devoted to the Historical Society, on the top floor of the Seventh Day Baptist Building, is set aside at the present time as the society's museum. Its principal furniture is a group of seven cases with glass tops and sides, used for the display of books, papers, and other objects of public interest.

Besides these cases, the room contains a large, high bookcase that was originally the property of Thomas B. Stillman, of New York City, and once contained the library of the New York Sabbath Tract Society. Its interior arrangement makes it a convenient receptacle for many of the books and papers of the Historical Society.

This room also contains a solid cherry bookcase and desk, made by Elder James H. Cochran for his personal use, while pastor of the Second Alfred Church. When he left here,

the desk became the property of his intimate friend, Freeborn W. Hamilton of Alfred Station, whose daughter, Mrs. Herbert G. Whipple, now of Westerly, R. I., presented it to the Historical Society, which prizes it highly. Besides the Second Alfred Church, Elder Cochran was pastor of the Clarence and Berlin Churches, in New York; and the Plainfield Church, in New Jersey. He was likewise a member of the Tract and Missionary Boards, and that of the Publishing Society. He died in 1853.

On the walls of this room hang several pictures, among which are the following:

The architect's colored drawing of the Seventh Day Baptist Building. This hangs above Elder Cochran's desk.

Portraits of Dr. Theodore L. Gardiner, and of Dr. Charles B. Clark, both when they were presidents, respectively, of Salem College.

Rev. Thomas Hiscox (1686-1773), who was a gifted preacher, and a favorite in both Newport and western Rhode Island. The original portrait of Mr. Hiscox, painted by Feke, was in the possession of Mrs. Cornelius Vanderbilt (Mrs. Alice Gwynne Vanderbilt), of Newport and New York City, at the time of her death. She was a descendant of Governor Richard Ward, of Rhode Island, who was a half brother of Mr. Henry Collins, of the Newport Church. Mr. Collins was an ardent admirer of Mr. Hiscox, and had the portrait painted at his own expense. A copper plate engraving was made soon after the death of Mr. Hiscox; and a lithograph, by Sarony and Major, of New York City, was published in April, 1852.

An oil portrait of Rev. Nathan V. Hull, D.D., pastor for many years of the First Alfred Church. This was presented to the Historical Society by the Ladies' Aid society of the First Alfred Church. It is supposed to have been painted by Mrs. A. A. Allen, wife of President Allen of Alfred University.

A large crayon portrait of Rev. Samuel D. Davis and Mrs. Davis, the father and mother of Dr. Boothe C. Davis, presented by Courtland V. Davis and his sister, Mrs. Alberta Batson, grandchildren of Rev. and Mrs. Samuel D. Davis.

Edward M. Tomlinson, for many years professor of Greek in Alfred University.

Rev. William B. Maxson, editor, and Rev.

Thomas B. Brown, associate editor, both of the SABBATH RECORDER.

Joseph Landow, a Christian Jew, sent as a missionary to Central Europe, nearly fifty years ago, and died soon afterward.

Dolphin Burdick, who, for fifty years, was chorister of the church at Scott, New York.

Arthur L. Titsworth, for a full generation the recording secretary of the Tract Society.

A group of one hundred and one (101) Seventh Day Baptist ministers, published by Irving Saunders, of New York. Of this group, but three, possibly four, are living at the present time.

A tablet, fixed on the wall, which reads as follows:

DEDICATED TO THE MEMORY
OF

CALVIN WALDO

1810-1885

AND HIS WIFE

POLLY ANN CALKINS

WALDO

1818-1884

WHO WERE STAUNCH DEFENDERS OF
SABBATH TRUTH IN CUSSEWAGO TOWNSHIP,
CRAWFORD COUNTY, PENNSYLVANIA

THIS TABLET IS ERECTED BY THEIR
SON DANIEL CALKINS WALDO, WHO, IN 1877,
WAS PERSECUTED FOR HIS SABBATH
FAITH BY ARREST, PROSECUTION AND
PUNISHMENT UNDER THE LAWS OF
THE COMMONWEALTH OF PENNSYLVANIA

Mr. Daniel C. Waldo gave \$2,000 to be used toward fitting up the rooms in the Seventh Day Baptist Building devoted to historical purposes, stipulating that this tablet should be erected to the memory of his parents.

NOTE.—This Historical Society is in receipt of the following books from Dr. Boothe C. Davis, of Alfred, N. Y.:

Two copies of *Memoirs of Boothe Colwell Davis, S. T. D., LL. D., President of Alfred University, 1895-1933; and of Estelle Hoffman Davis, Litt. D., his wife.*

Autobiography of Rev. Samuel D. Davis, 1824-1907. "Copied in 1937—from pencil-written note books of nearly forty years before," by his son, Rev. Boothe Colwell Davis.

Of both of these books, we hope to have more to say later.

The Historical Society is also in receipt of the following from Ralph G. Junkin, R. F. D. No. 1, Shedd, Oregon, who lives "a thousand miles from a Seventh Day Baptist church":

"Jehovah hath delivered into your hand—"
"The battle is not yours, but God's."

Dear heavenly Father, we humbly pray that thou wilt forgive our faltering faith; that thou wilt give us the vision of victory through thy power; that thou wilt keep us steadfast—not holding a flickering torch, but a flaming light; and all the glory shall be thine, forevermore. Amen.

REPORT OF WOMAN'S BOARD

The Woman's Board met Sunday, July 10, 1938, at the home of Mrs. James L. Skaggs, Salem, W. Va. The president, Mrs. E. F. Loofboro, presided and the following members were present: Mrs. Edward Davis, Mrs. G. H. Trainer, Mrs. O. B. Bond, Mrs. James L. Skaggs, and Mrs. Oris O. Stutler. Visitor, Mrs. H. C. Van Horn, Plainfield, N. J.

Mrs. Loofboro read Romans 12: 2; John 2: 7-11, 15-17, and the comments from Daily Meditation.

The minutes of the last meeting were read.

Mrs. H. C. Van Horn, chairman of the Denominational Administration Committee, consulted with the board relative to the work of her committee. The president reported correspondence from Mrs. Luther Davis, chairman of the Council Committee to Consider the Work of the Woman's Board.

The minutes were read and approved.

Adjourned to meet with Mrs. G. H. Trainer the first Sunday in August.

MRS. E. F. LOOFBORO,

President,

MRS. ORIS O. STUTLER,

Recording Secretary.

THE MINISTERS' CONFERENCE

BY REV. EDWARD M. HOLSTON

Spiritual values are intangible. They cannot be easily or accurately appraised. If we could set down their values in a column of figures and add them up, and the church treasurer at the end of the year could report, "We have spent such and such an amount of money for this and that to run our church the past year, and we have produced 3,650 units of spiritual value," then it would be easier for the pastor to know whether it was time for him to resign.

The *Sabbath Messenger*, Nos. 1-3.
The *Seventh Day Baptist Endeavorer*, Vol. III, Nos. 4-12; Vol. IV, Nos. 1-4.
The *L. S. K. Messenger* (The *Messenger of Cheer*), Vol. I, Nos. 1-4; Vol. II, No. 1; Vol. VI, Nos. 1-2.
The *Seventh Day Baptist Reformer*, May and June, 1925.

WOMAN'S WORK

WORSHIP PROGRAM FOR AUGUST, 1938

BY MRS. T. J. VAN HORN

The battle is not yours, but God's.—2
Chronicles 20: 15.

Hymn: Selected.

Scripture lesson: Judges 7: 9-23.

"STAND FAST, THEREFORE"

Thirty-two thousand enlisted men.

But what if two out of every three are afraid and hopeless? They will take all the ardor and hope out of the rest. "Send them home to their tents."

Ten thousand enlisted men.

But what if these insist that they must be comfortable? So, when the test comes, they sip the refreshing water at their ease, and expose themselves to a surprise attack when least ready to meet it.

Three hundred men. The army of Gideon and the Lord "dwindled to a mere handful"?

No, not dwindled! Sifted. And what an army! Alert, aware of danger and therefore stout-hearted, eager to dare and to die, if need be, for God and the right.

What can they do in the face of the thousands lying in wait in the valley?

Just three things for these valiant soldiers of the Lord to do:

1. Each must take his stand in his allotted place.

2. Each must break his pitcher and display his torch.

3. Each must blow his trumpet and shout the battle cry, "The sword of the Lord and of Gideon."

"And they stood, every man in his place."
"In one hand his trumpet, in the other hand his torch."

"Let your light so shine."

"The sword of the Spirit, which is the word of God."

Though the results are very intangible and cannot be added up and expressed in tables of figures, still it is the continual task of the organized forces of the kingdom of God to transmute the base metals of the physical into the spiritual gold of the kingdom. I think it would be easier for me to make a tangible statement of what the Ministers' Conference in Alfred cost in dollars and cents than to state what it produced in spiritual values; and I am not intimating that the spiritual values would not add up big if the units of value could be set down on paper.

These few thoughts have already led me to attempt the impossible as an illustration. Let us imagine just the hearty hand clasp and warm greeting, "Hello Herbert," "Hello Edgar," "Hello Neal," "Hello Eli"—just that much, without further exchange of word or thought, between old friends, and in the sympathetic fellowship of brother pastors—I say, for illustration, just let that much represent a unit of spiritual value. Then the mere greetings, the mere brotherly "How-de-dos" add up to 992 units of spiritual power set in action as a starter. To me, just to add to my spiritual reserves the genuinely friendly hand clasps of thirty-one brother preachers is worth going a long way to experience. The fellowship phase of the conference, marred by no word or tone of dissension that I heard or sensed, figures heavily on the credit side of a fair audit.

Then there was the worship feature, a retreat indeed—five periods when we gathered quietly and reverently in the little chapel of the Gothic—Trevah Sutton at the chapel organ—hymns, Scripture, prayer, heart searching words by the leaders. Ministers should be expert in the technique of worship. In those five worship periods I know I felt the cumulative effect of thirty-two devoted worshipers successfully and effectively practicing the presence of God—a rare experience, worth going far to find.

There is a natural and universal hunger of the human soul to share with some other understanding and sympathetic kindred spirit the deeper longings, the untried plans, the unsolved problems, the facts, sometimes cold and stern, the failures, the burdens that bear heavily; and likewise the successes, the plans that worked, the methods that succeeded. These matters get to weighing heavily on the heart of an isolated pastor. In their formal programs of discussion, and in the many in-

formal groups in their two days at Alfred, the preachers made the best of this rare opportunity of unburdening their souls to one another. In spite of his best efforts to prevent it, the pastor is more than often hoisted by his people on to a moral and spiritual pedestal where he finds himself in a lonesome frame of mind. Thirty-two preachers had their feet on the ground at Alfred.

IMPORTANT

DEAR MEMBER OF THE CONFERENCE COMMITTEE ON CHRISTIAN CO-OPERATION:

I am enclosing two references from the Presbyterian Church, U.S.A., to the Federal Council. These references have been sent to me as a member of the Federal Council's Commission for the study of Christian Unity. I am passing them on to you for your study and any comment you would like to make.

I wish also that you would write me concerning any matters related to the work of our committee that are on your mind, especially anything which you think ought to be presented to Conference. It seems impossible to get a meeting of our committee and perhaps that was not contemplated in its appointment. However, I suppose it would be my responsibility to make a report and I should like to reflect in it your own feeling and judgment concerning this whole question of Church Co-operation and Christian unity.

Sincerely yours,

A. J. C. BOND.

REFERENCES FROM THE PRESBYTERIAN CHURCH, U.S.A.
TO THE
FEDERAL COUNCIL
COMMISSION FOR THE STUDY OF CHRISTIAN UNITY

Upon recommendation of its department of Church Co-operation and Union, the 1938 General Assembly of the Presbyterian Church, U.S.A., voted to refer to the Federal Council Commission two overtures from Presbyterians, as follows:

(1) Asking that the assembly give sympathetic consideration to the suggestion of Dr. E. Stanley Jones that the Protestant churches of America unite to form "The Church of Christ in America" with branches to retain the denominational names and that our General Assembly invite the other denominations to confer together to that end.

(2) To study anew the possibility of the attainment by the constituent churches of the Federal Council of the Churches of Christ in America of a fuller unity in Christian service, through the direction of this council, and particularly to consider means by which the churches may do their missionary work at home and abroad, in greater unity, through the Federal Council or other organizations.

YOUNG PEOPLE'S WORK

The article below appeared in the commencement issue of "The Saxonian," an Alfred University student quarterly. It was written at the request of the editor of that publication, Edward Creagh, a Catholic by faith, who felt that it might help to increase religious friendliness on the Alfred campus.

The article is here presented as originally written. As it appears in "The Saxonian," the whole of the fifth reason is omitted, mainly perhaps because it is less objective than the other four reasons. But it represents the personal conviction of the author; so that is included below.

It is rarely that a Sabbath keeper gets a chance to explain publicly why he is one; so this opportunity was seized upon by the author as too good to be passed by. If there are other reasons why we are Seventh Day Baptists (and surely there must be others), the author would be glad to know them.

L. W. C.

STRONG-MINDED MINORITIES

BY LUTHER W. CRICHLAW

DEAR ED:

So you are the new editor of the "Saxonian," as the "infallible Fiat Lux" did inform me, and you want a short article from me explaining why Seventh Day Baptists observe the Sabbath as their day of rest and meditation and church-going instead of Sunday, do you? And you feel that such an article might help to improve religious friendliness on this campus, do you? Tell me, do you think of the Sabbath as a second Sunday? An Episcopalian friend of mine once (humorously, to my way of thinking) remarked in all seriousness, when he learned for the first time that I observed the Sabbath: "Oh, so you keep Saturday for Sunday." I smiled and had to admit that I did. If there are those on this campus who think of the Sabbath as a second Sunday and who are curious as to just what those Seventh Day

Baptists are and stand for, then, Ed, there may be a place in your little magazine for such an article as this. And your readers shall be judge and jury.

Just in case you are not familiar with the term (I realize that you personally are, else you would not have asked for this article), let me explain what I mean by "Sabbath." Not too many years ago it was used by a good many Christians who worshiped on Sunday to designate that day. There are still a few of that kind of people left who inaccurately call Sunday the Sabbath. But the term is now reserved by well-informed Christians like yourself for the seventh day of the week; thus the Sabbath is the seventh day of the week, not the first day.

And in what way are Seventh Day Baptists different from other Christian bodies? Well, on the one hand, they are different from other Sabbath-keeping denominations. Did you think that S. D. B.'s (Do you mind if I abbreviate the name of my denomination like this hereafter? You will know what I mean.) were the only Sabbath-keeping denomination? They are not. There are several other such bodies, and at least one other is numerically far larger. One thing that distinguishes S. D. B.'s from these other Sabbath-keeping denominations is their polity, or form of church government, which is markedly congregational; that is, the local church is the highest unit of government, the final board of arbitration. You, of course, are aware of and appreciate the fact that there can be just as much difference of opinion and belief among Sabbath-keeping denominations as there is among those that worship on Sunday.

On the other hand, S. D. B.'s differ from Sunday Baptists only in that they worship on the Sabbath rather than on Sunday. Indeed, the former are on the whole far more liberal than many of the sects among the latter. S. D. B.'s appear narrow to those who do not know better, because the thing that sets them apart, the Sabbath, is so markedly different, and is thus more than ordinarily noticeable. Increased knowledge of our neighbors sometimes does increase our respect and liking for them.

To my mind, Ed, there are five valid reasons why S. D. B.'s observe, or keep, the Sabbath. There may be more. After all, this is one man's opinion only; and I do not pretend to be a final authority on the subject.

But you have asked for it and you are going to get it.

It seems to me that the first reason why S. D. B.'s observe the Sabbath is also the most important. They keep the Sabbath first of all because they are convinced, taking the Bible as their authority, that God instituted it "in the beginning." Having completed the job of creation, God rested on the Sabbath from his labors. "God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made." Now do not misunderstand me. There are a good many S. D. B.'s who, well aware of the verdict of scientific research, do not accept the literal fiat creation; and as well there are many that do accept it. But the idea of rest from work on the Sabbath they all accept. They believe, with other Christians, that the Ten Commandments are still valid. Among the Ten there is the fourth (in the Protestant version): "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 . . . for in six days the Lord made heaven and earth, the sea, and all that in them is and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it."

Can you not see how this observing of the Sabbath links S. D. B.'s with a past that was ancient when your own great church had its beginnings? But the Sabbath is a Hebrew institution, do I hear you say? And I ask you, what has that to do with its present value? Were not the Hebrews the first people to recognize the fact that God is one God, the God of the universe? "Hear, O Israel. The Lord our God is one God." Was not Jesus Christ himself a Hebrew of the Hebrews? And yet do we not recognize that same God as being the Christian God, and that same Jesus as being the founder of our Christianity? We judge of those things in terms of their present or universal values, not by their origins. That the Hebrews were the first ones to observe the Sabbath on anything approaching a national scale (in fact, they seem always to have observed it) has nothing to do with its present value. S. D. B.'s feel that the Sabbath links them with the ancient past, with God, as nothing else could. That is why they are willing to be a distinctly "different" people.

(To be continued)

IN ENGLAND

BY DEAN AHVA J. C. BOND

On a morning in September, nearly seven years ago, as I was checking out of Hotel Russell in London for America, Deacon Morris of the Mill Yard Church called me by telephone to say that the new minister had arrived. Thus I missed by only a few hours an opportunity to meet Pastor James McGeachy, who has served the church during all these years. On my arrival in London on May fourth of this year Brother McGeachy became my companion and guide, and as the few days we spent together quickly passed I came to appreciate his fine spirit and his sincere devotion to the cause of Christ as it is represented in the British Empire by Seventh Day Baptists. He seems to understand and appreciate the fundamental beliefs and practices of Seventh Day Baptists. It was a pleasure to be in his home for tea as the Sabbath came on, and to meet his wife and their little girl.

Sabbath afternoon I worshiped with our people at their regular meeting place in Argyle Hall. Pastor McGeachy led our worship, after which I talked for a brief time about the work of the denomination, especially in our American churches. After this service we followed the long-standing custom of this people and accepted the hospitality of Mr. Merryweather at a fellowship tea in his spacious and attractive home. From the dining room we went into an adjoining room for a very brief service of scripture reading and prayer. From here we went afoot and by bus and afoot again to the home of Mrs. Weeks for the Bible study period.

These good people are so widely scattered that it is quite impracticable for them to meet together oftener than once a week. But they make good use of this one opportunity. They have three meetings in three different places, and each has a different character from the others, making a rounded religious experience. These are worship and instruction, fellowship, and Bible study.

I was especially pleased to see how our good friend, Mrs. Richardson, entered into all these services of the Sabbath day with a sincere interest and a helpful cheeriness. As we made our way to the home of Mrs. Weeks I had an opportunity to get better acquainted with Brother George Vane, who was away on a holiday when I was in London before.

Sunday afternoon I went with Deacon Morris and Mrs. Morris and their two lovely daughters out to Stoke Poges where Gray wrote that great poem which begins, as every one knows,

The curfew tolls the knell of parting day,
The lowing herd winds slowly o'er the lea;
The plowman homeward plods his weary way,
And leaves the world to darkness and to me.

I hope the Morrises read this and will believe me when I say that I had no thought of their changing their plans in order to give me this cherished privilege. I hope they will believe me also when I say that the visit to this ancient churchyard gave all the satisfaction that long years of dreaming about it had prepared me to experience. The scene is about as I pictured it in the long-ago days when Miss Alice Clawson, later Mrs. Theo. L. Gardiner, taught English literature in Salem College, and opened up to a country boy "from the backwoods of Lewis County" (W. Va.) the beauties of "a perfect poem." I have understood that Thomas Gray was eight years writing his *Elegy in a Country Churchyard*, and I have always said it was worth all the time he gave to it.

England is celebrating this year the four hundredth anniversary of the "setting up" of the English Bible to be read in parish churches. Members of the Mill Yard Church are hoping that they can make good use of this opportunity to exalt the Bible, for it was this return to the Bible that gave rise to our Seventh Day Baptist churches, both in England and in America. No people have a better right to celebrate this event than have English Seventh Day Baptists. If the Catholics can capitalize on this anniversary, as they are doing in England, surely our own people cannot afford to let it go by unrecognized.

COUNCIL-CONFERENCE

The Council-Conference Committee on Seventh Day Baptist Building is under the chairmanship of Charles A. Chipman of the New York City Church. His address is Bolivar, N. Y. The members of his committee are: Rev. Elizabeth F. Randolph, President S. Orestes Bond, Henry Ring, Mildred F. Randolph, Asa F. Randolph, D. Nelson Inglis, Mrs. William M. Stillman, Rev. Leon M. Maltby, Rev. Luther A. Wing, Dr. Ann Waite, Elmeron M. Coon, Mrs. Samuel F.

Bates, Mrs. J. Frank Hubbard, Rev. Emmett H. Bottoms, Dr. George W. Post, J. Leland Skaggs, P. B. Hurley, Orville Rasmussen, and Ben R. Crandall.

Such problems as the holding of title to the building, its future use, maintenance, taxes, and supervision will be before this Council Committee. Anyone, whether a member of the committee or not, who has suggestions or ideas concerning these matters which he would like the committee to consider should write either to Chairman Charles A. Chipman, Bolivar, N. Y., or Secretary Leland Skaggs, 322 W. 107th St., New York.

There is no local group for this committee, the Commission feeling that it would be better for the members of the nucleus to be widely scattered geographically. Of course additional members will be added to this committee at Conference time in the same way as with the other committees. It will be especially helpful in the case of this committee as it is desirable in the case of all, if those who would like to give their efforts to the work of this committee will be good enough to notify the Commission before it meets on Wednesday, August 17. That notice may be sent to the secretary of the Commission, Rev. James L. Skaggs, Salem, W. Va., or handed to any member. Of course all who do not notify the Commission of some choice will be assigned to committees at the discretion of the Commission. Every Seventh Day Baptist present at Conference is expected to be a member of some one of the fourteen Council Committees.

It will help the Commission much in its work if the clerks of the various churches will notify the secretary, James L. Skaggs, promptly of the names of delegates and others who will attend Conference from each of the churches. If these names can be on hand and entered in the index before the Commission meets they can be assigned much more promptly.

COURTLAND V. DAVIS,
President of Conference.

NOTICE OF SOUTHWESTERN ASSOCIATION

The Southwestern Association will meet with the Little Prairie Church, August 4 to 7, 1938. The theme is to be "Going Forward."

Mrs. C. C. Van Horn.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am going to Vacation Bible School. I like it very much. I am in the third and fourth grade. My whole Sabbath school class is in my class. My cousin Leora is visiting us and is going back to Bible school when we go in the car. There are nine to go, counting the driver. There will be eleven of us tomorrow because Leora and Janice are going with us. Janice is Leora's sister. She is staying over to Jean's and Twila's house.

We are having fun this summer. We ride on the hay wagon.

My grandmother, Leora's grandmother, and Aunt Effie came up to see us today.

My little brother has two lower teeth and is getting an upper one.

I am taking music lessons of Mrs. Ferguson. I like my music.

My letter is getting long so I had better stop.

Your RECORDER friend,

Joyce Arlene Sholtz.

Oneida, N. Y.,
July 14, 1938.

Dear Joyce:

Our Independence boys and girls seem to be enjoying Vacation Bible School, too. I believe there are now thirty-six children enrolled. I am not teaching this summer but go up sometimes to help drill for the closing exercises, and to play games with the children at recreation time.

I am glad you are having a good chance to take music. I feel sure you will do well in it since you enjoy the work and will be pretty sure to do your very, very best.

Your loving friend,

Mizpah S. Greene.

Dear Mrs. Greene:

My cousin Leora is staying at my house all night. We will probably have lots of fun.

We are going to Daily Vacation Bible School. I haven't missed a day yet. Because we live so far away our mothers take turns taking us. I'm in fifth and sixth grade. We are learning the forty-sixth Psalm.

The first day we made a picture of a Viking ship. Under it we wrote the words, "Discovery of land, of knowledge, and of God." We started out to discover God. We

discovered him in nature, the Bible, and friends. We learned Elizabeth Barrett Browning's poem, "Out in the Fields With God." Friday night we will have our demonstration. I will be sorry to have the weeks gone so quickly. We are learning many new songs.

July 2, I was baptized and July 9, I was brought into the church.

Robert is cutting teeth. He creeps all over and it is fun to play with him.

I am taking piano lessons again with a different teacher. So is Joyce.

It was raining hard before supper but it has now stopped. I think the plants are glad for a fresh drink.

As my letter is getting long I'd better say goodbye.

Your RECORDER friend,

Muriel Irene Sholtz.

Oneida, N. Y.,
July 14, 1938.

Dear Muriel:

I have just room enough for Leora's letter, so I'll have to wait until next week to answer both your letter and hers.

Love to you both,

Mizpah S. Greene.

Dear Mrs. Greene:

I am visiting my cousins, Joyce and Muriel. We were going to read the story of Little Eric, and I said "I have a good suggestion," and it was to write a letter to you.

I think there are eleven in my class in Bible school; were, I mean. One is out and has been out for two or three days, and another is not going to come any more. Her name is Mary. The rest of the children are John, Evelyn, Junior, Joyce, Frank, and Mayola, who are in my class. My cousins in my class are Joyce, Duane, Marilyn, and Jean. I make the last one.

Now I will tell you about my music book. The book I started with was, "John M. Williams' Very First Piano Book," and now the name of my book is, "The Very First Thing to Do at the Piano." My music teacher is my Aunt Ruth.

Your RECORDER friend,

Leora Marie Sholtz.

Oneida, N. Y.,
July 14, 1938.

OUR PULPIT

GIVE ME THIS MOUNTAIN

(Sermon Sabbath morning at Eastern Association, by Rev. Harold R. Crandall)

JOSHUA 14: 12

I would have you recall the time in the history of Israel, when Moses sent the twelve spies forth to explore the promised land. Recall the report of the ten, that it was a beautiful and fruitful country, "a land flowing with milk and honey," desirable to possess—but there were too many difficulties to overcome. There were cities well defended by their walls. There were giants great and strong. It would be impossible for the Israelites to gain possession of the land. But there was a minority report. Two men agreed with the ten regarding the fertility of the land, the prosperous cities, and its desirability. They even admitted the difficulties of gaining possession, but in the courage of faith Caleb said, "Let us go up at once and possess it; for we are well able to overcome it." And now, years later, Caleb says, "I brought him (Moses) word again, as it was in my heart." Caleb refused to conform to the report of the majority.

Many differ in matters of politics, in business, in religion, yet conform. They conceal religious opinions and convictions for fear of ridicule. Some have the courage of their convictions and let them be known.

Many of us show ourselves miserably weak by not speaking out what is "in our heart," however we admire courage. Paul clung to his views of the law and the gospel when even Peter began to waver. Martin Luther had the courage of his convictions to stand for the truth, as it had come to him, against the whole Roman Church. Carey went out as a missionary to India amid the derision of the world, because he could not get the words out of his head, "Go ye into all the world and preach the gospel to every creature."

Caleb was a man of noble character, honest and strong of purpose and courageous. He was of enduring patience. At the time he went out as a member of the exploring party of twelve he was forty years old. Now, forty-five years later, at the age of eighty-five, he comes to Joshua, leader of Israel, and urges his claim, the portion of land that had been promised him—"Give me this mountain." He said that he was as strong as in the day

that Moses sent out the spies, "for war, both to go out and to come in." He said, "thou hearest in that day how the Anakims were there, and that the cities were great and fenced: if so be the Lord will be with me, then I shall be able to drive them out, as the Lord said."

There is something singularly touching in Caleb's asking as a favor what was really a most hazardous but important service to the nation—driving out the giants.

There are disadvantages in choosing the more rugged and mountainous areas of the earth. But art, science, and invention have made their greatest strides in our northern latitudes. Meeting and overcoming difficulties develop strength of character, determination, and a wholesome, cheerful outlook upon life. Abraham and Lot came to the parting of the ways. Abraham generously gave Lot the choice of the land. Lot chose the fertile plain, with its ease of cultivation and lush pastures and the nearby markets of the cities, leaving to Abraham the less desirable hill country. Not the descendants of Lot, but the children of Abraham shall inherit the earth.

So much depends upon choice! Jesus chose the life of common people. He chose the life of labor and of service, even the life of suffering. He chose weak fallible men for his helpers. One of the amazing things about Jesus is that he depended upon men to carry his message and develop his mission. Another amazing thing he has been justified in this. The sad thing is we do not always choose him as Paul chose him.

Paul tells of vital change in his life. It was as if Paul died, but his body continued to live with a new tenant. He wrote, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Jesus is a teacher; listen to him. He is an example; copy him. He is a guide; follow him. Jesus is Savior; choose him and commit yourself to him.

Christians must develop a sense of responsibility for the mission of Jesus. We are the trustees of Jesus in our day. If we choose him, we choose his way of life. It is a way of responsibility, of service, and of sacrifice.

"Give me this mountain." Seventh Day Baptists do not choose the Sabbath because

it is an easy thing. Choose and use the Sabbath because you know it to be right. Use it for the power there is in it for good and for the spiritual blessing it can bring to you, and not to you only, but to all Christendom.

Seventh Day Baptists always have been a missionary people. It is not an easy thing to carry on the work as we are now trying to do. There are problems that seem almost insoluble. There are never sufficient funds to supply the urgent needs that are always confronting us. Shall we give up in despair? We choose to carry on, praying that our people who seem to lack interest may each have a sense of his or her responsibility.

We have our Seventh Day Baptist Building. It would be a shame to relinquish it. Just now when there is special need of funds to clear off the debt for taxes many are honestly questioning the wisdom of trying to maintain it. Should we choose the easy way and give it up? Or is this another mountain for us to choose and possess?

Then there is the Denominational Budget, that which represents all our interests. If it had been met in full the past years there would be no appeal for special items. Are these things a mountain? Shall we fearfully say, "We are not able"?

We are able. We can, if we will. Give me this mountain.

O B I T U A R Y

ARMSTRONG. — Robert Hood Armstrong, born May 3, 1900, in Alfred, N. Y., died May 17, 1938. He was the son of Reuben and Grace Hood Armstrong.

He was graduated from Alfred University with a ceramic engineering degree in 1922. He filled a position in a ceramic plant in Watson-town, Pa., for two years, then came to Alfred where he went into partnership with his father in the hardware business.

In early life he was baptized and joined the First Alfred Church. He lived his religion in a quiet, faithful manner. He was a member of the board of trustees of the church.

On June 21, 1930, he was united in marriage to Miss Nellie Warren. To them three children were born: Donald Burr, Eleanor Grace, and Lois Roberta, all of whom survive, together with his wife, his father and mother, a brother Leland, a sister Maxine, and an aunt, Mrs. Luella Straight.

The whole community was touched at his untimely going. His place that he was so splendidly filling in his home, his church, his business, his community, remains for others to fill. Funeral services were conducted by his pastor and burial was in the Alfred Rural Cemetery.

A. C. E.

BURDICK.—Richard S., thirteen year old son of Carroll R. and Isabel Smith Burdick, was born at De Ruyter, N. Y., December 20, 1924, and died in Cortland Hospital July 1, 1938.

The funeral was conducted at the home of his parents near De Ruyter by their pastor, Rev. Neal D. Mills, and the body was laid in Hillcrest Cemetery.

Richard will be greatly missed by his parents, six brothers, and other relatives and friends.

N. D. M.

GARDINER.—Rev. Theodore Livingston Gardiner, D.D., son of David C. and Sarah Green Gardiner, was born on a farm at Little Genesee, N. Y., April 15, 1844, and passed away at the home of his daughter, Mrs. Will E. Davis, Lost Creek, W. Va., July 3, 1938.

Besides the daughter there survive a sister, Mrs. Mertilla Gardiner Rogers of Plainfield, three grandchildren, two great-grandchildren, other relatives, and many friends.

Farewell services were conducted from the Brick church, Lost Creek, July 5, by Rev. Eli F. Loofboro, at which Rev. James L. Skaggs offered the prayer, President S. O. Bond gave the address, and Rev. Herbert C. Van Horn spoke briefly. Services were held in the Plainfield church, July 6, in charge of Rev. Hurley S. Warren. Dr. Corliss F. Randolph gave the memorial address and President S. O. Bond offered the prayer.

Interment was in Hillside Cemetery. (The memorial address by Dr. Corliss F. Randolph appears, in part, elsewhere in this issue.)

H. S. W.

RANDOLPH.—David R., son of Brazilla and Rachel Randolph, was born December 14, 1870, at Albion, Wis., and died at his home in Alfred, N. Y., following a brief illness, January 21, 1938.

He has resided in Alfred since six years of age, where after attending the academy he was engaged in mercantile business for many years. He was married to Viola Olmstead, June 3, 1903. He was for many years a member of the First Alfred Seventh Day Baptist Church, and took official part and interest in many local organizations and civic affairs.

Besides his wife he is survived by a nephew, Edward Randolph of Albion, Wis.

Funeral services were conducted by his pastor, Rev. A. Clyde Ehret, and burial was in Alfred Rural Cemetery.—(By request) from Alfred Sun.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

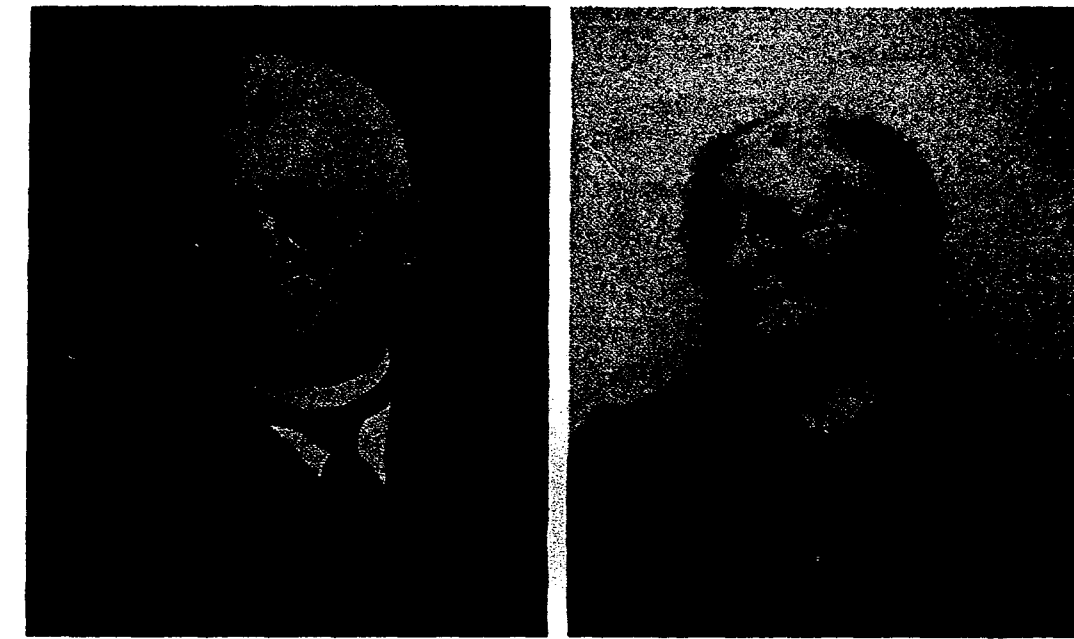
FARM HELP WANTED.—Man and wife and one additional farmer wanted. Some garden, poultry and dairy experience desirable. State monthly wages wanted at first above room and board and give other general information as to your qualifications. Geo. A. Main, 1st, Pomona, Putnam County, Fla. 3t

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REV. AND MRS. PIETER TAEKEMA
HAARLEM, HOLLAND

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