MARRIAGES


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 25, 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 Baker. November 23, 1886, she was married to Alvin C. Baker, and the most of their married life they lived in Alfred. She is survived by her husband; one daughter, Mrs. LaVern Kenyon of Alfred; and three grand-children, Barbara and Brice Kenyon, and Mrs. Ollene Smith; and two sisters, Mrs. J. L. 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, 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. M. E. Shinn. Burial in aldridge 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 and lived in the church 35 years. She is survived by one son, Philip Dutcher, and three daughters, all now living except one son.

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

RECORDEW WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for each additional insertion, but not less than one cent per word for each additional insertion.

Please give insertion, and half cent per word for each additional insertion.

The Cincinnati Register is in alliance with the Cincinnati Register and the National Register, and board and give other general information as to your qualifications. Geo. A. Malley, P. O. Box 1000, Utica, N. Y.

RECORDEw WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for each additional insertion, but not less than one cent per word for each additional insertion.

PARK HELP WANTED—Man and wife and one additional man for park help. Must be of good character, and be able to work, and have experience desirable. State age and location of residence in reply. Apply to the Park Superintendent, P. O. Box 1000, Utica, N. Y.

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The Sabbath Recorder

Vol. 123
AUGUST 8, 1938
No. 6

BENEDICTUS

For the benediction of the evening at the close of the week, O Lord, we give thee thanks;

For the blessing of the Sabbath at the end of the week, O Lord, we give thee heartful 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.
**The Sabbath Recorder**

**SABBATH DAY BAPTIST WEEKLY**

Published by the American Sabbath Tract Society, Plainfield, N. J.

Volume 123, No. 6

Whole No. 4,794

**HERBERT G. VAN HORN, D. D., Editor**

**L. H. NORTH, Business Manager**

**CONTRIBUTING EDITORS**

Theodore D. D. Mrs. Okey W. Davis Luther W. Crichlow Mrs. Walter L. Greene

Rev. Erlo E. Button

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription

**Per Year**

Six Months

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In Canada, will be charged 50 cents additional, on account of cost of mailing.

**Subscriptions** will be discontinued at date of expiration. All subscriptions will be discontinued one year if no payment is made un-\*

**DANGER**

Can this be? We know the value 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 the time is taken from the sermon, or too much given to the ritual of worship. Danger lies in making worship the one end and all that can be done by itself. One of our great preachers suggested, some years ago, that the most effective way yet devised to bring about spiritual and ethical demands of God in worship is. He himself warned against this very thing, "Not everyone that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father who in heaven." Is it too much to believe, as some one has said, "Does not want his ego idealized; 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 this mean that 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 important and valuable; but emotion cannot be substituted for morals or action. A great song 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 connected 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, in published sermons which 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 remove the Christ of the Galilean shore, of the lonely Jericho road, who said, "Ye cannot serve God and mammon." Worship him! —By all means. Worship him from your very hearts. By worshiping, to transmute our emotions into the gold of high moral living and spiritual experience in doing "the will of the Father."

**SOMETHING**

It's cost of production has always exceeded the price we have charged to our members. The amount of Tabard as questions of the congregation through the annual budget just about the cost of printing production cost and receipts from subscriptions. This for a sixteen-page paper. The Tabard 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 better grade of stock. 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 the Recorder should be increased. We are possessors 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 the special appeal, namely, the larger entering of the field for that purpose, and the strong China Mission emergency which had first to be met by the Missionary Board. It is a splendid thing, however, that the former, that is, the delay in putting the Building Budget's imperative need before our people, was in the end more than amply covered by the control of the Tabard 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 and our fellow churchmen. 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 towards victory in any way? Perhaps those in responsible positions who read this will see that this matter is pushed a little further. When victory is in sight, the foolish notion 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 its fifteenth anniversary of the founding of the first C. E. society in Australia.

Dr. Poling, editor of Christian Herald, will be present and preside as president of the World Union. He will meet 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 collection for 1939 for one 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, the cost of the repairs seemed to dwarf the insight of that 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 doubting 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 130 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 were 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 Elisabeth company to dispense "liquorice colored" ice cream. Liquorice sticks are burning every new nerve ending there to entice the young people and fix upon them the appetite that craves the sweet. Candles 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 properties of ice cream, brings the proposed product within the jurisdiction of this department. The manufacture, sale, and possession of liquorice candy has heretofore been forbidden in New Jersey. Liquorice ice cream is equally attractive to children and likely to reach them besides attempted safeguards. It will therefore be likewise forbidden."

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

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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 Pawtucket 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. Bevington, Saunders, George C. Utter, LaVerne D. Langworthy, Rev. Harold R. Crandall, Mrs. Clayton A. Burdick, Mrs. Elisabeth K. Austin, Walter D. Kenyon, Dr. Anna 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, and Mrs. S. Carlton Irish.

The guest present was Mrs. G. Carlton 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.

Report to the Seventh Day Baptist Missionary Society:

Dr.
Cash on hand April 1, 1938 $3,195.83
Memorial, Board of Managers 469.38
Permanenl Fund income 592.04
Denominational Budget 2,545.24

The annual report of the treasurer was presented.

THE SABBATH RECORDER

It was voted that the annual report of the treasurer be adopted, subject to audit by Losoom, Smith, and Newton. Resolved further, that the same be the sixty-second annual report of the Board of Managers to the Missionary Society.

The annual report of the corresponding secretary was adopted.

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 Tropic 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 they 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 Rev. C. 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 the return of Rev. W. V. Crichlow be called to the Jamaica field during the furlough of Mr. Hargis.

Rev. Harold R. Crandall, chairman of the Committee on Correspondence, with recomendations 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 the minutes 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 hereafter of the condition of the buildings regarding roof, walls, floors, windows, inside walls (paint or paper), plumbing, etc.

That the committee requested a report of the cost of the several buildings, the assessed values, tax rates, and insurance.
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 estate of Rev. H. Eugene Davis, 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.

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Comparative Statement

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<th>Receipts</th>
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<th>12 Mos. Ending 1938</th>
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<td>Interest</td>
<td>1,810.53</td>
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<td>310.53</td>
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<td>Commissions on Gifts</td>
<td>366.13</td>
<td>312.50</td>
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<td>Total Income</td>
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<td>Commissions on Gifts</td>
<td>$366.13</td>
<td>$312.50</td>
<td>53.63</td>
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<tr>
<td>Total Expenditures</td>
<td>$6,389.93</td>
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Net Income | $1,893.36 | $1,183.82 | 710.54 |

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THEODOR E L. GARDINER
BY AHVA F. J. BONDER

First impressions are lasting, and a first acquaintance is often 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 especially impressed 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. Fortunately 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. I feared 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.

A good way to begin my life story is to explain the circumstances of my life. My own thought was that a man should not fail to tell of his life story. I do not wish to pretend to be a model of the life of one who lives his life for the Lord. I am a human being and am not yet able to attain that purity which is the ideal of the Christian life. I do not think that I have reached that ideal. I think that I am just beginning to live a Christian life. I am not yet able to do that. I am not yet able to live in that way. I am not yet able to live in that way.

Theodore L. Gardner

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THE HISTORICAL SOCIETY
BY CORLIS F. RANDOLPH

Museum (continued)

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

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

A small hand loom, from the Sachse collection.
THE SABBATH RECORDER

The only known surviving tombstone from the graveyard at Ephrata Church is Monsieur de Matory's, which was located in the south cemetery of the town. The other tombstones, as we are credibly informed, were long ago broken up and utilized in the construction of a barn by a neighboring farmer.

A small circular fall-leaf maple table, bequeathed by Mr. William M. Jones, Deacon John Purer (of the Naton Church) of Dr. Peter Chambers, and other objects from Holland, Germany, Africa, and China, besides some pictures of Salem College.

The fourth case contains a set of pewter and pewter buttons, and a pair of leather shoes, and a pair of metal buttons, besides two bright wooden spoons, cable line, a pan of handmade baked goods, and a handmade wooden spoon. The fifth case contains a hetchel and a table knife, and a pair of leather shoes, besides two bright wooden spoons, cable line, a pan of handmade baked goods, and a handmade wooden spoon. The sixth case contains a hetchel and a table knife, and a pair of leather shoes, besides two bright wooden spoons, cable line, a pan of handmade baked goods, and a handmade wooden spoon.

The seventh case contains a hetchel and a table knife, and a pair of leather shoes, besides two bright wooden spoons, cable line, a pan of handmade baked goods, and a handmade wooden spoon. The eighth case contains a hetchel and a table knife, and a pair of leather shoes, besides two bright wooden spoons, cable line, a pan of handmade baked goods, and a handmade wooden spoon. The ninth case contains a hetchel and a table knife, and a pair of leather shoes, besides two bright wooden spoons, cable line, a pan of handmade baked goods, and a handmade wooden spoon. The tenth case contains a hetchel and a table knife, and a pair of leather shoes, besides two bright wooden spoons, cable line, a pan of handmade baked goods, and a handmade wooden spoon.

The eleventh case contains a hetchel and a table knife, and a pair of leather shoes, besides two bright wooden spoons, cable line, a pan of handmade baked goods, and a handmade wooden spoon. The twelfth case contains a hetchel and a table knife, and a pair of leather shoes, besides two bright wooden spoons, cable line, a pan of handmade baked goods, and a handmade wooden spoon. The thirteenth case contains a hetchel and a table knife, and a pair of leather shoes, besides two bright wooden spoons, cable line, a pan of handmade baked goods, and a handmade wooden spoon. The fourteenth case contains a hetchel and a table knife, and a pair of leather shoes, besides two bright wooden spoons, cable line, a pan of handmade baked goods, and a handmade wooden spoon.

The fifteenth case contains a hetchel and a table knife, and a pair of leather shoes, besides two bright wooden spoons, cable line, a pan of handmade baked goods, and a handmade wooden spoon. The sixteenth case contains a hetchel and a table knife, and a pair of leather shoes, besides two bright wooden spoons, cable line, a pan of handmade baked goods, and a handmade wooden spoon. The seventeenth case contains a hetchel and a table knife, and a pair of leather shoes, besides two bright wooden spoons, cable line, a pan of handmade baked goods, and a handmade wooden spoon. The eighteenth case contains a hetchel and a table knife, and a pair of leather shoes, besides two bright wooden spoons, cable line, a pan of handmade baked goods, and a handmade wooden spoon.

The nineteenth case contains a hetchel and a table knife, and a pair of leather shoes, besides two bright wooden spoons, cable line, a pan of handmade baked goods, and a handmade wooden spoon. The twentieth case contains a hetchel and a table knife, and a pair of leather shoes, besides two bright wooden spoons, cable line, a pan of handmade baked goods, and a handmade wooden spoon. The twenty-first case contains a hetchel and a table knife, and a pair of leather shoes, besides two bright wooden spoons, cable line, a pan of handmade baked goods, and a handmade wooden spoon. The twenty-second case contains a hetchel and a table knife, and a pair of leather shoes, besides two bright wooden spoons, cable line, a pan of handmade baked goods, and a handmade wooden spoon.

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The twenty-seventh case contains a hetchel and a table knife, and a pair of leather shoes, besides two bright wooden spoons, cable line, a pan of handmade baked goods, and a handmade wooden spoon. The twenty-eighth case contains a hetchel and a table knife, and a pair of leather shoes, besides two bright wooden spoons, cable line, a pan of handmade baked goods, and a handmade wooden spoon. The twenty-ninth case contains a hetchel and a table knife, and a pair of leather shoes, besides two bright wooden spoons, cable line, a pan of handmade baked goods, and a handmade wooden spoon. The thirtieth case contains a hetchel and a table knife, and a pair of leather shoes, besides two bright wooden spoons, cable line, a pan of handmade baked goods, and a handmade wooden spoon.

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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 money on the Temple? Why spend thousands upon dollars of our churches? You could worship in a shed which would not cost a pittance of what you pay in 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, sublimes 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 comparison of the humble meeting places of our 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. As I sat in hard muscleless icebergs that can withstand British hospitality in general, and that of Pastor and Mrs. McGeachy 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 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:
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 is a long time ago to you, 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 in Millcreek. I’m sure you must be very proud of him.

We have been having quite a family party here for the past three weeks. My brother 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 weekend. 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 PATRICIA:

Dear Mrs. Greene:
I like to read the stories in the Recorder. I am twelve years old.

This summer I go to “arts and crafts” at school. I made a memo pad and a match score book. Can you guess which one of these is the most valuable? I think that is the score book.

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 see 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.
THE SABBATH RECORDER

THE CARILLON KEYS

[We take from the Alfred Swan excerpts of the address of Professor Norman Whitney in presenting to President Emeritus Booth 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 service; that this spirit of tradition be maintained. Thus will they 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 about your new Carillon. 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.

AN ADDITIONAL NOTICE

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. Usheers will seat people near the phones when requested to do so.

Publicity Committee.

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. But 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 with this life and in this spirit of truth has been 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 God in heaven. 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.

The devils believed in Jesus and trembled. My friend and I stand by a coal mine opening planning to explore. 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 understanding the workings. Finally, we dismiss fear, trust all, and descend, explore, and return to find my friend still standing there believing "in." He might remain there until black in the face and never see the inside of the mine. Only when he places himself on the "life" does he become an explorer of the mine. He was "dancing" to a "sawing" 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." John 5:9-13. By this ye know ye have eternal life.

The suggestion has been made that families who wish to reach Conference Headquarters may go to a "hot dog stand," and they are both served, and they are both satisfied. Only one thing to say, and that is about your new Carillon. 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 DELEGATES

Please register as soon as possible after reaching Plainfield or New Market. Even though you may not know where you are to be entertained during Conference and may go there upon arrival, kindly make an im­mediate registration. 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.

Publicity Committee.

Publicity Committee.
heavenly Father. By and through him the believer can be sure to "ride in safety" through 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 rejoiner 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 the believer can be sure to the third or fourth time. We are divided, but the word of truth (which the writer never wrote) distributes. We are "born again," but never the third or fourth time. We are "hid in Christ; and Christ in God," Colossians 3:2; 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 through faith." 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." 2 Tim. 2:15

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 portions, but they each took one cup, 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 dividing the word of truth (which is the message of salvation) of all the people, to all classes, so that all may have opportunity to receive it, and be saved. Before Jesus left the earth he gave his commission to the apostles, a message of salvation (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, without ceasing 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 to make sure and 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 deacon's wife was also to be a faithful companion 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's beliefs, cannot be a suitable 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 teachings, or not deeply concerned for the success of the ministry of the Word, hence he advises his young follower to study the Word "rightly divided." He probably does not mean the study of the written Word. Timothy was already and had always been a student of the Scriptures till he was fourteen, and then the 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, 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 before, 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, let us study conditions and act accordingly, in order that we shall not 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, Wisconsin. It was the first architecturally concrete building in the United States, occupied originally as a home, then as a hotel, later as a warehouse, and last, as a building for public meetings. It was imported from Europe as none was made in the United States until the first production in Pennsylvania in 1872.—(Questions and Answers)—Planfield Courier-News.

SHILOH, N. J.

A most outstanding Daily Vacation Bible School was conducted this past week by the First Day Baptist Church, under the direction of its pastor, to a 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 this week, covering 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 wordly promotion—such as a printing plant. This cement was a $50.

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

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OBITUARY

CRANDALL—At her home in Westerly, R. I., May 17, 1938, Mary Evolyn 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 (Wood) 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, R. I., she 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 Brookline, Mass., and Mrs. W. M. 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.

HULIN.—Mrs. Pearl Hunting Hulin, fourth in the family of Rev. John F. 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 that church. During the years of her membership she was a trusted and efficient clerk, and for some years her treasurer. She will be sadly missed by her fellow workers. She died July 3, 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.

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