

posed of Mr. and Mrs. John Thorngate and Mr. and Mrs. Clapper, also the vocal solo by Mrs. J. H. Thorngate in C. E., and the organ and piano selections by Mrs. C. W. and Mrs. J. H. Thorngate and Mrs. Clapper.

Pastor Thorngate and Mr. Clapper spent Wednesday and Thursday of last week visiting lone Sabbath keepers in and near Stacy, Minn. A gospel service was held Wednesday evening. *The Star-Record.*

VERONA, N. Y.

Following the sermon by Pastor Alva L. Davis, July 2, and the Lord's Supper, the ordinance of baptism was administered to two young people. The church night program in the evening, under the leadership of William Lennon, toastmaster, and Eula Lennon, song leader, was carried out with the theme, "The Meaning of Independence Day." Addresses were given by Alfred Davis, Miss Geraldine Thorngate, and Ira A. Newey on the subjects, "Democracy in Government," "Patriotism," and "Religious Liberty." Kenneth Babcock of Milton, Wis., was guest soloist, and Mr. and Mrs. G. W. Betson of Daytona Beach, Fla., were guests of honor. Pastor Davis closed the program with a brief address.

The Community Vacation Bible School was held in our church beginning July 5, with Pastor Davis, general chairman, and Mrs. Anna Davis supervisor and teacher of grades seven and eight, assisted by a corp of five other teachers. Rev. Mr. Grant of New London Methodist Episcopal Church took charge of the worship programs and recreation the first week. The registration was fifty-eight.

The services of the Syracuse Church were held Sabbath afternoon, July 9, at the home of Mr. and Mrs. R. M. Soper at Central Square, and were conducted by Pastor Davis. Several from Verona and Syracuse attended. A bountiful supper on the lawn was served following the services.

In the evening the Young People's Club was entertained by Mr. and Mrs. Stanley Warner at their home. After the program officers were elected for six months, Alva Warner, Dorothy Williams, Doris Lennon, and Allison Smith were elected president, vice-president, secretary, and treasurer.

At the annual meeting of the Ladies' Benevolent Society reports showed that the society had taken in over \$200 during the year, with a goodly balance in the treasury.

CORRESPONDENT.

MARRIAGES

VAN AMEYDEN-BASSETT.—On June 19, 1938, at the home of the bride's parents at Nashville, Mich., James Van Ameyden, Jr., and Miss Orilla Bassett, Rev. Edward M. Holston, pastor of the groom, officiating.

OXLEY-DAVIS. — At the home of the bride's mother, Mrs. Rachel Hoffman of Shiloh, George C. Oxley of Wildwood, and Mrs. Josephine Davis of Shiloh, N. J., were united in marriage on June 26, 1938, the pastor of the bride officiating. The couple will reside at the groom's home. (3009 Lake Ave.)

OBITUARY

BAKER.—Leona Potter Baker was born in the town of Alfred, N. Y., October 25, 1864, and died at her late home at Tip Top, June 28, 1938.

She was a daughter of Jerome and Sarah Thomas Potter. November 23, 1886, she was married to Alvin C. Baker, and the most of their married life they have lived in Alfred. She is survived by her husband; one daughter, Mrs. LaVern C. Kenyon of Alfred; and three grandchildren, Barbara and Brice Kenyon, and Mrs. Ollene Smith; and two sisters, Mrs. J. Leon Sisson of Alfred and Mrs. Mary Wilbur of Laguna Beach, Calif. Many relatives and friends mourn her passing.

Mrs. Baker was a highly respected member of the Andover Seventh Day Baptist Church, faithful, helpful, and loyal in the church and fraternal organizations to which she belonged.

Funeral services were held at the First Alfred church, July 1, 1938, conducted by her pastor, Rev. Walter L. Greene, assisted by Rev. A. Clyde Ehret. Interment in Alfred Rural Cemetery. W. L. G.

DUTCHER.—Estella Frazier, daughter of Andrew and Merinda Ross Frazier, was born September 25, 1864, at Horicon, N. Y., and died June 10, 1938, at the home of her daughter, Mrs. Philip Marble, in De Ruyter, N. Y.

On August 27, 1887, she was married to Burt Dutcher and to them were born three sons and three daughters, all now living except one son. At the age of twenty-four she joined the Quaker Church of Smyrna, N. Y. Most of her life was spent in or near Chenango County.

The funeral was conducted by Rev. Neal D. Mills at the home of Philip Marble and burial was made in Cortland Rural Cemetery. N. D. M.

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

The Sabbath Recorder

Vol. 125

AUGUST 8, 1938

No. 6

BENEDICTUS

For the benediction of the evening at the close of day, O Lord, we give thee thanks:

For the blessing of the Sabbath at the end of the week, we give thee heartfelt thanks; and

For the assurance of thy love and thy care at the end of the road, O Lord, we give thee grateful thanks. Amen.

—Norman J. Whitney.

Alfred, N. Y.,
July 22, 1938.

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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

Vol. 125, No. 6

Whole No. 4,784

HERBERT C. VAN HORN, D. D., Editor

L. H. NORTH, Business Manager

CONTRIBUTING EDITORS

William L. Burdick, D. D.

Mrs. Okey W. Davis

Luther W. Crichlow

Mrs. Walter L. Greene

Rev. Erlo E. Sutton

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All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Danger in Worship Can this be? We know the value of worship, and emphasis in large measure is being placed upon the place and enrichment of worship in our public services upon the Sabbath. But there is a danger of over emphasis. Not that time is taken from the sermon, or too much given to the ritual of worship. Danger lies in making worship—including all parts of it—an end in itself. One of our great preachers suggested, some years ago, that the most effective way yet devised for escaping moral insights and ethical demands of Jesus is to *worship* him. Jesus himself warned against this very thing, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven."

Is it too much to believe, as some one has said, Jesus "Does not want his ego idolized; he wants his cause supported"? It would seem Jesus did not fear being opposed as much as he feared being worshiped. By no means does that imply we should not exalt him, whose "name is above every name."

The temptation, subtle indeed, is to think we have served Jesus when we have worshiped. The high feeling inspired by worship is im-

portant and valuable; but emotion cannot be substituted for morals or action.

A great symphony is not written by its author to be admired, but to be reproduced. Christ is not to be worshiped and forgotten. He is, like a great symphony, to be reproduced in the lives of his followers. Worship should aid to that end. In his unselfishness, in his faith in God, his reverence for personality, his practice of brotherhood, his devotion to a nobler social order, Christ was not creating a piece of music to be merely admired and exclaimed over. "He wanted it reproduced—played again and again by boys and girls, men and women, on all the human instruments that God has given them, until the whole earth is full of his music." Doctor Fosdick, from whose sermon we have just quoted, declares: "A Christianity that worships Christ emotionally but does not follow him morally is a conventional sham, and too much of our ecclesiastical Christianity today is precisely that." Theological opinion must not be substituted for spiritual experience. Let us remember the Christ of the Galilean shore, of the lonely Jericho road, who said, "Ye cannot serve God and mammon." Worship him? By all means—but go out from that worship to transmute our emotions into the gold of high moral living and spiritual experience in doing "the will of the Father."

Something About Your Church Paper Its cost of production has always exceeded the price of the subscription. The amount of Tract Board askings of the denomination through its annual budget just about takes care of the difference between production cost and receipts from subscriptions. This for a sixteen-page paper. The Tract Board believes this is the most important way this money can be used.

If the SABBATH RECORDER had a full-time editor it would cost more. It ought to be enlarged, returned to its former size, with a good grade of stock for a cover. But every page added means greater cost. But this really should be done. It was unwise, though necessary, to cheapen the paper by decreasing the size and using poorer stock. This ought soon to be remedied. The respect of the church for itself in its official expression in print should be maintained.

Our editorial heart warms as we think of those who through their devotion freely contribute to the RECORDER columns. The heart

skips a beat every time we have to withhold interesting, helpful articles that would add value to the paper, because of lack of space. Sixteen pages are so few, especially when there are from five to seven regular departments needing two pages each. Again and again contributing editors are disappointed when material they have sent does not appear on time, or at all. Writers on various themes should be heard—even if editorial management does not agree with the thesis presented.

Then important conferences, associations, and annual meetings need promoting, as well as other denominational lines. Valuable information and inspiration from other periodicals would add interest and importance to the RECORDER, were it enlarged. Anecdotes and illustrations would brighten its corners.

Can anything be done about it? It would not do to increase the subscription price. Is there any way to meet the situation, then, other than asking for a larger proportion of the Denominational Budget? We believe there is. Let our readers ponder the situation. Let them think earnestly about increasing the circulation; then increase it. Let the local church and Sabbath school subscribe for a weekly budget of RECORDERS to be freely distributed at the time of service, and sent to nonresident members—as church bulletins are now sent out by some of our churches. Three thousand RECORDERS circulated weekly at the usual subscription price would enable such a RECORDER as we are talking about largely to pay its way.

The church paper creates the highest honor of rendering a larger service, and solicits aid in that worthy objective.

Have We Done Our Part? This is a serious question viewed in the light of eternity. Have we done our best to live up to the knowledge we have? Have we done our best in the light we have walked in? It will not be answered by comparing our doings with what others have done, or failed to do. But according to our ability must it be judged.

Have we done our best in meeting the appeal of the Building Budget Committee, an appeal authorized by General Conference? We are in the closing days of opportunity to make this appeal one hundred per cent effective.

The desirability of possessing and using the Seventh Day Baptist Building is no longer a question among Seventh Day Baptists. The cordial response to the appeal as carried by

Mrs. Stillman and others justifies the statement.

Two things only, it seems to the writer, have prevented the full realization of the amount asked in this special appeal, namely, the late entering of the field for that purpose, and the strong China Mission emergency which had first to be met by the Missionary Board. The latter was the cause of the former, that is, the delay in putting the Building Budget's imperative need before our people. These conditions were beyond the control of the Tract Board.

In spite of the discouraging circumstances, and in the few brief months, \$4,666.36 has been received. The hearty co-operation of churches, committees, and individuals is appreciated by the people charged by the board for this work. Our folks have done well. But we are still short a little more than \$700, plus a small and reasonable amount for expenses. A little more effort on the part of all will carry this budget well over the top. Are there not some individuals who have not yet been approached? Some one who would gladly do a little more to make victory complete? Perhaps those in responsible positions who read this will see that this matter is pushed a little further. When victory is in sight, it is foolish not to carry through. Have we done our part?

Items of Interest The tenth World Convention of Christian Endeavor will be held in Australia, August 2-8, celebrating the forty-third birthday of the World's Christian Endeavor Union, and the fiftieth anniversary of the founding of the first C. E. society in Australia.

Dr. Daniel A. Poling, editor of *Christian Herald*, will be present and preside as president of the World Union. He with other delegates from America left the United States early in July. An interesting and full program has been planned.

The New York *Herald Tribune* recently stated that the cost of government in the United States exceeds that of either Great Britain or France. According to the *Tribune*, for the year ending March 31, the British collected \$107 per person from a population of 47,000,000, while for that same period it is estimated that the United States collected taxes amounting to \$107 per person from 128,000,000 people. It is further pointed out

that in the last eight years our national debt has increased \$21,000,000,000, while the national debt of Great Britain has increased less than \$2,000,000,000 in that time.

When the writer visited the half destroyed Rheims Cathedral at the close of the World War he could have wept at the sight of devastation. One twenty years ago would have little thought the ruins could ever be rebuilt; yet, on the tenth of July, last month, one hundred thousand visitors came to Rheims—temporarily doubling that city's population—for the rededication of the magnificent building.

The ceremonies, according to descriptions, were colorful, with ten cardinals, other church dignitaries, ambassadors, and high government officials in the huge parade. Cardinal Suhard, representing Pope Pius, preached the sermon.

President F. D. Paterson of Tuskegee Institute writes that according to the records of the Department of Records and Research, there were no lynchings in this country during the first half of the year 1938. "This is the first time since a record of lynchings has been kept that the first six months of the year went by without a lynching."

New Jersey has her little ("Hitler") Frank Hague; but also the state has her D. Franz Barnett, state alcoholic beverage commissioner. The other day he refused permission to an Elizabeth company to dispense "liquorized ice cream." Liquor interests are stretching every nerve to entice the young and fix upon them the appetite that craves until it destroys. Candies and now ice cream contain the poison. The commissioner's refusal contains this paragraph:

The fact that liquor is to be an integral part of the infused delicacy to the extent of twenty-five per cent, coupled with the well-known melting propensities of ice cream, brings the proposed product within the jurisdiction of this department. The manufacture, sale, and possession of liquored candy has heretofore been forbidden in New Jersey. *Liquorized ice cream is equally attractive to children and likely to reach them despite attempted safeguards.* It will therefore likewise be forbidden.

"When sin loses its hiss, we become comfortable."

WANTED: SINGERS AND SOLOISTS
The Conference choir needs three altos, one tenor, and two basses. Members must attend daily rehearsals during the Conference and also all evening meetings.
We also need two additional vocal soloists, two instrumental soloists, and two duets.
If you can help fill the ranks please get in touch with the musical director, Howard S. Savage, 1220 Thornton Ave., Plainfield, N. J., immediately; and write full particulars.

MISSIONS
QUARTERLY MEETING OF THE
MISSIONARY BOARD

The quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held July 17, 1938, at the Pawcatuck church.

Prayer was offered by Rev. Herbert C. Van Horn.

The members present were: Albert S. Babcock, Karl G. Stillman, John H. Austin, Rev. W. L. Burdick, James A. Saunders, George B. Utter, LaVerne D. Langworthy, Rev. Harold R. Crandall, Mrs. Clayton A. Burdick, Mrs. Elisabeth K. Austin, Walter D. Kenyon, Dr. Anne L. Waite, Morton R. Swinney, Charles E. Gardner, Rev. Everett T. Harris, Rev. Herbert C. Van Horn, Elston Van Horn, Lloyd Langworthy, Rev. Albert N. Rogers, Asa F. Randolph.

The guest present was Mrs. G. Carleton Irish.

The quarterly report of the treasurer, and a statement of condition as determined by the annual audit were received and ordered recorded.

QUARTERLY STATEMENT
April 1, 1938, to July 1, 1938

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

Dr.

Cash on hand April 1, 1938	\$2,195.83
Memorial Board income	969.38
Permanent Fund income	592.04
Denominational Budget	2,545.24

Organizations	360.39
Individuals	1,047.39
Special gifts	119.21
Debt Fund savings account	750.00
	<hr/>
	\$8,579.48

Cr.

Corresponding secretary and expenses	\$ 693.59
General missionaries	441.44
Churches and pastors	571.67
China	1,213.30
Holland	125.00
Jamaica	649.72
Treasurer's expense	60.00
Interest	211.88
Loans	750.00
Special gifts	113.21
Germany	125.00
Debt Fund savings account transfer	395.65
Cash on hand July 1, 1938	3,229.02
	<hr/>
	\$8,579.48

Net indebtedness April 1, 1938	\$18,253.26
Net indebtedness July 1, 1938	16,343.62

Decrease for quarter\$ 1,909.64

The quarterly report of the corresponding secretary was presented, approved, and ordered recorded. The report follows:

QUARTERLY REPORT OF CORRESPONDING SECRETARY

During the quarter I have supplied for our churches in Hopkinton City and Rockville, R. I., once each, and for our church in New York City twice. One week-end was spent with our church in Washington, D. C. I attended the semi-annual meeting of the Michigan and Ohio churches in Battle Creek, Mich.; the Eastern Association at Berlin, N. Y.; the Central Association at Verona, N. Y.; and the Pastors' Conference in Alfred, N. Y. June 27, I participated in the funeral of Rev. Lewis C. Sheafe in Washington, D. C., and in a memorial service for Miss Susie M. Burdick in Alfred, N. Y., July 2. In meeting these appointments I traveled about 6,500 miles at an expense of \$147.60, a little over two and one-quarter cents per mile. No part of the expense of these trips was borne by friends or other boards.

I have held numerous conferences, participated in various committee meetings, carried on the correspondence of the society, furnished material for the Missions Department of the SABBATH RECORDER, and prepared the Annual Report of the Board of Managers.

Respectfully submitted,

William L. Burdick,
Corresponding Secretary.

Ashaway, R. I.,
July 17, 1938.

The annual report of the treasurer was presented.

It was voted that the annual report of the treasurer be adopted, subject to audit by Loomis, Suffern, and Fernald, and that it be the ninety-sixth annual report of the Board of Managers to the Missionary Society.

The annual report of the corresponding secretary was presented.

Voted that the annual report of the corresponding secretary be approved and adopted as the ninety-sixth annual report of the Board of Managers to the Missionary Society.

Voted that the annual reports of the corresponding secretary and the treasurer be the ninety-sixth annual report of the Board of Managers to Conference.

John H. Austin for the Missionary-Evangelistic Committee made a report. The committee has not met.

Rev. Everett Harris said there had been a meeting of the American Tropics Committee. The committee recommends that the details of the return of Rev. G. D. Hargis and family to America be left to the corresponding secretary and treasurer. He said there have been three deaths of native workers and the committee felt that some one should be sent to Jamaica during the absence of Mr. Hargis. They recommended that Luther W. Crichlow of Washington, D. C., who had just graduated from the Theological Seminary at Alfred, be called for that field.

Voted that the return of Rev. G. D. Hargis and family be left with the corresponding secretary and treasurer.

Voted that Luther W. Crichlow be called to go to the Jamaica field during the furlough of Mr. Hargis.

Rev. Harold R. Crandall, chairman of the China Committee, made a report with recommendations of the committee. The report is as follows:

Your Committee on China would report that a meeting was held last evening and matters pertaining to the work in that country discussed.

We recommend:

That steps be taken to procure the original deeds of the property of the Missionary Society in China.

That we have made a sketch to scale of the land and buildings thereon in that country, with detailed description of the buildings.

That we request an initial report of the condition of the property and that we have an annual report thereafter of the condition of the buildings regarding roofs, weather boards, foundation, inside walls (paint or paper), plumbing, etc.

That there be requested a report of the cost of the several buildings, the assessed values, tax rates, and insurance.

That in view of the reduction of salary in 1932 and his years of service, the compensation of Rev. H. Eugene Davis for the balance of the year be at the rate of \$1,200 per year, plus child allowance at the rate of \$150 per year, and traveling expenses when ordered by the board.

Respectfully submitted,
HAROLD R. CRANDALL,
Chairman.

July 17, 1938.

Voted that the recommendations of the committee concerning the property of the society in China be adopted.

Voted that the recommendations concerning the salary of Rev. H. Eugene Davis for the balance of the year be adopted.

The report of the Ministerial Relief Committee was received and ordered recorded as follows:

MINISTERIAL RELIEF COMMITTEE REPORT

Monthly payments of \$10 each have been continued during the quarter ended June 30, 1938, to Mrs. George P. Kenyon, Rev. R. R. Thorngate, and Rev. L. J. Branch. At the present time, we have available the sum of \$71.92 for future use, or slightly more than two months' reserve. It is the recommendation of this committee that the same rates of monthly benefits be continued for the next three months ending September 30, 1938, and that the matter of con-

tinuance beyond that date be considered at the October meeting of the board.

Respectfully submitted for the committee,
Karl G. Stillman,
Chairman.

The report of the Investment Committee, Karl G. Stillman, chairman, was presented, received, and ordered recorded.

The report of the proposed budget for 1939 was made by the Budget Committee.

Voted that the recommendation of the committee be adopted as the tentative budget to be recommended to Conference.

Rev. Harold R. Crandall, chairman of the Conference Program Committee, spoke about the program for the General Conference.

Voted that we authorize the officers to transfer the stock and the accumulated dividends of the Ashaway National Bank, held by the estate of the late W. L. Clarke, in order to make distribution according to the provisions of the will.

Voted that the secretary have the annual reports published and the usual number printed for Conference.

The minutes were read and approved.
The meeting adjourned.

George B. Utter,
Recording Secretary.

Comparative Statement

Receipts

	June 1937	June 1938	Change	12 Mos. Ending 6-30-37	12 Mos. Ending 6-30-38	Change
Memorial Board Income	\$ 631.28	\$ 861.94	\$ 230.66	\$ 1,350.20	\$ 1,810.53	\$ 460.33
Permanent Fund Income	269.25	96.75	172.50*	5,142.26	4,628.12	514.14*
Denominational Budget	1,562.65	1,557.24	5.41*	8,283.29	7,999.32	283.97*
Organizations	118.11	97.78	20.33*	1,123.27	3,955.42	2,832.15
Individuals	3.50	1,000.00	996.50	1,442.27	2,373.77	931.50
Special Gifts	63.90	3.00	60.90*	5,157.90	526.03	4,631.87*
Loans					1,500.00	1,500.00
Other				20.77	13.00	7.77*
Debt Fund Investment	250.00		250.00*	2,750.00	2,500.00	250.00*
	\$ 2,898.69	\$ 3,616.71	\$ 718.02	\$25,269.96	\$25,306.19	\$ 36.23

Expenditures

Corres. Sec'y and Expenses	\$ 204.01	\$ 273.07	\$ 69.06	\$ 2,503.80	\$ 2,504.30	\$.50
Gen. Missionaries and Expenses	27.96	146.71	118.75	960.80	1,327.51	366.71
Churches and Pastors	141.22	190.53	49.31	2,409.96	2,298.81	111.15*
China	366.51	313.82	52.69*	4,371.53	7,112.19	2,740.66
Holland	125.00	125.00		500.00	500.00	
Jamaica	199.93	218.65	18.72	2,411.87	2,528.26	116.39
Treasurer's Expense	20.00	20.00		524.66	542.98	18.32
Interest	52.22		52.22*	1,058.32	944.01	114.31*
Loans	250.00	250.00		2,750.00	4,000.00	1,250.00
Printing				163.92	207.45	43.53
Foreign Missions Conference				37.50	37.50	
Special Gifts	15.00		15.00*	76.15	387.93	311.78
Germany	41.66	41.66		500.00	500.00	
Miscellaneous				2.00	2.00	
Debt Fund Investment	193.48	222.26	28.78	2,055.64	1,243.41	812.23*
Special Fund Investment	48.90			5,073.90	140.00	4,933.90*
	\$ 1,685.89	\$ 1,801.70	\$ 115.81	\$25,400.05	\$24,276.35	\$ 1,123.70*

* Decrease.

THEODORE L. GARDINER

BY AHVA J. C. BOND

First impressions are often lasting, and a first acquaintance, when that acquaintance has deepened into warmest admiration and ripened into love, grows precious with the years. I first saw him when he came to our home on Canoe Run, a man in middle life, vigorous, witty, and kind. Two things in that visit I especially remember.

As I trailed him and my father about the little farm, we stopped for a time on the big rock, where it was said a former owner used to flail his wheat, and right there I got a glimpse of a world infinitely bigger than I had ever imagined before. He told us that this rock was at one time the bottom of a sea, and that the water had cut through to make the valley before us where now far below us were our house and the garden and meadows. I was skeptical, until he pointed to the out-cropping of the same rock on the other hill across the valley. Both had been play places for me and my sister, but I had never connected the two in any way, except that each had its own contribution to make to our happiness. They were never the same after that, but took on a deeper meaning, and stimulated my thirst for more knowledge.

The other thing that I remembered vividly when he had gone was his description of his tussle with the school bully when he taught school in Lanphere Valley. He told it so vividly that I experienced it with him, and our old poker became an object of more respect when he had used it to illustrate the grip he got on the poker in that old schoolhouse in order to prevent its use over his own head. He did not omit the happy sequel—the revival which he conducted in this same schoolhouse the next winter, and the conversion of this tough lad. I really think the story of the rocks influenced me more than the one about the school fight, but I am afraid I shall be obliged to confess that it was because of the latter story that he first became a hero.

He encouraged me to go to college. And proud he was a few years later to tell how six Salem College students were teaching county schools in six adjoining districts in the Roanoke region. We were all quite proud, for all six were members of our little church which never numbered above forty members. And who had more right to advertise this

fact than he, because he was largely responsible for keeping the college alive, and for stimulating our desire to attend.

Once I hurt him a bit, but with his usual wisdom and understanding of young people, he waited for it to come out right. He early marked me for the ministry, and one year when I had failed to get a school, and was unable to attend school, he wrote me that I could get denominational help to go to school and prepare for the ministry. A long time afterward I saw that I had not replied to him tactfully. Young men are usually not tactful. Fortunate are they if they are dealing with someone who overlooks that point and sees their sincerity. I wrote him that I was afraid I would not know whether the Lord had called me to the ministry or whether I was answering the call of man if I accepted his suggestion. He waited patiently, and a year or two later I did accept help. I am inclined to believe now that the Lord spoke through him. The Lord has more ways of speaking than I knew about then.

Time would fail me to tell of my taking a census of the town as a part of his successful effort to defeat a saloon license, of his teaching, with his weak eye almost shut that his other eye might seem to shine with greater light, and his index finger pointing straight out into space where you caught his idea, of the later years of close association as his pastor, of our trip together to Grand Pré.

This is just to pay my brief tribute to him who discovered me in the hills, who lived to influence my life during a third of a century of Christian service, whose going brings me no sadness, for it has brought him victory, and leaves to the rest of us a rich and helpful heritage.

THE HISTORICAL SOCIETY

BY CORLISS F. RANDOLPH

NO. XIV

Museum (continued)

Besides the articles in the museum already enumerated, there are the following:

Doctor Gardiner's child high chair, typical of those of his childhood, presented to the Historical Society before his retirement.

A stool made from a panel of the old door of the Shiloh church May 20, 1934, by LaVern Davis, and presented by Rev. Herbert C. Van Horn.

A small hand loom, from the Sachse collection.

The only known surviving tombstone from the graveyard of the Shrewsbury Church, in Monmouth County, N. J. The other tombstones, as we are credibly informed, were long ago broken up and put into the foundation of a barn near by.

A small circular fall-leaf maple table, bequeathed to the Historical Society by Mrs. Loisanna T. Stanton.

Of the glass cases, to which reference has already been made, one contains silver communion plate from the following churches: Plainfield, Piscataway, Walworth, Chicago, and First Westerly, besides the pewter plate of the New York City Church. These were replaced by individual cup services, except in the instance of the First Westerly Church, which became extinct several years ago.

Another case contains books, photographs, and other mementoes of the London and Natton churches in England. Among these may be noted Bailey's *Dictionary* in two volumes; a picture of the grave of Samuel Stennett, in Bunhill Fields; a copy of the order of the Court of Chancery under which the Davis Charity now operates; a copy of *The Religion of Mankind*, by Robert Burnside, "Presented to The Seventh Day Baptist Tract Society, New York, North America, by John Brittain Shenstone, Pastor of the Seventh Day Baptist Church in The City of London & The Successor of The Late Robert Burnside." This dedication has no date, but the book was published in 1819, and Robert Burnside was pastor of this, the Pinner's Hall Seventh Day Baptist Church of London, from 1785 to 1826. The church was founded in the reign of Charles II by Francis Bampfield. Joseph Stennett, the hymn writer, was pastor from 1690 till his death in 1713.

This case also contains the manuscript of a poem written by Joseph Stennett on the death of Queen Anne; and an original letter from "The Church of Christ observing the Seventh day Sabbath meeting at Millyard in Goodman's Fields, London, to the Churches of Christ of the same faith usually holding their Yearly meeting at Piscataway, Sendeth Greeting." This letter is signed by Robert Cornthwaite, Wm. Stead, Noah Noble, Peter Russell, Joseph Cornthwaite, Dan'l Noble, John Slater, William Wright, Benj. Gadbury, and is dated Aug't 29, 1743, and was carefully folded and addressed on the back (no envelope in those days) "To Mr. Nicholas Ashmead Shoemaker, over against the New prison, in Philadelphia, in Pennsylvania. By Captain Stevenson." There are also photographs of

Mrs. William M. Jones; Deacon John Purser (of the Natton Church); of Dr. Peter Chamberlen, and of Woodham Mortimer, his country mansion some forty miles northeast of London, and other objects of interest.

A third case contains a photograph of the Haarlem (Holland) chapel, and other objects from Holland, Germany, Africa, and China, besides some pictures of Salem College.

The fourth case has the following: Case of wall clock of the old Big Foot Academy, at Walworth, Wis.; Manual of the Pawcatuck Church, 1850; printed speech of Hon. D. E. Maxson, of Alfred, N. Y., on the "Personal Liberty Bill" in the Assembly, at Albany, N. Y., in 1860; Manual of the Metropolitan Police Commissioners, of New York City, when Thomas B. Stillman was its head; the Day Book of Hon. Joseph Potter, of Potter Hill, R. I., from 1794 to 1803; the records, bound in homemade parchment, of the Woodbridgetown, Pa., Church records; and an etching of the old "Maxson House" in Newport, R. I., which was the first Seventh Day Baptist parsonage; besides numerous other interesting objects.

The fifth case contains, among other things, the certificates of ordination of Elder Richard Hull (Sept., 1824), and of his son, Elder Nathan V. Hull (Sept., 1833); a series of thirteen tracts from the family of Elder Thomas Hiscox, published by the American Tract Society without date, but of the type used a hundred years ago; a copy of the *Seventh Day Baptist Missionary Magazine*; a copy of each of five of our Sabbath school papers, from 1852 to 1887; a copy of *The Sabbath Vindicator*, and one of *The Peculiar People*.

The sixth and seventh cases are devoted to selections from the Sachse collection, of Ephrata books and other things. One of these cases contains a hetchel and several scutching knives for the manufacture of flax, and collapsible swifts for winding yarn; two bright steel kitchen spoons, three tea spoons, and a pancake turner, besides a steel table knife and fork, with horn handles, all handmade; a wooden book-rack for individual use; a wooden butter ladle; two wooden spoons, table size; a collection of metal buttons from the uniforms of the wounded Revolutionary soldiers who died there after the Battle of Brandywine; sulphur matches and a pair of snuffers, all made at Ephrata; and other arti-

cles for kitchen use, besides a large handmade door lock.

The other of these two cases contains Ephrata books and books relating to Ephrata, as follows: *The Turtel Taube*, a collection of hymns written by the inmates of the Ephrata Cloister. They were printed without music. The entire title, connected with an interesting legend of the crucifixion is too lengthy to print here; but a translation of the first part is as follows: "The Song of the Solitary and Deserted Turtle Dove; namely, The Christian Church." The book was first printed in 1747. The present copy is of the first edition.

The Chronicon Ephratense. This is a valuable source of Ephrata history, though it is an abstract of the Diary of the Brother of the Cloister, and was published in 1786. An English translation by Rev. J. Mark Hart, was published in Lancaster in 1790. The illuminated hymn books of Ephrata Cloister were each made by hand with an endless patience and toil, each brother and each sister making one for his or her own use. The illumination was in various colors, and resulted in books of great beauty. The one shown here is an excellent example of this work.

The Christian's A. B. C., or Great Letter Book, was the finest example of book illumination as practiced at Ephrata. Of this but one copy was made; but the Historical Society has a book of photographs of this one book taken by Sachse.

The Sabbath school at Ephrata used cards on which were printed Bible texts. Some of these were printed on paper thin enough to allow a considerable number to be bound together in the form of a very small book. There is one such book in this case.

This case also contains one of *Braght's Martyr Books*, printed at Ephrata for the Mennonites. It required the entire time of fifteen men for three years to complete it. The paper and printer's ink were all made at Ephrata. The binding on this copy is leather over oak boards. It has leather clasps, with metal hooks on the ends.

In this case are to be found the lamps and hour glass which Sachse says were used by Peter Miller in translating the Declaration of Independence into the various continental languages of Europe, for the Continental Congress. He also conducted the diplomatic correspondence of the Continental Congress with these countries.

NOTE.—The Historical Society is in receipt of the following:

A photograph of Doctor Gardiner, taken not long before his retirement, from Mr. L. H. North, of Plainfield, N. J.

A letter written by N. O. Moore, of Chicago, Ill., February 20, 1881, to the Revs. T. R. Williams, N. Wardner, O. U. Whitford, and E. M. Dunn. It is an interesting bit of history concerning the *Sabbath Chronicle*, of which he was the publisher, and of Seventh Day Baptist interests in Chicago at that time. From Mr. N. O. Moore, his son, of Riverside, Calif.

THE DENOMINATIONAL BUILDING

The question is being raised, Why maintain the Seventh Day Baptist Building? It appears that people are being asked to discuss the subject. There are several reasons in the mind of the writer why the Seventh Day Baptist Building should be maintained.

1. We have erected the building at no small cost and to discard it now will be misunderstood. We will discredit ourselves in the minds of the young people and the world. It will appear as though we are fickle or defeated, or both.

2. I would support the proposition for the sake of denominational unity and efficiency. There are many among us who are conscientiously devoted to the building and are receiving encouragement and uplift from it. To turn back now deprives them of this help and also tends to divisiveness and weakness. It is better to get back of every worthy project though we may be more interested in something else.

3. The building is serving a material purpose. While it is not possible for all denominational interests to make it their headquarters, it is such to the Tract Society, Historical Society, and Memorial Board. To discard the building now would be an unspeakable loss to all of these, especially to the Historical Society, its work and usefulness. One entire floor of the building is devoted to denominational history, promoted by the Historical Society. Here are to be found the records of the past and the present. What history means to a nation, it means to a denomination. It is vital. No argument is needed. The history of the denomination is inseparably tied up with the building.

4. While the building serves a material purpose, there is a higher, an invisible service. Being unseen it is hard to describe and is often unrecognized. What the Ark of the Covenant was to the children of Israel in the

wilderness, what the Temple was to the Jews in the promised land, what the church is to you, the Seventh Day Baptist Building is and ought to be to Seventh Day Baptists. Why cover the Ark of the Covenant with gold? Why lavish so much upon the Temple? Why spend thousands upon thousands of dollars on our churches? You could worship in a shed which would not cost a pittance of what you put into your churches. There is
(Continued on page 108)

A LAY WOMAN'S VISIT TO THE MILL YARD CHURCH

BY ADELAIDE M. GRIFFIN

It was a chill, cloudy day that I first attended services at Argyle Hall where the congregation of the historic Mill Yard Church now meets.

On the preceding Monday, a day with similar weather, I made my first visit to that most famous shrine of the Anglo-Saxon race, Westminster Abbey. My feelings were much the same in the modest hall and in the great Abbey. It was not so much the beauty and majesty of the great burial place of England's historic dead, sublime though it is, as the memory of the thousand years that the gospel has been preached there, and the thought of all the great events that have taken place within those hallowed walls that filled me with silent awe.

So on that first Sabbath I thought little of the comparatively humble meeting place of my fellow believers, but my mind went back quickly over the three centuries that the "little flock" has kept the torch of Sabbath truth burning in the world's metropolis.

This feeling combined with a slight indisposition, and the fact that the heat was not on, and that I am abnormally sensitive to the cold, all combined to make me act, no doubt, the part of an American iceberg to perfection. But big and hard must the iceberg be that can withstand British hospitality in general, and that of Pastor and Mrs. McGeachy and their people in particular.

I was there four Sabbaths, and felt when I came away as though I had known the little congregation all my life.

The pastor and his wife are doing a heroic work in which they are seconded by a devoted people.

Those of our number who are able to attend the General Conference (should it go

there in 1940) will be fortunate indeed and, I am sure, never regret the effort which they may have to make to get there.

I was much pleased with the cordial feeling which seemed to exist between Mr. McGeachy and those of other faiths who knew him, and the same feeling seemed, as far as I was able to observe, to the laity as well.

I say with a full heart, God bless the great British Empire and the warm hearted English people.

Acton, Me.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

Perhaps I had better tell you who I am. My mother's name is Elma, and she is a sister of Neal D. Mills and daughter of O. S. Mills. I am eight years old and will be in the third grade when school starts.

I have an old black cat named Black Sambo. I am taking piano lessons. I like to read very much and I am reading "Pinocchio."

I think my sister Joan will write now.

Your friend,

Norma Johnson.

White Cloud, Mich.,
July 14, 1938.

Dear Norma:

I remember your mama quite well when she was just about as old as you are now, which of course seems a long time ago to you, though it doesn't seem long to me. I haven't seen her since but I see your Uncle Neal quite often, the last time was at the Pastors' Conference at Alfred. I'm sure you must be very proud of him.

We have been having quite a family party here for the past two days. Our doctor son from Washington, D. C., has been spending the week with us, and our daughter with her husband and baby Joyce have been here for the week-end. Joyce likes to stand at my elbow when I'm using the typewriter, so you can just guess I'm not getting along very fast with my writing.

I wish you the best of success in your music lessons, and pleasure in your reading. I, too, like to read.

Lovingly your friend,

Mizpah S. Greene.

Dear Mrs. Greene:

Norma and I have been in Chicago for five weeks visiting our aunt. We saw Meimei, the baby panda.

I am six years old and I will be in second grade next year.

Your friend,

Joan Johnson.

White Cloud, Mich.,
July 14, 1938.

Dear Joan:

Did you know that once upon a time my home was in Chicago? There I lived three years when I was a little girl like you, and returned there when I was sixteen for high school, teachers' training school, and nine years of teaching. So you see I know Chicago pretty well and know you must have enjoyed your visit at your aunt's.

I don't believe I ever saw a baby panda though I have seen many other baby animals. I wonder if you could not describe the panda to me so that I would know one if I saw it. I once saw a young bear who was in a large cage or pen in a little park near the entrance of Crystal Caverns, and I was sorry for him. He walked round and round his pen as if he were very unhappy to be shut up, poor fellow.

I hope to hear from both you and Norma often.

Your loving friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I like to read the stories in the RECORDER. I am ten years old.

This summer I go to "arts and crafts" at school. I made a memo pad and a match scratcher.

I am going to take my little sister to school next September. My little sister is four years old and she can sing "Jesus Loves Me," real well.

I'm planning to go to the beach Sunday with Ord Babcock. He is my neighbor. I like to gather shells and dig for crabs. I don't swim because the water is too rough.

I attended Sabbath school only once at the Riverside church.

Yours truly,

Patricia Morison.

3292 Date St.,
Riverside, Calif.,
July 20, 1938.

Dear Patricia:

I know you have been enjoying your arts and crafts work. I enjoy it, too, even if I am a grown-up girl. You see we learn quite a bit of that kind of work in Home Bureau. We learn how to make leather pocket books, to make reed baskets, to cane chairs, hook rugs, and many other interesting things. We should never get too old to learn new things, you see.

I hope you had just the nicest kind of time at the beach the other day, and that you will have many more such happy times.

I'm sorry you have not been able to attend Sabbath school more often, for I am sure you could not help but find it helpful and pleasant. Here's hoping you can go more often in the future.

Hoping to hear from you again and often, I am

Your loving friend,

Mizpah S. Greene.

MEALS AT CONFERENCE

Dear Delegates and All:

The folks of Plainfield and Piscataway and other friends are bending every energy to make your stay at Conference comfortable and pleasant. Naturally you will want to eat at certain intervals while you are here. You doubtless know that there will be no Conference dining hall. This was the understanding from the first. However, eating places are being listed for your convenience.

Nevertheless, rumors are abroad! And how they started no one seems to know.

Dinners need not cost 75 cents unless one chooses to eat that much or to go to places that will charge that amount. In fact, to quote from last week's SABBATH RECORDER: "Meals at regular eating places may be obtained at about 25 cents for breakfast, 40 cents for luncheon, and 60 cents for supper," it will be noted that 60 cents is the price of the largest, heaviest, or fanciest meal. These prices are average, one can pay more or eat for less.

A number of reactions have already been received to the average prices just quoted. Something to eat in the morning can be had for less than 25 cents; one can get along for less than 40 cents at noon; and one does not have to pay 60 cents for supper. But it rests with the individual in selecting the place to

eat and what he will eat after he gets there. All reputable eating places (as nearly as possible) will be listed (with menu and price) at the Conference Information Desk. This information will be available to all delegates and visitors.

The suggestion has been made that families and groups who wish may go to the markets and groceries and assemble a lunch, then go to one of the parks or some spot to eat. Some may wish to do so a few times.

There are a number of lunch counters, wagons, and hot-dog stands, which may or may not be listed, several of which are prominent enough to be seen. While these may lack the "class" or "style" of some of the higher priced places, they will satisfy the gnawings of hunger. They are clean and wholesome food is served, and they are both state and city inspected.

Yours gastronomically,
The Publicity Committee.

CONFERENCE DELEGATES

Please register as soon as possible after reaching Plainfield or New Market. Even though you may know where you are to be entertained during Conference and may go there upon arrival, kindly make an immediate effort to register. It is highly important. "Travel information" in last week's SABBATH RECORDER tells how to reach Conference Headquarters.

Also, please note that Daylight Saving Time is observed in this section. Conference meetings throughout are scheduled thereon.

Publicity Committee.

AN AID TO HEARING

It would seem to be in place to mention that there are twelve ear phones conveniently placed in the "Conference Church" which will be available for the use of those who may wish them. Ushers will seat people near the phones when requested to do so.

Publicity Committee.

THE CARILLON KEYS

[We take from the Alfred Sun excerpts of the address of Professor Norman Whitney in presenting to President Emeritus Boothe C. Davis the keys of the carillon tower.]

Many minds have dreamed the dream and many hands have helped to bring a carillon of singing bells to this loved spot.

We have one wish to express. Her alumni and friends have wished to bring this gift to Alfred University without burdensome obligations or hampering conditions. We make but one request: that the music of these ancient bells shall be ever used to usher in the ancient Sabbath that is the type of the traditional faith of this community and this college. Thus they will recall the ideals of the founders and perpetuate a custom remembered by students of my own generation. To this end we ask that the bells be rung at a time as near as possible, with the shifting seasons, to the hour of sunset on Friday evening.

We have not come here to memorialize but to present a living tribute to a living ideal. There is one thing which it is needful for me to say, and that is a word about the meaning and significance of the gift we bring and the lives we honor.

From widely scattered parts of the Old World these separate bells have been brought together to form a perfect harmony in the New. So from diverse and widely separated backgrounds, we have been brought and fashioned by our college experience into a new harmony fit for a new world. From across centuries of time and an ocean of space we bring these emblems of an ancient art through which men sought to sing the praises of their God, to voice our noblest aspirations toward the highest and the best we know.

Petros Hemony and A. van den Gheyn, makers of the bells, have inscribed their names in characters of bronze that defy the centuries. But Boothe and Estelle Davis have graven their names in the living scriptures of human personalities that are eternal.

At the beginning of its second century, Alfred proudly lifts her voice in challenge to the future: "See what we have done; hear what you can do!" On a very old bell in the beautiful Garden of Bells in Riverside, Calif.,

are these words: "I am the voice of life. I call you. Come." This is the message of Alfred as it has been and as it yet shall be: "I am the voice of life. I call you. Come." Let these bells, to generations yet unborn, be the voice of that inner soul which lurking behind the outward and visible forms of sense is yet, in spirit and in truth, "Alfred, the mother of men." With these words I dedicate this carillon to the purpose for which it was designed.

Boothe Colwell and Estelle Hoffman Davis, we love you; we honor the institution which you have builded with your lives; we revere the quality of living which you have demonstrated as a possibility for our own; we acknowledge our infinite indebtedness to you both. With this love and in this spirit of reverence, I place in your hands the keys of the Davis Memorial Carillon.

"May its clear ringing music ne'er fail."

OUR PULPIT

A "PECULIAR" PEOPLE

TITUS 2: 14

(A sermon written for the Sabbath Recorder Pulpit, by Rev. A. J. Williams, of Morales, Tex.)

God's people have been called by various names through all the ages. By "God's people," I mean all blood-bought, love-obedient children of God. To them the oracles of truth have been entrusted, the system of Bible doctrines to be believed and taught until Jesus comes again. It would be an impossible task to prove that any one named group or "sect" possessed all the truth of the Bible. But it is true that God intended all to be one. John 17: 11, 12. This "oneness" I wish to discuss here.

First, God's children all know that they have eternal life. Second, they know they cannot lose it. But some say none can know, for we see only through a glass dimly. However, we urge that since every sinner knows he is a sinner, to become a believer and not know it would be granting to sinners more knowledge than God's redeemed. If one can be lost after becoming a believer all could be lost.

To become a trusting Bible believer is far more than simply an intellectual process. There is a difference between "in" and "on." The devils believed in Jesus and trembled. My friend and I stand by a coal mine opening planning to explore it. I ask him, "Do you

believe in the strength of all this machinery?" He answers, "Yes." I tell him I do, but we continue standing there, neither of us as yet seeing the interior of the mine. Finally, I dismiss fear, trust all, and descend, explore, and return to find my friend still standing there believing "in." He might remain there till black in the face and never see the inside of the mine. Only when he places himself on the "lift" does he become an explorer of the mine. A "saving" faith comes from a "saving" Savior. He is the "author and finisher" of our faith. Hebrews 12: 2. "If we receive the witness of men, the witness of God is greater; for this is the witness of God, which he hath testified of his Son." 1 John 5: 9-13. "By this ye know ye have eternal life." We see, then, that "saving" faith is taking God at his word, asking no questions "why." This Scripture is the key to trusting faith, a faith that brings peace and rest. Hebrews 11 tells us all about a walking, serving faith, but not one word of it is concerning a penitent, lost sinner. A trusting faith ends, but a walking faith does not. I believe this truth is greatly needed. We read in First Peter 1: 9, "Receiving the end of your faith, even the salvation of your souls." When one receives Christ his "walking" faith begins. I do not ask my wife daily to be my wife; she trusted me once—and now I live to please her more and more. Many make the mistake of praying to be saved. "Now we know that God heareth not sinners; but if any man be a worshiper of God and doeth his will, him he heareth," John 9: 31. Herein we see who truthfully prays, for "Whatsoever is not of faith is sin." The promise is not to him that "prayeth" but to him that "believeth." In fact God "put away" the sinner's sins, by the full work of Christ on the cross. See Hebrews 9: 10, 11, and 9: 26.

I once taught a condemned man, who was to be hanged, the way of "eternal life." In his statement on the scaffold he said, "People, I have been a very wicked man, but I am trusting Jesus all the way through." Four times in the sixth chapter of John, Jesus said, "I will raise him up at the last day"—a very long credit. The eight souls who went into the ark, all came out—having ridden the storm in safety. The door was shut, but the window was open, in the top, Genesis 6: 7, 8. The door of salvation is always up. Christ is our ark of safety, provided by a loving

heavenly Father. By and through him the believer can be sure to "ride in safety" through all eternity. "Him that cometh to me I will in no wise cast out," John 6: 37. Can you believe that?

At the last judgment, God will say to all self-righteous, "Depart . . . I never knew you." Not that the judged was *once* a redeemed sinner and fell, but "I never knew you." Then we are told of the great rejoicing over a repentant, trusting sinner, at the time of his new birth. If the falling away theory is true, why not wait till one gets into heaven to rejoice? A mother gives birth to two sons; one becomes good, the other very wicked. But the mother can never "unborn" the wicked son. He can, however, be forgiven and saved. We are "born again," but never the third or fourth time. We are "hid in Christ; and Christ in God," Colossians 2: 2, 3.

Oh, for grace to see that once saved, always saved. Jude 24, 25, and 1 Peter 1: 4, 5, tell us we are "kept by the power of God" . . . And the way grows brighter and not dimmer, Proverbs 4: 18. "What the Lord doeth, he doeth forever." Amen.

"RIGHTLY DIVIDING THE WORD OF TRUTH"

BY NANCY D. UNDERHILL

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

There is prevalent an opinion that, somehow, the written Word must be divided, and it is important that the Lord's servant divide it the right way. The writer never could see any reason why the Word should be divided. The word "divide" is sometimes used to mean *distribute*. As in Luke 22: 17, Jesus said, "Take this and divide it among yourselves." He did not mean they should divide the cup into eleven pieces. No, Jesus meant that every one should *share* the contents of that cup. See 1 Corinthians 12: 11. Here the word again means to distribute. We might read Paul's instructions thus: Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly distributing the word of truth (which is the message of salvation).

This glad message does not need to be divided, but it does need to be distributed—

preached in all places, to all classes, so that all people may have opportunity to receive it, and be saved. Before Jesus left the earth he commissioned his apostles to preach the gospel (good news of salvation) to all people. Afterward he gave the same commission to Paul. The Lord wanted every human soul to share in this good news, and believing, to be saved. Now Paul, shortly before his death which he knew was near, commissioned Timothy to carry on the work of preaching and causing to be preached, the message of salvation. He speaks of having ordained Timothy by the laying on of hands, to carry on that work. Paul realized that it was *very important* to continue this testimony. He was deeply concerned about it. So he writes to Timothy, instructing him how he shall proceed. He knew that one man could not do it alone, so he directs him to choose suitable helpers, 2 Timothy 2: 2. In his letter to Titus, we see that elders (leaders) were to be ordained in every city. Titus 1: 5. And he is careful to designate what kind of men must be chosen to this responsible office. Not only must the elder be a good man, but his wife also must be a good woman, and his children obedient. The deacons also must be good true men, with faithful companions and children, because if the leaders cannot control their own families, it is evident they cannot properly manage the affairs of the church. A man whose wife is not in the same faith and true to the principles of Christianity, in harmony with her husband and church, cannot be a successful elder or deacon. How often has the cause of Christ been put to shame because of an elder's or deacon's wife being out of harmony with her husband's faith. Paul was deeply concerned for the success of the ministry of the Word, hence he advises his young follower to *study* to show himself worthy of God's approval. He probably does not mean the study of the written Word. Timothy was already and had always been a student of the Scriptures (they had only the old Testament Scriptures then), but Paul means study circumstances and men, study the situation, the field, the need, in order that you may be able to put good, efficient men into the field, and place them where they can accomplish the most good. Not necessarily where they will have a nice, easy time, and be well supported, but where they are most needed.

We know that now our time is short, and there are millions of souls who have not

heard the gospel. What are we doing about it? Every church should be a lighthouse, and every Christian a light. It is just as important today as it ever was to carry or send the gospel to every creature. It seems to me that every dollar spent to have the gospel preached at home ought to be matched with an equal amount to carry our Lord's message to those who have not heard it.

Therefore we should study conditions and act accordingly, in order that we shall not need to be ashamed when we stand before our blessed Master to give account of our stewardship—rightly *distributing* the message of salvation among all nations and unto every precious needy soul for whom Christ died.

DENOMINATIONAL "HOOK-UP"

MILTON, WIS.

In 1844, Joseph Goodrich, a Wisconsin pioneer, transported cement by wagon from New York to build Milton House in the village of Milton, Wis. It was the first architectural concrete building in the United States, occupied originally as a home, then as a hotel, later as a warehouse, and last, as a printing plant. This cement was imported from Europe as none was made in the United States until the first production in Pennsylvania in 1872.—(Questions and Answers)—*Plainfield Courier-News*.

SHILOH, N. J.

A most outstanding Daily Vacation Bible School of the Shiloh Seventh Day Baptist Church, under the direction of its pastor, came to a close of its three weeks' session with a demonstration Sabbath eve, July 15. The enrollment exceeded previous records (seven years) with over 140 names on the cards, in seven classes. Fifteen of these, being present less than six days, were counted as visitors. Daily attendance ran as high as 127 with an average of about 120. Certificates were awarded on the basis of eleven days out of fourteen, totaling 112, which is double the number awarded a few years ago.

This record, achieved without the use of hand work, was due to interest stimulated by pre-enrollment canvass, a letter to all children, enthusiastic singing, interesting programs, and weekly perfect attendance prizes—such as D. V. B. S. pins, Bible story booklets (two and one-half cents) and stars—besides the thorough preparation made by the teachers, not to men-

tion the picnic with over fifty quarts of ice cream.

Not quite half of the children were from Seventh Day Baptist homes or homes that send to our Sabbath school. About twenty-five do not attend any church or Sabbath school. Twenty-four came from various Baptist churches, sixteen Presbyterians, six Lutherans, three Methodist Episcopal, three Catholic, two Pentecostal, two Seventh Day Adventist, with a few unclassified. Children visiting attended from Wildwood, Camden, and New York in the East; and Fresno, Calif., in the West. Transportation was cared for by about sixty-five car owners, bringing eleven loads each day to the Shiloh public school, where the sessions were held.

The school was financed largely by personal contributions at the closing demonstration. Teachers and supervisor contributed their services. The expenses were about \$50. The children in three offerings contributed \$8.50 for the purchase of Bibles to be used in some needy mission field.

The spiritual tone was of the best. A number of decisions were made in the older classes, with several ready for church membership as a result of class work and evangelistic messages in the assembly periods. Seed was faithfully sown in the younger classes which, in the providence of God, will sometime bear precious fruit. A daily record of home Bible reading and prayer was kept in the classes with the result that nearly every home had parents or children reading each day. In some cases it was necessary to furnish the Bibles. Memory work was stressed in each class. Important changes in curriculum, promotion, and daily schedule also contributed to the apparent success of this annual home mission labor of the Shiloh church folks with the aid of others.

CORRESPONDENT.

WELTON, IOWA

The Daily Vacation Bible School closed Friday night, July 8, with a splendid demonstration. The average attendance was twenty. The enrollment twenty-three. We are very grateful to Miss Nelsie Rood of Milton, Wis., for her time and labor that she gave in supervising. Others who helped were Mrs. Alverda Kershaw, Miss Reva Nelson, Miss Eloise Van Horn, all of Welton.

A prayer meeting has been organized and meets each Friday evening at the church. A very good interest is shown.

An intermediate class was organized in Sabbath school last week. There are five members of this new class.

Two of our young men were baptized by Pastor Kay Bee at the church July 9.

CORRESPONDENT.

NORTH LOUP, NEB.

Dr. and Mrs. George Thorngate and sons, David, Stephen, and Philip, were guests during the week of Doctor Thorngate's sister, Mrs. J. A. Barber, and Mr. Barber. They arrived Tuesday from their home in Phoenix, Ariz., and left today for Dodge Center, Minn., to visit the remainder of their vacation with Rev. and Mrs. C. W. Thorngate. A family dinner was held last night at the Barber home in honor of the visitors.—*North Loup Loyalist*.

NEW AUBURN, WIS.

We have enjoyed very much having Wayne Rood with us this summer. He is doing good work with the choir and his sermons are very fine. Today (July 28) we are rather concerned about him. Yesterday he was injured when a car struck him as he was riding a bicycle down the street. An X-ray revealed no broken bones and we hope no internal injuries will show up. But of course he is very much bruised and will be in bed for several days. Those who saw the accident marvel that he is alive. A heavenly Father watches over his own, evidently.

Correspondent (Personal letter).

THE DENOMINATIONAL BUILDING

(Continued from page 102)

a higher purpose than mere material comfort in a church. It stands for something sacred and holy, as did the Ark of the Covenant and the Temple. Representing something high and holy, it ministers to man's higher nature. What we put into our churches and the way we keep them up is a symbol of what we think of God and divine things. Also it proclaims to the world the truth of the gospel for which we stand. What we put into the Denominational Building and the way we maintain it may be taken as a symbol of what we think of God and as a proclamation to the world of the truth revealed in Christ.

William L. Burdick.

OBITUARY

CRANDALL.—At her home in Westerly, R. I., May 17, 1938, Mary Evalyn Crandall, aged 84 years.

Mary Evalyn Berry was born in New London, Conn., May 6, 1854. She was the daughter of Peleg R. and Mary (Rogers) Berry. She was twice married; her first husband, Eugene F. Stillman, died in 1910. In 1928, she was united in marriage with Ira B. Crandall, who died in 1932.

Mrs. Crandall was a member of the First Hopkinton Seventh Day Baptist Church, but for many years, since her residence in Westerly, had been a regular attendant of the Pawcatuck church and a member of the Woman's Aid society. She had traveled extensively. On a trip around the world, several years ago, she visited the Seventh Day Baptist Mission in Shanghai, China.

She leaves two daughters, Mrs. W. Murray Gates of Narragansett Pier, R. I., Mrs. William B. Clarke of East Orange, N. J.; fourteen grandchildren; eleven great-grandchildren; and several nephews and nieces.

Farewell services were held Thursday afternoon, Rev. Harold R. Crandall officiating. Interment was in First Hopkinton cemetery.

H. R. C.

GANT.—Jana Goodrich, daughter of Anson and Rebecca Goodrich, born in Milton, Wis., April 28, 1861, died at her home in Farina, Ill., June 25, 1938.

When she was six months of age her parents moved to Farina, where her father led in organizing the Seventh Day Baptist Church. When a girl she went to live with her Grandfather Crandall of Milton. Later she lived with her sister, Mrs. Hattie Maxson, of Chicago, Ill., until her marriage to N. L. Gant of Farina.

Funeral services were conducted by Pastor A. T. Bottoms. Burial in the Farina cemetery.

A. T. B.

HULIN.—Mrs. Pearl Hunting Hulin, fourth in the family of Rev. John P. and Lucetta Coon Hunting, was born in Nortonville, Kan., January 27, 1873. At an early age she was baptized and joined the Seventh Day Baptist Church of Farina, Ill.

She was married June 20, 1915, to Lyman Hulin of Alfred, N. Y., and later moved to Daytona Beach, Fla. She was a constituent member of this church. During the years of her membership she was a trusted and efficient clerk, and for some years its treasurer. She will be sadly missed by her fellow workers. She died July 5, 1938, and her funeral, attended by a large number of her friends, was conducted by the undersigned. Her devoted husband is left in deep loneliness with his many sympathizing friends. The body was taken to Wellsville, N. Y., for interment.

T. J. V. H.

If you cannot do some great thing, you can do some little thing for Christ.—*D. L. Moody*.

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THE WORD OF GOD

The "OPEN BIBLE" was the greatest gift of the Reformation. The "unread Bible" is the greatest loss of the modern Christian Church. That loss is the country's loss, and its trend is downward. "We may plan campaigns to stem the downward rush. We may issue calls to revivals even on the steeps of Gadara. But our calls are stage thunder and our campaigns pompous futilities unless there is a call back to the Bible, and a campaign to revive the knowledge of the Word of God."

"Thy Word is a lamp unto my feet and a light unto my path."

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