

The Commission of the General Conference has been in session at the William M. Davis cottage on Lake Geneva, August 15-18. Members of the Commission are Paul H. Hummel, Boulder, Colo.; Orville B. Bond, Lost Creek, W. Va.; Courtland V. Davis, Plainfield, N. J.; Rev. Paul S. Burdick, Leonardsville, N. Y.; John H. Austin, Westerly, R. I.; Rev. Erlo E. Sutton, Denver, Colo.; Rev. Hurley S. Warren, Plainfield, N. J., secretary to the Commission.

—Milton Junction Telephone.

Salemville, Pa.

It has been several months since you have heard from Salemville. We are still striving and feel that the Christian spirit is with us as we are doing things to help along in the best way we can. Our pastor and Mrs. Van Horn spent three weeks in June at Alfred, N. Y., when the pastor finished his school work and was graduated from the School of Theology. In his absence he had the church worship program made out and it was led by the deacons and others. The first Sabbath he was absent there were sixty present, so you see our interest is genuine even in his absence. We were glad when they returned to us and I understand they were glad to get back.

The last of June there were twenty people from our church who attended the Southeastern Association held at Berea, W. Va. All who were there witnessed some message or talk that helped us to feel more of the need of the better things of life and renewed our interest in the work of our church. It was a wonderful association and the Berea folks are to be congratulated on having such a good meeting and on the welcome given to everyone.

Daily Vacation Bible School started July 10, and continued for two weeks with Pastor Van Horn as supervisor. Other teachers who so ably gave their time were Mrs. Marion Van Horn, Misses Elda Dimond, and Marie Severance. There were thirty-three children from the three local churches, with almost a perfect attendance. The school closed with a picnic on Friday and a wonderful demonstration of their work on the night after the Sabbath, July 22. One can hardly see how they do so much in such a short time.

Sabbath, July 29, was a red letter day for us Salemville folks, when our pastor, Marion Van Horn, was ordained to the gospel min-

istry. It was a wonderful meeting for all who witnessed it. A most inspiring statement of his religious life was given by the pastor. I would like to mention that Pastor Van Horn never ceases to give his mother praise for the Christian training he had in his boyhood days. There were forty-three delegates and visitors present. We Salemville folks are glad to know we have so many friends. Come again next year to the association!

On Sabbath afternoon, August 5, the deacons and deaconesses met with the pastor to discuss various subjects. One was a class of religious training for the junior boys and girls, which is now being held by the pastor.

On Wednesday evening, August 9, Editor Herbert C. Van Horn and family of Plainfield, N. J., stopped at Pastor Van Horn's over night on their way to Conference. We church people had planned a social and had a pleasant evening together with the Van Horns. Luncheon of ice cream and crackers was served to eighty-two people.

Sabbath, August 12, we were glad to have Mr. and Mrs. E. D. Rankin and son of Marlboro, N. J., visit us and worship with us in our services. M. B. B.

OBITUARY

Scriven. — Palmyra Saunders Scriven, daughter of Lyman and Loretta Saunders, was born in the town of Rodman, N. Y., October 19, 1872, and died in Adams Center, N. Y., June 25, 1939.

She was married to William D. Scriven February 7, 1893, and has always resided in this vicinity. Besides her husband she is survived by three children: Anna L. Scriven, Mrs. Herbert Chrysler, and Harold L. Scriven, all of Adams Center; four grandchildren, a brother and a sister, and a host of friends.

Early in life she was baptized into the Adams Center Seventh Day Baptist Church and has been a loyal member through the years.

Funeral services were conducted from the church Tuesday afternoon, June 27, by her pastor, Rev. Orville W. Babcock, assisted by Rev. E. A. Witter. Burial was made in the Union Cemetery.

O. W. B.

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.

FOR SALE.—Gift Booklets. 3 for \$.25 postpaid. Pearl Keeler, Eldred, Pa. 8-7-3t.

The Sabbath Recorder

Vol. 127

PLAINFIELD, N. J., SEPTEMBER 4, 1939

No. 10

DR. EINSTEIN TO DR. WISE

May I offer my sincere congratulations to you on the splendid work you have undertaken on behalf of the refugees during Dedication Week.

The power of resistance which has enabled the Jewish people to survive for thousands of years has been based to a large extent on traditions of mutual helpfulness. In these years of affliction our readiness to help one another is being put to an especially severe test. May we stand this test as well as did our fathers before us.

We have no other means of self-defense than our solidarity and our knowledge that the cause for which we are suffering is a momentous and sacred cause.

It must be a source of deep gratification to you to be making so important a contribution toward rescuing our persecuted fellow-Jews from their calamitous peril and leading them toward a better future.

Sincerely yours,

(Signed) Albert Einstein.

—From Congress Bulletin.

The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

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EDITORIALS

CONFERENCE OPENS

On a sunny morning, promptly at the hour designated, the 127th session of the 137th anniversary of the Seventh Day Baptist General Conference was introduced by "Adoration," a Borowski organ prelude presented by Mrs. Robert F. Randolph, church and Conference organist.

For more than an hour delegates and visitors had been gathering, greeting each other on the church lawn and steps. Careful preparation had been made to anticipate every need of officials, committees, and people, that their comfort and efficiency might be fully cared for. The sun was not brighter than the smiles and greetings among friends and new acquaintances. Quickly the church auditorium in which the Conference was held was comfortably filled, ready for the call to order and the procedure of the day. The Conference was on.

The Devotional

Doubtless space will hardly permit of reporting many things of the Conference. Devotional services are difficult to report. They consist of more than the various items of song, prayer, and remarks. There is the spirit one can hardly catch for the typewriter and printed page. The inspiration must be for the interested, attentive ones present.

The opening worship period was conducted by Rev. Orville W. Babcock, the able and consecrated young pastor of the Adams Center, N. Y., Church. Reading from Luke 17: 11-17, about the cleansing of the ten lepers, he called attention to the place and need of

gratitude and thanksgiving. He felt thankful for the privilege of our meeting in this sacred spot, though the physical conditions were so changed from our meetings here in former years. It is good to meet together and to feel anew that the love of God exists in our churches. It is a matter of thanksgiving that so many are economically able to assemble. A verse was quoted as a more adequate means of expressing our feelings:

Gratitude

For sunlight hours and visions clear,
For all remembered faces dear,
For comrades of a single day
Who sent us stronger on our way,
For friends who shared the year's long road
And bore with us the common load,
For hours that levied heavy tolls
But brought us nearer to our goals,
For insights won through toil and tears,
We thank the Keeper of our years.

—Clyde McGee.

He spoke also of the things to which ingratitude, or the lack of gratitude, leads. It leads us away from God and from the life of the fullest and best. The closing prayer by Pastor Babcock, full of thoughtful and earnest thanksgiving and petition, follows:

Almighty God, source of all mercy, who hast given us grace at this time to make our common supplications unto thee, and dost promise that when two or three are gathered together in thy name thou wilt grant their requests, we would lift our hearts this morning in thanksgiving for the continual outpouring of thy blessings. Especially grateful are we in the renewal of our friendships with one another and with thee, and may they in the coming days be heightened to a greater joy in service, one to another and to thee.

Be thou with the leaders of our General Conference, providing strength of body and strength of soul for all the work that must needs be done.

And while our thoughts and opinions may not all be one, grant that in our common faith in thee and in thy Son, Jesus Christ, we may deliberate and worship in the shadow of thy love.

Bless our churches that they may prosper in brotherhood. Strengthen, we pray thee, the Church of Christ which is abroad in the world, and grant her success in every field for the sake of Jesus, our Master.

We thank thee again for all thy mercies, and rededicate our lives to thee in service. Take our minds, our hearts, and our strength in loyal dedication for the kingdom's work. In Jesus' name, we pray. Amen.

Welcomes

Were any formal words of welcome necessary? One hesitates not to say no. But two fine addresses of welcome were given by the pastors of the entertaining churches—Rev. Carroll L. Hill and Rev. John F. Randolph.

The former declared the focal point of months of preparation and anticipation had been reached. It is a good thing to get together, he said, and plan and work together. He welcomed all into "fellowship of those who have hazarded their lives for Jesus Christ." "Welcome to our churches and to our homes."

Pastor Randolph welcomed all — from North, East, West, and South, indicating that the initials of these points of the compass spelled NEWS—but trusted his hearers had already discovered that their welcome was not news. This is more than a social occasion, he insisted, valuable as that it; it is an occasion to come to the council table to consider our common problems and duties. The privilege of worshiping together was stressed. In such an experience our hearts and lives are drawn helpfully together. "It is good for us to be here, and to be together."

Responses

Appreciation of these welcomes was made in the responses by Rev. Everett T. Harris and Rev. Ralph H. Coon, representing the East and the West.

The former recalled that our greeting of friends usually takes the form of "How are you?" and "How are the folks at home?" So he assured the Conference that the folks back East were well and still feel the thrill of last year's Council-Conference, but are looking forward to new thrills from this one.

Three hundred fifty years ago, approximately, our fathers met in the first meeting of a nature which has led to our General Conference. They traveled to Rhode Island from Philadelphia and South and North Jersey by ox carts and boat. He had heard, he said, that delegates of that time went to the general meetings with a shirt and a dollar, and changed neither on the trip. Great changes have since then been made, many of them happy and for the better.

Pastor Coon felt that it means much for many to come so far and be met with such warm welcome and attention as had already been manifested. Pleased with the arrangements for entertainment, he expressed the hope that the delegates would cause so little trouble that hosts and hostesses could all attend every session of the Conference. He thought visitors should make their own beds, to help lighten the burdens in entertaining homes. But above all, the fellowship with each other and with our Lord Jesus Christ furnishes our greatest joy. "Our prayer is," he concluded, "that we may truly have fellowship with God and his Son, Jesus Christ, and be bound together in bonds of Christian love."

The president expressed appreciation of the co-operation of all who were helping successfully to start the Conference, and of the welcomes and responses—so full of the worth while things pertaining to matters of the Conference.

President Sutton's plan for divisions of Conference into discussion groups representing our major interests was formally approved by the Conference, and chairmen, co-chairmen, and secretaries were named.

Chairmen of the divisions were: Missions, Rev. Herbert L. Polan; Publishing Interests, Rev. Edward M. Holston; Education, Professor D. Nelson Inglis; Woman's Work, Mrs. Herbert C. Van Horn; Reference and Counsel, Rev. James L. Skaggs. Professor Ray Polan was made chairman of the Nominating Committee, and Eldred Batson, chairman of Credentials.

Reports of boards and the Commission were formally presented and referred to the various groups for discussion and formulated action.

PRESIDENT'S ADDRESS

A departure from the custom of other years was observed in that the address of the president of Conference was given on the evening of the first day of Conference. It was preceded by the inspiring vesper service led, as others were, by Professor Lehman H. Stringer of Milton College, with his gifted and well trained choir. One cannot speak in too high terms of the quality of music and the masterfulness of its presentation. This reporter hopes to have some one write especially on the Conference music.

Following the vespers and a brief worship period led by Rev. Herbert C. Van Horn, the president delivered a ringing message, calling for renewed consecration and zeal and loyalty for our task, given and supported by a God who changes not. We need vision and wisdom to follow his leadership.

This address has already appeared in the SABBATH RECORDER, and the reader is referred to the issue of August 28 for this message in full. All it lacks there is the magnetism and personality of the speaker in delivering it.

CONFERENCE THE SECOND DAY
(WEDNESDAY)

At eight o'clock the sections began their work which had been left off on the previous day after a three hour session in each group. These sessions were well attended and appreciated, each doing a most valuable piece of work. More will be said of them at a later time.

At ten o'clock, the program until noon was in the interests of the work of the Tract Society and was in charge of President Corliss F. Randolph.

This program was full of interest, information, and inspiration. The corresponding secretary gave an address on the "Sabbath Challenge of Today," which calls for courage, loyalty, and assurance. The field is ever enlarging and "white for the harvest." Calls that we have not been able to meet have come from states all over the Union and from all over the world. The Church and the world need the Sabbath. The God of might and power is behind us if we are loyal to our trust.

Business Manager L. Harrison North gave a picture of the work at headquarters and showed why so much commercial work is

attempted. The more of that done, the cheaper our own work can be done.

"Our World of Tomorrow" was presented by the treasurer, Mrs. William M. Stillman. Our dreams of today become our realities of tomorrow. In her inimitable way she brought information, encouragement, and inspiration. Her address is promised in full for our columns.

The "Sabbath, God's Gift to Man" was the theme of a noble address by Rev. Claude L. Hill, who spoke from the words, "The sabbath was made for man." Through two avenues the things which we possess come to us: the avenue of our own efforts and the avenue of gifts. He urged that the things through the latter avenue were the things most worth while and lasting in satisfaction. They are not acquired, but given. Among the richest and greatest gifts of God is the Sabbath. For God's gifts we are responsible and accountable. The world's great need is God and a knowledge of God. To meet this very need he gave men the Sabbath—"Remember the sabbath . . . God." Through the Sabbath men are led better to know God. Here in the midst of a great instrument where men are directed to realize their best selves, we find the Sabbath given—and, as Jesus declared—it was given for man and his highest good.

The speaker said, "I can do little for the Sabbath, but it can do much for me." Our economic, social, and international maladjustments and troubles would be solved if our right relationship with God were established. The Sabbath, as few other things, would rectify our lack of rightly knowing God. The home, the nation, and world would be safe, if in the hands of men who remembered that the Sabbath is the gift of God. We are responsible and accountable. We would do well to emulate the loyalty expressed in the reply of the colored man into whose charge was given the care and keeping of the regimental colors: "I'll return this flag to the regiment or report to God the reason why."

In President Randolph's address, after reviewing the heroic lives of our Seventh Day Baptist heroes of the faith, he urged helpful Sabbath observance for (1) our own sakes, (2) for the sake of others, and (3) for its general benefits. He urged no puritanical observance, but one of joy and helpfulness. That many lines of business and professions

might well be entered by Seventh Day Baptists, the president spoke of many men who had been intensely loyal to the Sabbath and at the same time were successful in business, professions, and public activities. Such names as Black, Hubbard, Stillman, Chipman, Whitford, and others were used strikingly to illustrate the splendid possibilities open for emulation.

MISSIONS
THE STIMULUS OF HOSTILE
ENVIRONMENT

(Address at the 1939 General Conference)

By Karl G. Stillman

In reviewing the activities of the Seventh Day Baptist Missionary Society for the year ended June 30, 1939, an impartial observer would be obliged to admit that we have neither gone ahead nor retrogressed very noticeably, if his opinion were to be based on financial results alone. As treasurer of the society, it is my duty to mention some important facts affecting our financial position, although a complete picture can be obtained only from the printed pamphlet report which is available for distribution, and to which I urge you to give careful study.

It is a source of great disappointment to me that, in spite of careful budgeting, our net indebtedness increased \$897.10 during the year, going from \$16,343.62 to \$17,240.72, thus reversing the downward trend of the past several years. But this is not all, for in addition, we closed our year with the sum of \$497.84 due our workers, with no available funds to pay these obligations. The two particular reasons for this intolerable situation are decreases in our Permanent Fund income of \$976 and \$673.01 in our Denominational Budget receipts.

The Missionary Society operates under a budget for the calendar year, whereas it reports results to Conference on a fiscal year basis from July 1 to June 30, so when last year's Conference arbitrarily reduced our share of Denominational Budget receipts 13% from 52% to 45.2% we found ourselves in the dilemma of being morally committed to the maintenance of salaries and allowances under our adopted budget, while our anticipated receipts for the last six months of the year would be slashed by the action taken.

If we had received as much money from the Denominational Budget this year as last before the cut, we would have closed our books with all bills paid.

The causes of reduced income from Permanent Funds may be attributed to the continued depression with resultant lower rates of interest and dividends on investments and, in addition, the effect of the New England hurricane which alone caused a loss of \$589 in income this year. Some of this latter loss will be recouped and any general business improvement will be reflected immediately in larger dividends.

In spite of the substantial reduction in our share of the Denominational Budget ordered by the 1938 Conference, we adopted a budget for 1939 practically the same as for 1938, hoping that increased giving would yield us just as much if not more, but results obtained indicate the necessity of retrenchment in 1940 unless our people as a whole respond more generously to our urgent need.

But what of our future? Perhaps environment is one of the strongest influences on human lives and activities. People who reside in farming communities are very likely to embrace farming as a life work; those in industrial centers are generally attracted to vocations such as machinists or engineers; in mining centers interest is focussed on methods of removing minerals from below the earth's surface; seaport towns send countless individuals "down to the sea in ships"; scholars flock to educational centers, and so we might continue enumerating similar examples of environmental influences.

But environment affects life in other ways. Those people who live in the warmer climates find it much easier to sustain life, for foodstuffs grow in abundance with little effort required of them. Under such conditions, it is easy to be indolent and to lack ambition. Conversely, where the struggle for life is more difficult, as in the North Temperate Zone, residents of that section are inclined to be more ingenious and progressive.

The environments already discussed are friendly ones for the most part, but there are still others which may be classed as hostile. An admirable example is the first winter spent in this country by the Pilgrims. It seemed as if every possible misfortune beset that hardy group. Failure of their crops to mature, bringing them to the very

brink of starvation; repeated attacks by the Indians; sickness and death; all these would seem to have stifled the growth and development of what we consider the finest things of life; yet in spite of these seemingly unbearable hardships character was developed, which for moral strength and beauty is unsurpassed.

One of the stories about Samson and his great strength demonstrates in a little different way the tremendous power of an unfavorable environment. We remember that Delilah sought to learn the secret of Samson's power and, gaining his confidence, was told that "If they bind me with some green withes that were never dried, then shall I become weak and be as another man." For some reason Delilah was dubious about the matter and decided to put it to a test, so after concealing a group of male confederates in an adjoining room, she shouted "The Philistines be upon thee, Samson," whereupon the men burst into the room only to have Samson break his bonds as if they were thread before they could reach him. What seemingly greater strength came to him under the stimulus of necessity!

Again let us look at the other side of this question. In this generation it seems to be a universal desire to do things in the easiest way. We mustn't let our children suffer the least discomfort or hardship. They must have things easier than we. If keeping the Sabbath presents any problem at all, why, of course, we mustn't urge them in the matter. Let them ignore the day for fear they may be embarrassed by questionings of their friends of other faiths. It is easier to let them learn of other faiths than it is to tell them of the Sabbath of Jesus Christ.

In order to develop moral strength and character it is not necessary or desirable that we should duplicate the conditions of living that confronted our forefathers, but it is necessary that we should know what it means to meet foes, to overcome temptation. Though faces may be different, the foes are the same. In one of his essays Matthew Arnold has graphically described the modern Philistines who are lying in wait to catch us and against whom we must be on guard. He says, "The people who believe most that our greatness and welfare are proved by our being very rich, and who must give their lives and thought to becoming very rich, are the people whom we call Philistines." We do not ordinarily think of these people as being enemies, rather

do they appear like friends. They play up to our love of luxurious ways of living. They seem to make life easy for us instead of hard. But we should not be misled. Worth while things do not come easy, as a general rule, but only after continued conscientious effort.

Some of the modern trends in education follow this easiest path and are bound to result in considerable loose and illogical thinking later on. Many of the courses of study intended to stimulate individual thinking are being eliminated from curricular requirements on the ground that no practical values will result from their study when graduates face the problems of the world in their quest for a satisfying vocation. Educational experts seem to be devising ways to lighten intellectual labor, with the result that too many minds are incapable of grasping anything more substantial than the movies.

There is a religious denomination that believes there is no sickness existent in life, and any mention of ill feelings or suffering is forbidden. Perhaps, again, this is the easiest way, but a true philosophy of religion cannot ignore the part played in the development of character by pain and suffering. If one's sole aim in life is to be selfishly happy, then probably it is all right to ignore the consequences of sin or to change the subject whenever sickness is mentioned; but on the other hand, if one intends to develop his character to an extent where he can be helpful to others, patient in adversity, sympathetic, courageous, and filled with hope at all times, he must be fully conversant with suffering himself.

But what has all this to do with Seventh Day Baptists and our missionary work? In many ways we as a people are in a hostile environment. We are joked about; we are criticized for being narrow in our beliefs; and in some places in the world we are almost persecuted. Sometimes, yes, too often we are discouraged and yield to the temptation of going the easiest way. Our churches, which have been wonderful sources of inspiration to us in our younger days, are allowed to languish because we think times have changed and we don't want our children to be "different" from some of their friends, as they surely will be if they remain loyal Seventh Day Baptists. However, we must see how we are hurting them by our lackadaisical attitude. Seventh Day Baptists are not better than other people, but they are better people

WOMAN'S WORK WORSHIP PROGRAM FOR SEPTEMBER, 1939

By Mrs. T. J. Van Horn

Then Samuel took a stone and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us. 1 Samuel 7: 12.

Prayer

Hymn: He Leadeth Me

Scripture: Joshua 1: 1-9; 4: 1-12

Milestones

To the traveler along the modern highway, milestones have a definite interest. They mark his progress toward his goal. They are set at strategic points in the journey, and may even indicate desirable changes in direction. They have been placed by others who have gone over the road before him and explored its length.

The traveler on life's highway sets his own milestones. Do you remember how Abram, as he journeyed through the promised land, dotted all Palestine with altars he built devoutly wherever he paused awhile? They marked the stages of his wanderings to possess God's gift of a homeland. Sometimes Abram came back to an altar he had built to God, and recalled there the blessing that had been bestowed.

Moses' milestones stood forty years apart. The first marked his flight from Egypt, when as a young man he lost his royal heritage by rash, mistaken zeal. With his feet treading the desert leading his father-in-law's flocks, while his heart was in Egypt with his oppressed people, did the forty years seem to Moses to be wasted time? Yet, unsuspected by him, he was learning wilderness ways and being trained to lead Israel out of bondage. The next milestone stood at the Red Sea, where God led him and the people past impassable barriers. A third great milestone Moses found on the mount where the angels of God gave him royal burial.

Jacob at Bethel, Samuel at Ebenezer, Peter in Pilate's hall, at Pentecost, and in the home of Cornelius, Paul on the Damascus road—to us, historic milestones, but to them, great personal experiences that turned their steps Godward.

because they are Seventh Day Baptists. Unquestionably, one's character is strengthened because of the successful conquering of obstacles in the way of observing the seventh day Sabbath.

The same is true concerning our missionary efforts. I place all Seventh Day Baptists in the category of missionaries, not limiting the name to those who are devoting their whole life to the spread of Christianity. We are average people and have our share of talented leaders—persons who glory in forging ahead when the odds seem overwhelming against them. We, too, must be stimulated to achievement by our hostile environment. Every church, every Sabbath school, every Christian Endeavor society, woman's society or men's club must act as missionaries for the cause of Christ and his holy Sabbath. Are we ready to fight and fight hard for these worthy goals? I believe we are! Since the hurricane of last fall, we in Westerly have been steeple-minded, having worked hard for the replacement of the beautiful spire on the Pawcatuck church, destroyed in that terrific storm. Consequently the following lines seem most appropriate to me:

"That steeple pointing towards the sky,
A sign of peace and rest,
Stands out, alone and stately,
In the skyline of the west.

"The symbol of love and faith,
A beacon in this age;
A lighthouse built to guide
Where war and trouble rage.

"A refuge for those in trouble,
A haven for people in need,
This steeple stands out triumphant
As faith's deep-rooted seed.

"In this world, with its crime and hate,
Its chaos, its strife, and greed,
This steeple stands out—an oasis,
The answer to what we need.

"A nation with more of these emblems,
These spires so stately and tall,
Will lessen the war and the strife—
The on-coming day of its fall.

"Without these spires we're lost
In a maze of trouble and hate:
So build a thousand more steeples
Before you find it's too late.

"But now the skyline is fading,
The rays of the sun are gone;
I hope that on the morrow
New spires will greet the dawn."

And may many of them be Seventh Day Baptist churches, is my prayer.

Have you set personal milestones, this year? Have joy or sorrow, pain or loss, achievement or disappointment brought you to a halting place? And, have you, like Samuel, set up a "stone of memorial" in your heart, and said, Hitherto hath the Lord helped me?

Isn't it good for us, at such crises in our lives, to pause to recognize the hand of God, and to "set a milestone" there, in our gratitude for his mercies?

"O that men would praise the Lord for his goodness and for his wonderful works to the children of men."

ANNUAL REPORT OF THE BOARD

Report of the Woman's Executive Board to the Seventh Day Baptist General Conference

The work of the Woman's Board has been more definite this year than it has been for a number of years. This accounts for the feeling among the board members that more has been accomplished than usual. We are very grateful to the members of the Council Committee on Woman's Work for the following goals which they worked out and which were adopted by the board:

1. To support the United Budget enthusiastically
2. To increase the number of "Sabbath Recorder" subscribers
3. To increase the number of tithers
4. To make direct gifts to the Woman's Board
5. To encourage Seventh Day Baptist women to ally themselves with the temperance movement
6. To organize work among lone Sabbath keepers
7. To inspire societies to use the study course on missions
8. To use the Worship Programs on the Woman's Page of the "Sabbath Recorder" in society meetings
9. To urge the use of thank-offering boxes

Associations	No. of Societies Reporting	No. of Members	No. of Reports on Goals	United Budget	Local Budget	Other Projects	Total
Eastern	10	363	8	\$ 688.00	\$1,113.56	\$ 484.98	\$2,286.54
Central	5	149	..	338.59	573.11	..	911.70
Western	5	216	2	410.00	826.81	47.00	1,239.81
Southwestern	4	33	1	25.00	32.81	..	57.81
Northwestern	12	..	..	583.53	1,601.52	..	2,185.05
Pacific Coast	1	53	1	..	..	..	237.00
Southeastern	5	154	4	158.21	407.00	70.00	635.21
Washington Union	..	..	..	..	..	..	..
Total	41	968	10	\$2,203.33	\$4,554.81	\$ 601.98	\$7,553.12

In behalf of the Woman's Board,
Lotta Bond,
Corresponding Secretary.

10. To stimulate inspirational reading by all society members
11. To learn the Ninety-first Psalm and the hymn, "Take Time to Be Holy."

The greatest enthusiasm has been manifest for the fourth and last goals; sixteen societies reported having attained all or nearly all of the goals. Two associational correspondents failed to make any report on goals, but we trust that was due to misunderstanding and not to failure to work toward their accomplishment.

Last year at Conference, it was suggested by the Religious Life Committee that the Woman's Board assume, as a faith project, the financial support of a missionary-evangelist. This they voted to do. Letters were sent to women's societies and individuals throughout the denomination asking support of the project, but not to the detriment of the United Budget. The women responded enthusiastically and wholeheartedly. They have given freely of their funds. Their prayers have been for the success of the undertaking. The members of the Woman's Board are grateful to them for their loyal support.

Mrs. Frank Hubbard and Mrs. G. H. Trainer have continued to represent the board on the Woman's Committee of the Foreign Missions Conference of North America and the Conference on the Cause and Cure of War respectively. Mrs. T. J. Van Horn has continued to inspire the women of the denomination with a Worship Program in the RECORDER each month.

The co-operation of the Woman's Board associational correspondents, the key workers, and the women throughout the denomination strengthen our faith in our ability to go forward with God's help.

The statistical report follows:

YOUNG PEOPLE'S WORK
YOUNG PEOPLE AT CONFERENCE

Sudden decision.—Sometimes life in this world takes on a very hurried aspect. This was true in the experience of the young people's editor. Communications received resulted in a change of plans, a drive of seven hundred eighteen miles, and arrival at the Conference town four days before the opening of the Conference. Already the atmosphere held high expectancy and there were many other early arrivals for the Conference sessions.

Among the youth of the entertaining churches was a calm and assurance of efficient preparedness, and ability to meet emergencies if changes in plans proved necessary. On Sabbath night before Conference an inspirational and social time was given for about sixty visiting and local young people in the commodious basement of the Milton church. Next week's RECORDER will bring much more about "Young People at Conference" and their program.

PROGRESS - - ?

The progress of mankind is marked by a series of cycles. The cycles mark the rise and fall of civilizations. History relates stories of many that have risen to luxuriant splendor, only to fall in ruins. There is a touch of pathos in the fact that mankind, after repeated experiences at learning, cannot at last learn to stand.

Historians say that each civilization, even though it could not endure, had discovered great and important truths which it passed on to the next. Are we not inclined to wonder why, with these fundamental truths, man must yet stumble and fall? Even today our civilization with all its eloquent grandeur seems shaken to its very foundations—shaken by class struggle, labor and capital, the rich, the poor, aristocratic well-named people, and those nobodies across the tracks. Even those who want "peace at any price" fight with those who oppose them. But why does this need to ruin all that is built up? Frankly, I don't know unless it should come about in something of this order.

Let us compare the development of human society to the building of a great house, so that the rise of civilization is marked first by hardship and privation on the bed rock level

Venie E. Bond, *Treasurer*,
In account with the
Woman's Executive Board of
The Seventh Day Baptist General Conference

<i>Dr.</i>	
Balance, July 10, 1939	\$ 73.98
Denominational Budget	\$ 80.54
Contributions:	
Churches and societies	856.58
Individuals	76.00
Refunds	15.00
First National Bank, Salem	1.99
	1,030.13
	\$1,104.11
<i>Cr.</i>	
Mrs. E. F. Loofboro expenses to Conference, Plainfield	\$ 30.00
Postage and supplies	16.14
Mrs. James L. Skaggs, chairman of ways and means committee for supplies for special project	21.00
Susan M. Langworthy expenses to Chautauqua	15.00
Ethel Wear, stenographic work ...	1.75
Board correspondents (five)	25.00
Foreign Missions Conference of N. A.	10.00
Dr. Walter E. Hancock, expenses to southern mission field	25.00
Mrs. Okey Davis, picture of board for "Recorder"	3.00
Dr. Walter E. Hancock, salary for one month	100.00
	\$ 246.89
Balance, July 9, 1939	857.22
	\$1,104.11

Examined, compared with books and vouchers
and found correct.
August 3, 1939. Sylvia K. Davis.

MONTHLY MEETING
AMERICAN SABBATH TRACT SOCIETY
POSTPONED

The regular monthly meeting of the Board of Trustees of the American Sabbath Tract Society will be postponed to September 17, 1939, at the time of the annual meeting of the board.

Courtland V. Davis,
Recording Secretary.

CORPORATE MEETING

The annual corporate meeting of the Sabbath School Board of the Seventh Day Baptist General Conference will be held at Alfred, N. Y., at 2.30 on Wednesday, September 13, 1939.

of existence. It is on this bed rock foundation of struggle that the forth coming civilization and culture must be built. At this level men are known for their ability to cope with life. The problems are common problems and all share in the victories won. Here we are among the great rough hewn timbers, each of which bears an equal share in the support of the structure overhead. Everyone is a breadwinner and humanity is essentially an organic unity.

As the structure grows it rises higher and higher above that bed rock existence of hardship and toil. Beautiful, luxuriant rooms and hallways appear. There are picturesque staircases and lovely colonnades, beside which the great supports far below would seem uncouth and the passage ways among them dark and foreboding. But here among all this grandeur and beauty is much that is superfluous to the structure being built. There are false girders set in merely for their pleasing appearance. There are false ceilings and domes which have no essential function in supporting the superstructure or in binding together the walls and partitions that do support. They in their extravagant magnificence serve only to satisfy some sadly misshapen aesthetic sense of beauty and proportion. They add nothing to the stability of the building, or to its true harmony and symmetry. They are buoyed up by self assurance and self esteem. But their standards of value are misleading, for no one can truly realize self worth until he has come to realize the worth of humanity.

These in their selfishness and bigotry forget the humbleness of their own beginnings and assume a haughty pride. They turn upon the very foundations of their own existence, declaring, I am better than thou. Simultaneously with the appearance of this attitude of arrogance and self aggrandizement, there appears a division of men into castes and classes. Society has forgotten that its destiny can be accomplished only through the conscious mutual helpfulness of all its members as a common brotherhood.

Already the structure of society has become top heavy with conventional formalities. Its support and encouragement of secret and exclusive organizations has started disintegrating processes which at first inflict only limited restrictions on the freedom of mankind and his equality in the pursuit of hap-

pinness, but which eventually result in the complete breakdown of all liberties. The coming of these limitations and restrictions hinders the fellowship of men, one with another. It puts a stop to their mutual helpfulness and a thin crust of superficial, theoretical, and false values is formed. It is like the crust formed by some kinds of coal when it burns. If the fire is to be vigorous and burn well, that crust must be broken up and kept from forming, because if it forms it smothers the life from the fire under it. Sometimes the gases formed under the crust cause an explosion which entirely demolishes the fire.

The same is true of society. But man has never yet learned to keep the crust broken up. There it is today separating the life of humanity into two streams. The one stream, turgid with unreality and false standards of value and disregard for the more substantial and essential things of life, is above the crust. Here the struggling and suffering of the world are largely ignored. The other stream is below the crust. It is tumid with the realities of the work-a-day world. It is this stream under the crust which really holds the power of the world (though it knows it not). It is here that the real life of the world resides, because this stream flows among the very foundations of life itself. But the forming of the crust of superimposed restrictions stops the interflow of life and true life values throughout the whole structure of society. Civilization becomes one sided, is only half cultured, and the life stream below the crust lapses into stagnation. The evil elements of frustrated ambitions, hope, fear, and hate are not allowed to pass off by the natural avenues of mutual tolerance and understanding. Being confined, the whole becomes a seething mass of destruction which explodes, destroying the foundations of civilization, letting the whole structure fall in ruins. History tells us lurid tales of the "Sack of Rome" and the French Revolution.

After such extreme experiences mankind ought to clear away the rubbish and start anew to build upon the bed rock. But the work is hard and slow and he picks unwisely from the blocks left from the ruined mass about him, in order to speed along the erection of the new building. Is it strange, then, that archaeologists sometimes find ancient mounds containing the ruins of as many as

seven cities which were built successively one upon the ruins of another? Is it any wonder that civilizations built upon the ruins of former failures cannot stand? People of all ages have done it—the Egyptians, Babylonians, Syrians, Greeks, Romans. Have we done so too?

Why is it true,
We say,
That man
Since time began
Has failed
To build
Enduringly?

Is there a power
Today
That can
Instruct a man
To build,
And build
Enduringly?

Is there a power
On earth
That can
Endue a man
With nerve
To serve
Unflinchingly?

Is there a power
On earth
That still
Can show the will
Of God
And plead
Beseechingly?

Is there a power
To show
To man
That God's own plan
Of love
Will rule
Eventually?

Yes, there is power
In Christ
Today
To show the way
To live,
And live
Eternally.

M. C. V. H.

CHILDREN'S PAGE

OUR NEW HORSE, SANDY

This is July 26, and a very hot day, in a dry spell of more than a month. We had our new horse, Sandy, weighed today, which reminded me that you wish to know how we like him, as well as how much he weighs.

Truly we like him very much. He has done all the teaming for our haying—mowing and raking with the horse drawn tools, and pulling in the loads of hay on the wagon. He pulled so willingly and never balked at big loads, so we decided to find out how heavy he is, and the scales tipped at 1,660 pounds. The old harness kept breaking, so we bought a new one for him, and the belt strap has to be ninety inches, to buckle around him.

Did I tell you his color? The joke about his color is, "Black and white and red all over." Isn't that puzzling? The explanation is, that he is a roan, white hairs mixed with black and red, so we call him "Sandy," partly in memory of Andy who tried hard to please us. Sandy always whinnies kindly to us and we love to stroke him, but being so big, he seems like an affectionate elephant.

I have something more to add to this letter. I had a very interesting and nicely written letter from Marion Maxson of North Loup, Neb. She consented to my writing you some of the letter. She tells about hot winds making the thermometer go up to 110 in the shade, following "millions, millions" of grasshoppers, so that life is quite discouraging.

Her brother could not find much work, so was planning to go to Dodge Center, Minn. Her Christian Endeavor society is selling ice cream at band concerts in the village to earn money. She is a spelling champion of her state, you remember, and spelled in Sioux City, Iowa, this year.

Wishing you all a lovely August, I am
Your friend,
Lois R. Fay.

Princeton, Mass.

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am twelve years old and have been a Seventh Day Baptist member for four years. I am sorry I haven't written to you before. I read the Children's Page quite often. We do not take the SABBATH RECORDER, but a friend of ours lets us have it after she reads it.

We go to Sabbath school nearly every Sabbath. We live two and a half miles from Gentry, where we go to church. We do not have a car, but our neighbors let us use their car. Daddy works for them.

I am in the seventh grade. I enjoyed your story in the SABBATH RECORDER and hope I can be as faithful some day as that little Scotch girl was.

We had the Southwestern Association here this year, and I certainly had a good time during it. Our theme during the whole association was faithfulness. Our two theme songs were, "Great Is Thy Faithfulness" and "I Would Be True."

Always yours,
Mildred Edna Stillman.

R. R. 4, Gentry, Ark.

Dear Mildred:

Your very welcome letter reached me here at Milton, Wis., where I am attending Conference, remailed to me from the RECORDER office. In your next letter, and I hope you'll write often, please write directly to me, Mrs. Walter L. Greene, at Andover, N. Y., and thus save time.

When I was a small girl I, too, had to go two and a half miles to attend church and Sabbath school, at Walworth, Wis. It seemed a long distance then as, of course, there were no automobiles in those days and sometimes I even had to walk. That distance by auto does not seem far, does it?

What a splendid thing it would be if we all at all times lived up to your theme song, "I Would Be True." It was also one of our theme songs at Vacation Bible School this summer, and the children loved to sing it.

There is a children's meeting every day here at Conference, but I haven't had time to attend yet. I hope to this afternoon and will tell you about it next week.

Sincerely your friend,
Mizpah S. Greene.

ANNUAL MEETING AMERICAN SABBATH TRACT SOCIETY OF NEW JERSEY

The annual meeting of the members of the American Sabbath Tract Society of New Jersey, for the election of officers and trustees and for the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday afternoon, September 17, 1939, at two o'clock.

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

ANNUAL MEETING AMERICAN SABBATH TRACT SOCIETY OF NEW YORK

The annual meeting of the members of the American Sabbath Tract Society of New York, for the election of officers and directors and for the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday afternoon, September 17, 1939, at two-thirty o'clock.

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

OUR PULPIT

THE HELP THAT GOES BEFORE

(Sermon preached at the ordination of Elmo F. Randolph to the gospel ministry, August 12, 1939, Alfred Station, N. Y.)

By Dean A. J. C. Bond

"Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee."—John 1: 48.

In this morning hour of worship we are at the middle point in a series of three services devoted to the public consecration of a young man to the gospel ministry. In the true meaning of the word he has already been consecrated to that service. Evidence of this is to be seen in his years of special preparation, in his acceptance of a call to the pastorate of this church, and in the success that has attended his labors thus far. Nevertheless, it is fitting and proper that the church, in recognition of his demonstrated devotion to the work and the promise this gives of his growing ability as a minister of Christ, should call him to ordination. Last night our brother gave a satisfactory account of his Christian experience and his call to the ministry, and of his Christian beliefs. The council voted its approval and planned further services to complete the important task of the ordination council. This morning, between the public offering of himself by the candidate, which took place last night, and the consecration service this afternoon, it is my pleasant duty to preach what we call the ordination sermon. In this sermon I want to bring to my young friend and to members of this congregation a word of assurance—of assurance deep and abiding.

The one who gives himself to the gospel ministry is entering upon a life of high adventure. He never knows just where his field of labor will be, or how long he will stay in a given place, or what circumstances will affect his decisions in these matters. To be sure these decisions with reference to times and places do not affect the basic principles of his life, but they raise questions not always easy to answer. He is not concerned except to know the will of his Master, but the elements entering into his decisions are not always simple. The question of one's field is not always easy to decide.

And then when one has made his decision and has cast his lot with a given people, the very character of the service he would render makes it a field of great adventure and of exploration in the realm of human feelings—of hopes, and fears, and aspirations, and discouragements, and failures, and successes—of life's tragedies and triumphs. Who can begin to measure the drama of life not witnessed from a box seat but participated in by the minister of Christ, as he spends his years in serving people.

I come bringing a word of assurance—of assurance deep and abiding.

And this is my text: "Before Philip called thee, when thou wast under the fig tree, I saw thee."

These are the words of Jesus, and as I read them I experience a feeling like that which one enjoys when a charming landscape suddenly spreads out before him when he tops a hill. I desire if possible to bring you something of the freshness of meaning and the thrill of joy which I find in these simple words of our Master. "Before Philip called thee, when thou wast under the fig tree, I saw thee." Before everyone else, anticipating and preparing for every life experience, is God. Someone has said, "God is always long beforehand with our soul." I am not thinking of the abstract truth which we call the "foreknowledge of God." That is a theological term, and as such has meaning for us. But the words of our text are personal. They have very special meaning to the one addressed. And they carry a truth which has application in every life.

It is a quiet Syrian scene. The sunlight is falling upon the landscape, and the broad-leaved trees cast soft and grateful shadows on the earth. Jesus would go into Galilee, and findeth Philip, and saith unto him, Follow me. Then Philip in turn called Nathanael. This thoughtful, quiet, modest friend of Philip's, as may have been his habit, is stretched in meditative mood beneath the shade of a fig tree. Perhaps he is pondering his nation's history as rumors of a crisis float up from Jerusalem. And the one important question is, "When will the Messiah come to redeem Israel?" Absorbed in deep thought as Nathanael is, imagine his amazement as Philip suddenly breaks in upon his meditations with the astonishing announcement, "We have found him—him of whom Moses

wrote, and the prophets, Jesus of Nazareth, the son of Joseph."

Nathanael was familiar with the Old Testament teachings with respect to the One who should occupy the throne of David. He had read about it from the time he was a boy. In his hours of reflection he had pictured it all out. He could see in his own mind with what regal glory the new King of Israel would suddenly sweep himself into power by the strength of his army and by military might. Now Philip makes this absurd announcement that he has found the Messiah in the person of a humble peasant hailing from a little obscure village in the hills of Galilee. Nathanael's answer was a very natural one, "Can any good thing come out of Nazareth?" What is Philip talking about?

Philip certainly is in no mood to talk about Nazareth, or to discuss its merits or demerits. What has geography got to do with it? He is concerned only with a person. What matters it where he is from? Nathanael needs only to meet him to be convinced. "Come and see," exclaims Philip, and the dreamer in the shade of the tree rises and follows his friend. Jesus saw Nathanael coming and gave expression to words of discernment with respect to his character. Nathanael, now keenly alive and seeking light, exclaims, "How did you know me?" Jesus answered "Before Philip called thee, when thou wast under the fig tree, I saw thee."

The truth here realized in the experience of Nathanael is as old as the race and constitutes my word of assurance—of assurance deep and abiding. "Before Philip . . . I." Before man, God. Before man was created God preceded him and prepared ahead of time the garden of this world, and then set at the end of the week a symbol of his continued presence, the holy Sabbath. The initiative is always with God, never with man. Our human life is just our response to the active prompting of the living God. We love because he first loved us. The forgiveness of our sin is not primarily the result of our repentance; for it is the forgiving goodness of God that leads us to repentance. Before we seek him he is out in search for us. This truth, as old as the race, may be realized afresh in the experience of every one of us.

This truth concerning God's prevenient grace is definitely seen in certain Old Testa-

ment characters. All are familiar with the checkered life of Jacob, whose very name means supplanter. When he first fled from his brother's wrath he got at Bethel a vision of the unexpected presence of the angels of Jehovah. He could flee from his family, but he could not get away from God. But at Peniel, on his way back with his family and flocks, he got his real lesson, and in a life and death struggle surrendered his life to the angel of God who changed his name from Jacob to Israel. When he went out from Laban doubtless he felt himself sufficient for any fate. But God went before him to Jabbok. There Jacob struggled with his baser self and faced his past in a mighty conflict. He was so certain as to the identity of his antagonist that he called the place Peniel, the face of God.

When Moses left the court of Pharaoh to cast his lot with his own people, he did what many have done since who set out to right a great social wrong, he undertook the reform in his own strength and according to his own ill-conceived and immature methods. He killed an Egyptian and buried his body in the sand, and when the thing got out that was the end. After all his dreaming and planning to free his people, he now skips the country and starts tending sheep beyond the desert. For years there is his dwelling and that his occupation. But God is not through with Moses. Those magnificent qualities cannot be forever buried. Hid in his heart is his early purpose. And instead of getting away from God, he gets to the place and adopts the mood that makes it possible for God to have a chance. And here is my point, my friends: God was there. He was there before Moses arrived on the scene. The burning bush was the immediate means of arresting the attention of Moses, but long before that and all the way along God was in calling distance. When Moses was ready, God was waiting.

On Mount Carmel Elijah led the quiet forces triumphantly against the braggarts of the Baal worshipers. Again, like so many reformers since, he expected that everything was settled by a single spectacular test of power. Jehovah was victorious! But the enemies of Israel did not all surrender, and soon Elijah discovered that they sought his own life. So he hastened away to Horeb and sat him down under the juniper tree. Some

think he went to the holy mountain in order to meet God there, and to have it out with him. That may be. But in harmony with his own spirit he expected to find God in the storm, and not as he appeared to him in a "sound of gentle stillness." It was a new discovery for Elijah. Above the storm in the mountain, which answered perfectly to the storm in Elijah's soul, he heard the still small voice, and was calmed and encouraged. God was there before Elijah arrived, and met his mood and met his need, sending him back with power to carry on and with authority to enlist others.

When Jonah had his call to preach to the Ninevites he immediately engaged passage on a boat going in the opposite direction. He would make doubly sure of his escape from the claims of Jehovah. Ninevah was east of Palestine and Jonah started due west. And again, doubtless he thought of Jehovah as the God of the hills, and not of the sea; and once on the sea he would be beyond the jurisdiction of the Palestinian God. But on the sea or on the land he could not escape God. He found it so, and after a season of unpleasantness, to speak mildly, he at last yielded to the voice of God and returned to his task. The Book of Jonah was written in order to condemn provincialism and racial prejudice. It also teaches the larger lesson that God is always beforehand with every son and daughter of his.

From many stories in the gospels we learn the same truth. Christ could read the innermost secret of men and forecast their destiny. As he turned his glance on this man or that, his whole future stretched out in long perspective before him. Such was true of Nathanael. And Nathanael was moved to the heart and to the surrender of his life. We who are bystanders cannot look on unmoved. Nathanael acknowledged Jesus as God and King. And in that experience we find sufficient motive for a like confession. Our past experience, our present character, our future destiny, all are open to him. We cannot hide ourselves under any tree, however dense its shade. Jesus looks on us and knows us altogether, even to our innermost purpose and to every secret desire. Such intimate knowledge of our most secret selves would be dreadful to contemplate were it not for the fact that this knowledge is used in the service of love.

Browning says,

What I aspired to be,
And was not, comforts me.

It seems strange indeed that the poet should draw comfort from what he aspired to be, but failed to attain. What Browning thanked God for was that he had hopes and ambitions and dreams, in comparison with which his actual achievements were small. He was not content with low aims. And the God of love takes into account man's aspirations.

"But all the world's course thumb
And finger failed to plumb,
So passed in making up the main account;
All instincts immature,
All purposes unsure,
That weighed not as his work, yet swelled the
man's account:

"Thoughts hardly to be packed
Into a narrow act,
Fancies that broke through language and escaped;
All I could ever be,
All men ignored in me,
This I was to God, whose wheel the pitcher
shaped."

The greatest comfort that can come to the human soul is this consciousness of the fact that our God who goes before us, who is always there when we arrive, is the God of wisdom and of love. There is no situation into which he cannot enter, and no circumstance in our life that he cannot meet. Whether under the fig tree of thoughtful meditation with Nathanael, or with Jonah under the gourd vine of petulance; whether with Elijah under the juniper tree of despondency, or with Moses at the flaming bush of life's challenging call; or whether with Jacob with nothing over our heads but the silent stars, he is there—was there before us, preparing the way for our spiritual growth and for the progress of the kingdom through us. We know not what awaits us, but we know that he will have been there before us when we arrive. "Before Philip called thee, when thou wast under the fig tree, I saw thee." Before anyone has brought our case to his attention or before we have thought to call upon him ourselves, Jesus sees and knows, and his help is there. In sickness and in sorrow he prepares the way before us. In health and in success he will be there to save us from selfishness and give us his approval. When the vicissitudes of life bring

bereavement and the pain of parting with our loved ones, in the valley of the shadow of death he will be with us. And in that land beyond the shadows he had gone to prepare a place for our loved ones before he called them home. "Before Philip called thee, when thou wast under the fig tree, I saw thee." I bring you a word of assurance—of assurance deep and abiding.

There is nothing in human experience of which God has not taken account, and no circumstance of our life that he will not bless with his presence. In his love we confidently rest, and without fear we face the future, because his knowledge accompanied by love outruns our experience.

Who could undertake the responsibilities of the Christian minister without this assurance—the assurance, first, of the presence of Christ in the life of the minister himself, and, in the second place, like assurance that he is present in the lives of those whom the minister serves. I cannot promise the young man who is just beginning his ministry that he will always be dead sure just what he should do in every given instance and under all circumstances. The fact is, I have become more and more doubtful of that kind of professed divine leadership, too much advertised, which leaves one with no problem of decision and no agony of uncertainty in the process of determining what one should do and how he should proceed. But with whatever uncertainty one may be faced, and with whatever agony of spirit one may work out the problems of life, there awaits the sincere servant of the Master the divine approval upon every honest effort on behalf of people.

There are times when the minister feels perfectly helpless. Perhaps it is in the presence of a great sorrow that has come to a home in his parish. The only thing he knows to do is to stand by. But his love and interest, finding only mute expression, somehow is transmitted to those whom he would help, and eventually someone will say to him, "It was such a comfort just to have you there." In other words, our very failure, due to limitations of our common humanity, gives Jesus his opportunity, but our desire and effort opened the way for him.

There is some sin of selfishness creeping into the lives of the people. One hesitates to preach about it, but necessity is laid upon him. The minister thinks about it, tries to measure his

own responsibility, until he finally identifies himself with the sin of his people. Then he is able to condemn, not people, but the sin. And more than one will come to him at the close of the service and say, "That is what we need." "You are right." "You did a good job today."

Perhaps these are exceptions. I know they are, in fact. But they can be multiplied many times in the experience of any minister who has served long and faithfully. But I would not be true to my purpose in this sermon if I painted the picture too rosy. Not always will approval come so soon and certain. Someone may say to you some Sabbath morning, "If you preach like that I will not come to hear you." Then you must say with the early apostles, "We must serve God rather than man." The minister has a right to listen to criticism, to be sure. He cannot always be right. But the final decision in that matter must be with himself. But I have no desire this morning to lead you into a controversial mood. I believe in the authority of the intellect as far as the intellect can carry us. I believe in the power of logic as far as logic goes. But I believe profoundly in the power and authority of the human spirit.

Dr. Macneile Dixon, in his book, *The Human Situation*, points out rather convincingly the fallacy of exalting the human intellect at the expense of the human spirit. "You may trust, it is said, your thoughts, but not your aspirations. In your ideals you employ, it seems, a private script, a language unknown to nature; in your logic, on the other hand, nature herself speaks. . . . But who told you that nature had drawn this line? . . . If she has given us deceiving souls, how can you argue that she has given us trustworthy intellects?" My friends, the one who has brains and uses his intellect can also trust his emotions and be guided by his aspirations. Through all these channels the spirit of God moves. His guidance is sure, and he has ways not unnatural to our every day experience, of meeting our deepest need and confirming our highest hopes. "Before Philip called thee, when thou wast under the fig tree, I saw thee."

With whatever authority may be possessed by an older minister who has had what is to him a rich and happy experience, I commit my younger brother, my young friend, to the God of Jacob, and Moses, and Elijah,

and Jonah, the God of the apostles and Father of our Lord Jesus Christ who knows men altogether, and who still calls them into his service.

"Our God our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home."

FIRST, EVERY DAY

By Nannie Blain Underhill

The first thing every morning,
My heart turns, Lord, to thee.
Oh, let my soul's adorning
A gentle spirit be.

The first thing that I think of—
I would sit at thy feet,
To learn of thee my lesson—
To make my life complete.

I would not live without thee—
I need thee all the time.
Oh, may I never doubt thee—
Thy mercy is sublime.

O Savior, let me serve thee
Each day that I may live,
I would be fruitful for thee—
I have not else to give.

I long, a soul most precious
To bring at last to thee;
For thou hast been so gracious—
Thou art so good to me.

MARRIAGES

Mathison-Slagg. — Lawrence S. Mathison of Edgerton, Wis., and Gretta L. Slagg, daughter of Mr. and Mrs. John Slagg of Albion, at the home of the bride's parents, on July 1, 1939, by the bride's pastor, Rev. L. O. Greene.

Sutton-Burdick. — Mary Catherine, daughter of Mrs. Bertha Burdick, Milton, Wis., and Rev. Trevah Randolph Sutton, pastor of the Piscataway Church at New Market, N. J., were married at the Milton Seventh Day Baptist church, August 14, 1939. The groom's father, Rev. Erlo E. Sutton of Denver, Colo., performed the ceremony, assisted by Rev. Carroll L. Hill.

Washburn-De Witt. — Lucius Henry Washburn of Broadalbin, N. Y., and Miss Frances Titsworth De Witt of Alfred, N. Y., were united in marriage at the home of the bride's mother on July 30, 1939, by Rev. Boothe C. Davis.

Willmarth-Wiard. — Arthur L. Willmarth, son of Mrs. William Peterson of Meadville, Pa., and Mabelle C. Wiard, daughter of Mrs. Henry W. Wiard, were married at Scranton, Pa., August 6, 1939, by Rev. John L. Stotz of the German Baptist Church.

The Sabbath Recorder

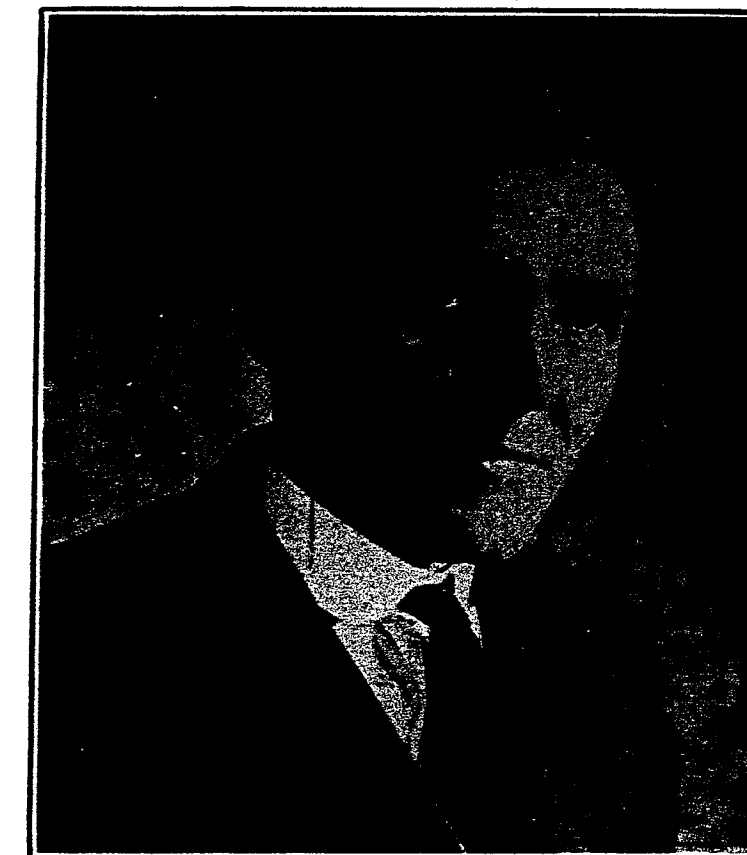
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PLAINFIELD, N. J., SEPTEMBER 11, 1939

No. 11



Rev. Carroll L. Hill



Rev. John F. Randolph

Pastors of the churches entertaining the 1939 Conference
Milton and Milton Junction, Wis.

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