

Salem, W. Va.

E. Grant Nine, who comes to Salem as the new dean at Salem College, brings with him a background of training and experience that fits him well for the position. He comes here from Arthurdale schools in Preston County where he has been principal.

State and national educational leaders give him a very high recommendation as a leader in the field of education, which he has demonstrated during his teaching career. — *Salem Herald.*

Milton, Wis.

Mrs. G. E. Crosley, Milton, suffered a fracture of the left leg above the knee Monday in an auto collision south of Walworth, on highway 14. She is in Mercy Hospital, Janesville.

Mrs. Crosley and Miss Dorothy Maxson were returning from Battle Creek, Mich., where they had attended the Seventh Day Baptist General Conference. Miss Maxson, who was driving the Crosley car north on highway 14, saw a car approaching from her left. The other driver, R. A. Hustad of Chicago, stopped but did not wait for the Crosley car to pass.

Rev. and Mrs. Carroll L. Hill arrived home from Battle Creek, Mich, late Monday. The last ten miles to Milton over county trunk M, they pushed the car in which the Misses Dorothy and Lorna Payne of Dodge Center, Minn., were driving to Milton. The girls passed the Hills in Chicago, but our Wisconsin "showers" were too much for their car, which would not start until it was dried out in a Milton garage.—*Milton Junction Telephone.*

Dodge Center, Minn.

Last Sabbath service consisted of short reports given by each of the group who were privileged to attend General Conference.

Pastor Thorngate gave the principal points of the outstanding sermons which he heard during the late General Conference.

At the C. E. session last Sabbath afternoon, various projects and plans were brought up and discussed—one of them being plans for a sunrise consecration service the Sunday morning of the semi-annual meetings; also a project to raise money to repair the broken blocks in the sidewalk in front of the church.

Pastor and Mrs. Thorngate wish to thank the Sabbath school and others who furnished the means and made it possible for them to

have this wonderful trip and experience in attending the meetings in Battle Creek, Mich.

Star-Record.

North Loup, Neb.

Reports of Conference were given at the morning service Sabbath day. Lois Barber spoke of the music, Junior Maxson of the young people's activities, Darryl Barber of the Teen-Age conferences, and Pastor Ehret spoke briefly on some of the new plans presented during the business sessions.

The vesper service was led by the Sabbath school class of girls taught by Mrs. R. O. Babcock. A nice program of music and devotionals was arranged by the girls.

Latest reports from Mrs. George Thorngate of Shanghai, China, assure anxious relatives that she is recovering nicely from her recent operation. Dr. Grace Crandall writes that after several days of suffering the clips were taken from the wound, and relief was given.

—*Loyalist.*

MARRIAGES

Ehret-Wiard. — Miss E. Mildred Wiard of Hastings-on-the-Hudson and Rev. A. Clyde Ehret of Alfred, N. Y., were united in marriage on June 25, 1940, in the Judson Memorial Church, New York City. Rev. Albert N. Rogers officiated.

OBITUARY

Stillman. — At his home in Alfred, N. Y., August 29, 1940, Charles Addison Stillman, in the eightieth year of his age.

Mr. Stillman was born at Fabius, N. Y., August 23, 1861, and was the son of Orsemus G. and Mary Jane Ostrander Stillman. The family removed to Richburg, and later to Hornell, where Charles grew to manhood. He followed the trade of his father, who was a pattern maker and carpenter. He married Julia M. Burdin, who died eleven years ago. He is survived by a daughter, Doris, who is the wife of Clayton Erskin. There are two grandchildren. He is also survived by a sister Mary Lee, and a brother Stanley, all of Alfred, N. Y.

Brother Stillman had been a devout Christian for about seventy years and for more than forty years a deacon of the church—first at Hornell, and now for many years the senior deacon of the First Alfred Church.

A farewell service was conducted by a former pastor, Rev. George B. Shaw, who was assisted by Dean A. J. C. Bond and by a quartet consisting of H. E. Pieters, H. O. Burdick, L. R. Polan, and A. J. C. Bond.

G. B. S.

The Sabbath Recorder

Vol. 129

PLAINFIELD, N. J., SEPTEMBER 23, 1940

No. 13

MY GUIDE

By ROBERT J. BURDETTE

There is no path in this desert waste
For the winds of the shifting sands;
The trail is blind where the storms have raced,
And a stranger I, in these fearsome lands,
But I journey on with a lightsome tread;
I do not falter nor turn aside,
For I see his figure just ahead—
He knows the way—my Guide.

There is no path in this trackless sea;
No map is lined in the restless waves;
The ocean's snares are strange to me
Where the unseen wind in its fury raves,
But it matters naught, my sails are set,
And my swift prow tosses the seas aside,
For the changeless stars are steadfast yet,
And I sail by his star-blazed trail—my Guide.

There is no way in this starless night;
There is naught but cloud in the inky skies;
The black night smothers me, left and right,
I stare with a blind man's straining eyes,
But my steps are firm, for I cannot stray;
The path of my feet seems light and wide;
For I hear his voice—"I am the way,"
And I sing as I follow him on—my Guide.

Watchman-Examiner.

The Sabbath Recorder

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

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Per Year.....\$2.50 Six Months.....\$1.25

Postage to Canada and foreign countries 50 cents per year additional.

Subscriptions will be discontinued at date of expiration when so requested.

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

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

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

Vol. 129, No. 13

Established in 1844

Whole No. 4,895

EDITORIALS

NOVEMBER 11

In keeping with the President's proclamation that Sunday, September 8, be set apart as a national day of prayer on which the people should remember with gratitude their priceless heritage of freedom, Dr. Francis C. Stifler, editorial secretary of the American Bible Society, in his weekly broadcast over the Blue Network of the NBC, suggested that Armistice Day, November 11, under some other name, be perpetuated as a national holiday, the day when the spirit of our free land was really born.

It was on November 11, 1620, that the Pilgrim fathers signed their compact in the cabin of the *Mayflower*. The document which was penned that day contains but two hundred eleven words, and states that the agreement is made in the presence of God and for the purpose of enacting just and equal laws which shall be for the general good of the colony.

From a documentary standpoint, according to Doctor Stifler's broadcast, this was the beginning of American democracy, and because it was signed on November 11, and because it is the cornerstone on which stand the Declaration of Independence, the Constitution of the United States, and the Bill of Rights, it is eminently fitting that Armistice Day, November 11, under some other name, might be continued as a national holiday.

CONFERENCE MATTERS

Beautiful weather prevailed at Conference through the first four days. On Sunday morning people awoke to a well drenched situation and heavy rains prevailed during the day and evening. Perhaps this resulted favorably for

the Conference, since the business sessions of the last day were best attended of any. But even the heavy rain with all the inconveniences caused by it could not rob the meetings of the fine effect of sunshine of previous days nor the good spirit that constantly prevailed.

This may be as good a place as any to speak of the fine entertainment of Conference. The Boulder plan of entertainment was worked, part free and part nominally priced lodgings. Homes to the fullness of capacity were opened to delegates and visitors. Here abundant hospitality was accorded and in many cases this extended to the furnishing of breakfasts to their guests. Other places as halls and dormitories furnished beds and conveniences at a small cost.

Meals were found at the Sanitarium and its cafeteria and in many downtown restaurants and food shops of good quality and at reasonable prices. The distances to downtown eating places made it a bit inconvenient for those who were without cars. But usually others filled their cars, and thus happily the most were cared for. Many meals were served at the church, where more than the young folks were welcome. It was here that banquets and fellowship suppers were served. Reunions and fellowship gatherings were held in various times and places. Outstanding groups of this nature were those from North Loup, Dodge Center, and West Virginia. All such occasions afforded opportunity for valuable conversation and fellowship. Trips were made by many to the great food manufacturing centers where Postum and various forms of cereals are made.

The college building in which the meetings were held is a place well adapted to the various Conference needs, and helped the officials easily to perform their, many times arduous, tasks. A large stage, a speech amplifying system, and the Orgatron furnished by one of the music companies for the meetings, all added to the efficiency of the plant and to the comfort and pleasure of the people.

In fact, no effort seemed to have been left unmade by the Battle Creek people to make their guests happy and comfortable, and the meetings highly successful. Great bouquets of glorious gladioli and other flowers adorned rostrum, tables, and nooks in many rooms. Long will be remembered by all who attended, the hospitality and entertainment of the Battle Creek Church.

Mission Interests

Missions is the great purpose and reason for the existence of the Christian Church. It seemed quite fitting that the last program of Conference before the Sabbath should be devoted to the phase of the work undergirded by the great commission of Jesus.

The program was in the hands of the president of the Missionary Board, Rev. Harold R. Crandall of Westerly, R. I., who after a brief address presented the treasurer of the board, Mr. Karl G. Stillman, also of Westerly. Mr. Stillman's stirring address has already appeared in the RECORDER. Secretary William L. Burdick in his address urged the oneness of missions and evangelism. He reported work by the board on four continents and in Jamaica. He emphasized the need of maintaining our work on the home field. Many calls for help are coming, many of which we cannot answer. We must remember that missions is God's program and not man's. We are responsible for carrying on.

In a symposium of three brief addresses, the first speaker was Rev. Ralph H. Coon of Boulder, Colo., on the subject, The Place of Money in Missions. Not money, but God's power, he said, must have first place in missions. Jesus did not say, because we have endowments and riches we are to go and preach, but because all power had been given unto him. On that assurance and with that backing, men were to go forth with the message and make disciples. Not with our little must we be impressed, but by the power of him who was able to make the five loaves and two fishes to feed the multitude. The second

of the symposium speakers was Rev. Albert N. Rogers of New York City, on the topic, The Place of Wise Administration in Missions. Much depends upon administration. He called attention to the incident that sent Adoniram Judson to the foreign field. What most people have forgotten or never knew was the sacrifice of his friend, Luther Rice, himself fired with missionary zeal. Mr. Rice remained at home and made it possible for Mr. Judson to go; his was the work of administration. Who shall say his work was less important than that of the man and others who went? Mr. Rogers urged that our "hinterland" churches must be helped, for they are the fountains of our leadership. The place of administration is that of an economic equalizer; of universal division of our faith; and of spiritual adviser. In closing, the speaker urged that the administrative forces of our missions are worthy of the confidence of all men and women on the field.

The third speaker on this symposium was Pastor Charles W. Thorngate of Dodge Center, Minn., who spoke on The Place of Prayer in Missions, which, he urged, should have first place in such a theme as was being discussed. In the story of the centurion, Cornelius, he pointed out that the place of prayer was indicated before alms giving and administration. We are a good people, he said, for the most part an educated people—but we must be a praying people, a people who not only say prayers but pray in faith. Let us pray for our boards, our leaders, our workers—pray for all our interests. We can't all preach, he concluded, or all teach, or sing—but we can all pray. May God help us so to do.

The missionary hour was closed by a most stirring and searching sermon by Rev. Alva L. Davis of Verona, N. Y., on The Cost of Climbing Sycamores. The text was taken from Luke 19: 1 to 4, a story familiar to all of us. When Jesus called Zaccheus to "come down," he saw more in Zaccheus than he was; he saw what he might become. No one is ever the same after he sees Jesus, said Doctor Davis. The speaker gave four striking examples: William Booth, founder of the Salvation Army; Doctor Grenfell of Labrador; Dr. A. S. Maxson, who devoted his life in medical service to a city's underprivileged; and to Dr. Xenia Bond of Salem, W. Va. To her memory he paid loving and tender tribute. Doctor Bond served not for money, but gave

herself completely to the need of humanity. A strange thing about Jesus, he quoted a Japanese as saying, is "you cannot get away from him. One can treat Jesus as he may, but he cannot be ignored." It is strange, said Doctor Davis, how we go on planting "sycamores," regardless of the cost of climbing them. This sermon will be published.

Sabbath at Conference

The Sabbath at Conference is always looked forward to with special eagerness. Business affairs and the detail worries about many committee meetings and other matters are put aside and opportunity for real worship is afforded.

As the sun dropped toward the western horizon, indicating the near approach of the Sabbath, an impressive sunset service was conducted by the young people, and largely attended by others, at the scenic memorial Arboretum of the city.

The vespers following, at the auditorium, were an integrated part of the Sabbath evening worship. A large men's chorus sang a number of familiar old male chorus pieces, to the uplift of all. Rev. Elmo Randolph's arrangement of the worship was solemn and impressive, and the sermon by Rev. Everett T. Harris was most inspiring, his theme being *The Power to Witness*. It was Christ's intention, he said, that others should be brought to know him by his followers. Thus was the very early church built up. We may not be a gifted Peter, Mr. Harris said, but we can any of us be an Andrew, to bring a loved one to the Master. The lack of growth in the church, the slowness of gospel spread, is due in no small measure to our being ineffective witnesses. Our witnessing must be as convincing as the testimony before a court of justice. We bear testimony, the speaker said, by our offerings, by our "tarrying" for power, by our obedience to the great commission; we witness by our lives as much as by our testimony in some meeting. Weak as we are, we were assured, "God's praise is perfected in our weakness and our dependence upon him." A wealth of power awaits all who will seek it and use it for God's glory.

Following the sermon, forty-seven people from fourteen states bore happy testimony, while many others were ready had time permitted them to speak.

Sabbath Morning

At an early hour an impressive communion service was conducted at the Seventh Day Baptist church by Rev. Herbert L. Polan and Rev. Ralph H. Coon. The service was largely attended.

A beautiful worship service, arranged by Pastor Edward M. Holston, marked the service at 10.30 Sabbath morning. An inspiring, unforgettable sermon was delivered by Rev. Loyal F. Hurley on the theme, *Water for the Neighbors*. With some detail he explained the digging of a well in a certain pastorate, a well guaranteed never to go dry. But it failed in time of drouth. The well digger returned, sought no new location, but sunk the well deeper, found a large, never failing vein of pure water; and ever since there was fresh, living water, not only for the pastor's family, but enough for all the neighbors who might come for it. The lesson is obvious. Seventh Day Baptists have the precious water of truth and life. It must be shared with others, many of whom are thirsting and looking for wells that are not empty. If our well becomes shallow or apparently exhausted, we need not seek for water in some of the spectacular springs, but sink our well deeper to the water that bubbles up into everlasting life.

Sabbath Afternoon

Later in the day a fine program was rendered by the Young People's Board, with the president, Professor Burton B. Crandall, presiding. Four addresses were given—by two young women and two young men: Dorothea Payne of Dodge Center, Minn.; Bill Thompson of Coudersport, Pa.; Edward Crandall, Canisteo, N. Y.; and Gwendolyn Crandall of Milton, Wis. Respectively the following subjects were presented: *The Challenge of the Church*; *The Challenge of Democracy*; *The Challenge of the Community*; *The Challenge of Personal Religion*.

One hundred twenty-five or more young people marched to the song "Follow the Gleam," and took their places at the front of the auditorium at the beginning of this service, and Rev. Albert N. Rogers conducted the worship period. Like other young people's activities, this program will be more fully reported by the editor of the department.

The night after the Sabbath was open for purposes of rest and recreation. Near the sunset hour an organ recital was given by the guest organist.

RECORDER FOR STUDENTS AWAY FROM HOME

Something interesting to students away from home in college and seminary. You can have the RECORDER for \$1 for the part of the year you are away from home in school. This is made possible by action of the Tract Board at a recent meeting.

This should interest students and parents. One father has just subscribed for his son who is entering college away from home. Doubtless there are many who will want to do this.

Seventh Day Baptist young people are interested in our work and should be encouraged in every way possible. We believe this is not only a fine gesture by the board, of interest in young people away from home in school, but good, logical procedure. Parents, won't you subscribe for John and Mary? Young people, put the RECORDER in your budget, if father and mother cannot subscribe for you. You will not miss the dollar next week, and the weekly visits of the SABBATH RECORDER will be constant reminders of home, church, and God.

SOUTHWESTERN ASSOCIATION

The fiftieth session of the Southwestern Association, held in Hammond, La., August 1-4, was called to order by the moderator, Rev. Verney A. Wilson, pastor of the Hammond Church. A cordial welcome was extended to all delegates and visitors by Mrs. Juanita Raiford. The response was given by Mr. Wardner Randolph of Texarkana, Ark. The theme of the association, "Spiritual Growth," was ably discussed by Pastor Verney Wilson. "Growth must originate in the individual. Then will the group, the church, and the denomination become strong."

The delegates began arriving Wednesday afternoon from Texarkana. Others arrived Thursday morning from Little Prairie. During the day Rev. Trevah R. Sutton of New Market, N. J., came and also Rev. and Mrs. John Randolph and son Ivan of Milton Junction. With them came Rev. John's brother, Winfield, wife, and son of Keeseville, N. Y.

Thursday night Rev. John Randolph brought the stirring message from the subject, "The desert shall blossom as a rose." "The beautiful Christian lives of individuals are as roses in the desert of this world."

The Sabbath eve session was especially inspiring with the prayer and testimony service conducted by Mrs. C. C. Van Horn. Misses

Pauline and Frances Davis offered themselves for baptism and membership in the church.

On Sabbath morning the congregation met at the river side for the impressive service of baptism. At the usual worship hour Rev. Trevah Sutton spoke from the theme, "The Sabbath and Its Experiences." His text was the fourth commandment. The keynote of the sermon was "Remember the Sabbath day to keep it holy, because we love to do it."

The young people's program Sabbath afternoon from the theme, "We Grow as We Go," was led by Ruth Joy Randolph, of Fouke. It was opened by singing "We Young Folks Are S. D. B's."

The following papers were read during the service: "Workers Together With God," prepared by Mamie Plemons of Little Prairie and read by Irene McKay. "I'll Be a Sunbeam for Him," was sung by the children. "Growth Through Public Worship," prepared by Irene Unzicker of Gentry, was read by Catherine Stillman Peltier. "Sharing Our Problems With God," by Frances Davis of Hammond. Solo, "Talk to Jesus Often," Mrs. Richard Raiford. "How We Grow Spiritually," written by Marie Mitchell of Fouke, was read by Wm. Randolph. Song, "Truehearted, Wholehearted," by the young people.

Rev. Trevah Sutton gave many helpful and timely talks and sermons through the meetings, as did also Mr. Wardner Randolph. Mr. Sutton presented two series of lantern slides: one of the life of Christ; the other, pictures of our Seventh Day Baptist churches in America. On Sunday night he gave views of the Rocky Mountains, which portrayed God in the beauties of nature.

He also presented to the association the cause of missions, both home and foreign. The leading thought was: "Every phase of Christian effort that is put forth in the spirit of the Master, at home or abroad, is missionary work. The great commission to 'Go' may be interpreted to go far away, or it may mean to go to your neighbor." Correspondent.

DAILY MEDITATIONS

(Prepared by Rev. T. J. Van Horn, Daytona Beach, Fla.)

Sunday, September 29

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." John 15: 10.

I propose this as an interesting study for today: Find in the conduct and teaching of

Jesus illustrations of his loyalty to each one of the commandments of God in the Decalogue. Matt. 4: 10; Matt. 5: 34; Luke 4: 16; Luke 2: 51; Matt. 5: 21, 22; Matt. 5: 27, 28; Matt. 6: 19, 20.

Prayer—Our Father who art in heaven, we praise thee for the highway, "the way of holiness," which thou hast prepared for thy followers; and that thou hast made it so plain that we do not need to lose our way. Thou hast made it a safe way by the warnings that appear all along the road. We thank thee that Jesus went that way before us and taught us how, in his strength, to meet every obstacle and surmount it. Help us, then, by keeping his commandments, to abide in his love. Lord, may we know by a blessed experience of obedience that "Love is the fulfilling of the law." Amen.

Monday, September 30

"I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." John 8: 12.

We began our series of meditations for the month with "light." Our final thought is "light." Is it not the most tragic thing in history that here is an illuminated way that is opened for every traveler through a dark world, and yet so "few there be that find it"? The saddest word in gospel history is the one in John, chapter 1, verse 5, "And the light shined in the darkness and the darkness comprehended it not."

Prayer—O Lord, help us who follow thee to keep close, that we may radiate thy light for those who are walking in darkness. Help us to make "straight paths for our feet, lest that which is lame be turned out of the way." Amen.

(The following meditations are prepared by Rev. Neal D. Mills, De Ruyter, N. Y.)

Tuesday, October 1

Forgetting the things that are behind, and stretching forward to the things that are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus. Philippians 3: 13, 14. (Read verses 8-16.)

For many of our churches this is the first day of the new year. There will be annual church meetings this month to check over the work of the past and to plan for the future. New officers will be elected and new projects undertaken. There will be difficult problems about which there will be differences of opinion. A goodly measure of wisdom and the Christian spirit will be needed to keep in mind only the true goal, the high calling of God in Christ Jesus.

Prayer—O God, forgive us for having rested upon our oars, satisfied with small achievements. Give us vision and courage to attempt great things for thee in faith and to press on toward the goal of perfection as churches and as Christian members. Amen.

Wednesday, October 2

Isaiah 2: 3—And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. (Read verses 1-11.)

The Conference has adopted a program of advancement for our denomination this year. A part of it is the Five Year Plan for improving our worship and teaching, for building up our churches and Sabbath schools, and for increasing our community and world service. These things will only be accomplished as our people go regularly to the house of God to be taught of his ways and go forth into the community to "walk in his paths" and to exalt the Church in the minds of others.

Prayer—Our Father, we would learn thy will for us, and our part in the great mission of thy Church for this year. Help us to give ourselves generously and loyally to thy service. Amen.

Thursday, October 3

Joshua 1: 6—Be strong and brave; for you shall put this people in possession of the land which I swore to their fathers to give them. (Smith-Goodspeed.) (Read Ephesians 6: 13-18.)

Our fathers came to America largely to possess it for God—to establish Christian institutions and religious liberty. Now only half the people are Christians. Seventh Day Baptists have set out to win the land for Christ and the Sabbath. We have just made a good beginning. But if we are strong and brave and faithful we can with God's help put his Church in possession of the land, America, and the world.

Prayer—Rescue us, our Father, from groundless fears and anxieties. Take us out of ourselves and help us to lose ourselves in the great task of winning the world, including our own friends, to Christ. Save us from the emptiness of a worldly life and grant us to possess our souls in peace. Amen.

Friday, October 4

John 8: 31b, 32—If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free. (Read James 3: 13-17.)

Our colleges are getting under way. Most public schools have been going a month, and

pupils will soon be getting report cards. But in a larger sense, every day is report card day for all of us. If we have the wisdom that is from above, it will show in Christian character and the good life. And we have the authority of Jesus that if we go by his teachings we shall know the truth and be saved from the bondage of error and falsehood.

Prayer—Eternal Spirit, we acknowledge our duty to walk always in thy light and truth and at all times to be pure, peaceable, gentle, and "full of mercy and good fruits." Grant us that in all our gaining of knowledge we may get wisdom also. Amen.

Sabbath, October 5

Colossians 3: 16—Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs. (Read Psalm 122.)

What a joy it is to worship together in God's house! How it builds up our souls and strengthens our characters to sing and pray together and to share our Christian experiences! For such fellowship of worship the Sabbath was given to us. Let us try to use today and every Sabbath for the glory of God. Let us express our thanks to God for the Sabbath by singing together as a family the Sabbath Hymn by Mary A. Stillman:

God of the Sabbath, unto thee we raise
Our grateful hearts in songs of love and praise,
Maker, Preserver, all to thee we owe:
Smile on thy children, waiting here below.

MISSIONS

ONE OBJECTIVE IN CHRISTIAN MISSIONS

There is an upward pull and a downward pull in religion as well as in morals and education. Man's soul is a bundle of impulses and it is ensphered in a world of influences appealing mightily to the throbbing impulses. One may not be conscious of this, but it is always so till complete sanctification or complete reprobation is reached. There are two classes of impulses, the good and the bad; and corresponding to these there are two classes of influences, the good and the bad. The pull of the good influences, appealing to the good impulses, is upward and Godward to the eternal heights of Christ; the pull of the bad influences, appealing to the bad impulses, is downward to the lowest depths of degradation, sorrow, and shame. Every one is jour-

neying toward one or the other of these destinies.

It is the part of Christian missions to help men the world over to choose and follow the higher impulses and set their faces determinedly against the lower. That which the higher impulses, if followed, will do in the soul, is to cause it to repent and forsake its sins; to enthrone Christ in the heart and give up all in complete abandon to him; to love men and live a life of service to them; and as the days go by, to beautify life with the Christian graces and work for a brotherhood, universal and completely good. This is the work of Christian missions.

Compared with it everything else pales into insignificance. All wealth was created that it might be consecrated to this end, all skill and invention that they might contribute to this purpose, all culture that it may hasten the consummation of the world's redemption through Christ. Miss. Sec.

THE SCOPE OF EVANGELISM

The scope of evangelism is much wider than is sometimes thought. In fact, it enters into all the work of the Christian Church. It is often used referring only to those activities which have for their purpose the leading of men to begin the Christian life; but this work, important as it is, is only a part of the evangelistic work of the Church. It is as important to establish a new convert in Christ's way of thinking and living as it is to influence him to decide to follow Christ, and this is evangelism. Evangelism is carrying the good news, and the good news of the gospel does not stop with the accepting of Christ. It includes also directing and helping men live the Christian life, and inspiring the entire Church to spread the glad news. That the term evangelism means more than leading men to make decisions is seen by the fact that the writers of the four Gospels are called "evangelists."

Not only does the work of evangelism include more than is sometimes thought, but the possible agencies for promoting evangelism are numerous. We have heard talk to the effect that the only real evangelistic agency is the protracted meeting; but every human relation, institution, and organization may be used in promoting evangelism. A few illustrations will bear witness to this fact:

The home may be a great evangelizing institution. Many a child has been converted

at the family altar and encouraged to win others to Christ.

The church prayer meeting has been a great evangelizing force. In a quarterly meeting thirty-five years past the writer asked all those who had decided in the prayer meeting to begin the Christian life to stand up, and a goodly percentage arose. When prayer meetings were the order of the day, they were not only a means of getting decisions, but revivals have often started in the prayer meeting.

During the last fifty years young people's societies have been efficient means of evangelism. By these organizations multitudes of young people have been led to accept Christ's way of life and inspired to lead others to him.

The Bible school offers an excellent opportunity to do evangelistic work and it has accomplished this whenever this purpose has been foremost. The Bible is the greatest evangelistic book ever produced and should be recognized and used as such.

Throughout the history of the Church the religious meeting with a sermon, particularly the regular Sabbath service, has been the prime means of winning men to Christ and stirring those who attend to desire to bring others to him.

Evangelism enters into many other activities, but those mentioned in the foregoing paragraphs indicate the wide range of its work. In fact, evangelism is the instrument by which missions and all the work of the Christian Church are promoted.

Much evangelistic work is being done by individuals, churches, and boards that is not recognized as such. It is also true that some things called evangelistic are, for certain reasons, far from it. Activities which are not prompted and guided by love for Christ and a passion to help men cannot be called evangelistic.

Miss. Sec.

REPORT OF WORK AT NEW AUBURN

(One of the contributions of our New York Church to missions is to loan its pastor during the summer vacation for one month's work under the direction of the Missionary Board. This year Pastor Rogers gave six weeks' work instead of four, and his interesting report is given below.)

To the Board of Managers of the Seventh Day Baptist Missionary Society, Rev. William L. Burdick, Secretary, Ashaway, R. I.:

The following report is submitted, covering work done in and with the Seventh Day Baptist Church of New Auburn, Wis., between July 8 and August 17, inclusive, by arrangement of the missionary secretary.

Regular Sabbath services were conducted and six sermons were delivered. On the last Sabbath the Lord's Supper was celebrated, and the ordinance of baptism administered to five candidates who united with the church.

Leadership was given to a dormant Christian Endeavor Society and young people's meetings were held Sabbath evenings in the homes of the parish. Members of the society led the devotional services each week, the pastor giving a study course in "Expert Churchmanship" with the lecture-discussion method. By vote of the society a union service was held at the church, in which young people of the United Brethren Church in the community participated together with their pastor. The society elected new officers and plans meetings for the fall and early winter.

A church dinner was held one Sabbath after which an afternoon session was held. The pastor spoke on the work of the Missionary Society under the theme, "Seventh Day Baptists on Four Continents." The annual church picnic was held during our stay, and on the last night before we left an informal reception was held in our honor. In addition to these public gatherings a considerable amount of social calling was done; the homes of the church families were most cordially opened to us and we began there many valued friendships.

The prospects for the church there seem encouraging to this writer, and a good deal was said about calling a permanent pastor. The economic outlook in northern Wisconsin is less dark than in past years, and a majority of the families could give regular, if limited, financial support to the church. It would be necessary for the board to give assistance, but conditions would undoubtedly be improved with a pastor on the field. There are two or three families living within driving distance from the church who might reasonably be expected to join if the proper leadership were offered. The church owns a comfortable parsonage and sufficient land for a minister to assist himself to some extent.

Expense incurred in traveling to and from the field, and in providing a residence for us during the pastorate, was fully met by the New Auburn Church.

Faithfully yours,

Albert N. Rogers.

September 10, 1940.

CURTIS F. RANDOLPH

(Remarks by President J. Nelson Norwood at the funeral, July 3, 1940)

Twenty-nine years ago on August the first next, a new treasurer took charge of the books of Alfred University. His work included also the treasurerships of the College of Ceramics, the School of Agriculture, and the School of Theology. That man was Curtis F. Randolph. He came at a difficult time. The treasury had been through chaotic experiences. Although two temporary treasurers had done wonders in clearing matters up, much still remained to be done. Mr. Randolph fully reorganized it and made the office a model of order and efficiency.

He was business adviser to three successive presidents of the university. His advice was always able, wise, cool, and to the point. In the revolutionary changes in the university's life between 1911 and 1940, in enrollment, offerings, teaching, and administrative staffs, and finance, Mr. Randolph was one of the most important guides. Nor was he interested merely in the business side of university life, although naturally as treasurer and much of the time as actual business manager also, business occupied most of his thought; but he had a sympathetic and constructive attitude toward all phases of our academic life.

Well deserved honors came to him. Among them the degree of Master of Business Administration (1939); the Alumni Citation honoring that alumnus or old student who has, in the judgment of the Alumni Association, contributed most to the on-going life of the university (1936); and his selection as the dedicatee of the *Kanakadea* (1935). But these honors and others he received can in no way be supposed to repay the debt the university owes their recipient. That debt can never be paid. Indeed, the debt will grow greater, for now he becomes, as President Davis has just expressed it, a part of the rich heritage of Alfred University. Colleges and universities grow rich, not merely by endowments of cash and securities, but equally so at least, by the endowment of rich personalities who have lived their lives in and for them.

For twenty-eight and a half years Mr. Randolph had intimate business contacts with students, faculty members, and those coming from the outside on business errands with the university. All these contacts were friendly. He possessed the rare ability, when students or faculty members came asking favors, of

sending such away still his loyal friends, even when compelled to deny their requests.

For many years, but especially since coming to the presidency, I have looked on Mr. Randolph as a close friend and valued counselor. I felt lost when he retired at the end of 1939. I feel it many fold more now.

Forty-five years ago day before yesterday I first arrived in this community, very young, very much of a stranger, and thousands of miles from home. I came to live with an uncle who became my protector, guide, and backer. However, in a very few years he died and I had a deep sense of being thrown on my own resources, a feeling that my protector and guide had left me at the mercy of a rather cold world. I have a very similar feeling now. Mr. Randolph was the oldest active official of the university in these latest years, who had given his life to it. He was wise, cautious, experienced. One could confidently lean on him. Now he is gone. His counsel is no longer available to me.

Since Mr. Randolph died last Sunday evening, June the thirtieth, some one has remarked: "Isn't it a beautiful coincidence that, as for so many, many years he closed his treasurer's books for the fiscal year on that date, he now closes the book of life on the same date?" Yes, it is. And many times the firm of auditors employed by the university has commented on the good order, the clarity, and the accuracy of those books. Now I am sure that as his own book of life closes and comes before the Great Auditor he will find it entirely satisfactory—an excellent record, balance on the right side, and free from blots.

—From Alfred Sun.

WOMAN'S WORK WORSHIP SERVICE OF WOMAN'S CONFERENCE HOUR

Arranged by Mrs. Clarence Rogers

Hymn—"Holy, Holy, Holy"—(The congregation will stand and remain so through the Lord's Prayer)

Call to Worship—

Leader: "Who then offereth to consecrate himself this day?" and "Serve the Lord with gladness?"

Congregation: "Then will I . . . serve the Lord with one consent."

Invocation

General Thanksgiving (the congregation and the leader)—Almighty God, Father of all

mercies, we Thy servants do give thee most humble thanks for all thy goodness and loving kindness to us, and to all men. We bless thee for our creation, our heritage, and all the blessings of this life, but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace and the hope of glory. May we show forth thy praise, not only with our lips, but in our lives, by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days. Through Jesus Christ our Lord, to whom be all honor and glory.

Lord's Prayer (the congregation seated)

Responsive Reading—

Leader: And there was also a strife among them, which of them should be accounted the greatest.

People: And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

Leader: But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

People: For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

Leader: If any man serve me, let him follow me; and where I am, there shall also my servants be: if any man serve me, him will my Father honor.

People: Know thou the God of thy father and serve him with a perfect and with a willing mind.

Leader: What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways and to love him and serve the Lord thy God with all thy heart and with all thy soul.

Unison: I beseech you therefore brethren by the mercies of God that you present yourselves a living sacrifice, holy, acceptable unto God which is your reasonable service.

Hymn—"O Master, Let Me Walk With Thee"

Meditation—

True service comes with the giving of one's self, without thought of personal gain, to performing for man and God helpful tasks which make the life of a fellow man easier and bring the kingdom of heaven nearer earth. How unfortunate is the lonely man who has never seen the happiness his unselfish service gives his neighbor!

There are those persons trained for rendering special services to man. Doctors, dentists, nurses are among the professional people who give a great deal of personal service for comfort of the body. The grade school, high school teachers, and the college and university professors minister daily to the minds of the students who sit in their

presence. The minister, the missionary, and the good neighbor live chosen lives ministering to the hearts of men, serving others always in the Christian medium of brotherly love.

Most of us have the role of the good neighbor to play through life. We have to live daily the life of service as we move from one task to another. The truest service we can give is that which we do quietly and silently without expectation of gratitude or reward. We should not wait for special occasions, but serve each day as the opportunity offers. The merest expressions of service are made in the speaking of a kind word, the writing of a letter, or the giving of an inspirational book to a friend. We should endeavor especially to serve those less fortunate than we. We only need a willing and loving spirit to see the many suggested services which present themselves each day. Where true love and desire for service are, there is the great heart and sincere love of God.

Our service must always be of the best, never superficial, half-hearted, and coldly dutiful. Rather, our service should be glowing with freshness, richness, and vitality. God has blessed us with the example of the life of his Son. Shall we glance for a moment at an incident in that life, that we may remember how he, who lived the perfect life, improved the quality of his service to man?

"And straightway he constrained the disciples to enter into the boat, and to go before him unto the other side, till he should send the multitudes away. And after he had sent the multitudes away, he went up into the mountains apart to pray; and when even was come, he was there alone."

We are surely right in saying that the dominant motive of the Master's life was service. Yet we find him here sending away multitudes, some of whom he might never have another chance to address, and retiring into the solitude of the hills to pray. Was this selfish? Must we not suppose that he sent away the people, sought solitude, and gave himself to prayer because he believed that by so doing he was rendering the largest service to others? Consider the increased power for usefulness that came to the Master in his prayer, the recovery from spiritual exhaustion and the fresh sense of God's companionship that he there secured. Are we not often shallow in our service and superficial in our influence, just because we do not escape the multitude long enough for the ministry of unselfish praying alone? How much such praying ought to be done—by parents who must meet their children's deepest needs, by friends who take seriously the fine possibilities of mutual service, by every teacher, minister, or doctor who deals intimately with lives. Many of us do not know how empty our cupboards are until a friend in need comes to us; then we are shamed by our barren, ill-equipped spirits. May it not be so! Let us rededicate our lives to greater service, that we may have plenty to set before God and man.

Dedication (congregation standing and dedicating themselves)—Use me then, my Savior, for whatever purpose and in whatever way

thou mayest require. Here is my poor heart, an empty vessel; fill it with thy grace.

Doxology

YOUNG PEOPLE'S WORK

IMPRESSIONS OF CONFERENCE

By Mary Margaret Hummel

Our editor, Marion Van Horn, asked me to write my impressions of Conference and a report of the young people's prayer services for our page in the RECORDER.

To give my impressions of Conference is a very difficult thing to do, because it is difficult to voice those deeper emotions which come when God speaks. As usual, one of the pleasant but not most important parts of Conference was meeting so many of my old friends in the denomination and meeting and making new friends. Yet, I believe the personal results of the Conference this year may best be summed up by the one word, surrender. Those of you who have had the experience of surrendering some portion of your life to Christ which you had formerly been unwilling or unprepared to surrender to his will can understand most fully the spirit of that Conference, and to those of you who have not yet had such an experience I believe that word will still express my Conference experiences in the best way.

A little poem entitled, "I Met God in the Morning," by Bishop Ralph Cushman, ran through my mind many times during those prayer services, which, with your permission, I shall quote.

I met God in the morning
When the day was at its best,
And his presence came like sunrise
Like a glory in my breast.

All day long his presence lingered,
All day long he stayed with me,
And we sailed in perfect calmness
On every troubled sea.

Other ships were blown and battered,
Other ships were sore distressed,
And the wind that seemed to blow them
Brought to us both peace and rest.

Then I thought of other mornings,
With a deep remorse of mind,
When I, too, had loosed the moorings
With his presence left behind.

So I think I know the secret,
Learned by many a troubled way;
I must meet God in the morning,
If I want him through the day.

About sixty-five young people gathered every morning at seven-thirty to meet God, and truly his presence lingered with us through the day. The key thought Tuesday morning came to many of us from a poem read by our leader, Miss Polan, impressing the possibility of going through a Gethsemane if God were by our side.

The key thought Wednesday morning was care in our prayers. Our leader, Harley Sutton, reminded us that there is no place for blustering and empty show in our praying. He reminded us that we tend to become like the things for which we pray, closing with this thought, "You cannot tell by the length of a man's prayer on Sunday what he will do in a horse trade on Monday."

Thursday morning Rev. Herbert Polan brought a thought from Isaiah's vision, calling our attention to the fact that we dwell among a people of unclean lips. If only we will yield, God will give us a vision, make our lips and hearts clean, and will use us for him.

Friday morning, David Clarke led us in the thought of immortality, directing our thoughts toward our forefathers and the outstanding older men of our denomination, whom it has been our pleasure and privilege to know.

I'm sure to every young person at Conference this indeed has been a high light in our Christian experience. It is my prayer that each of us who was at Conference and each who was not there may remember our daily devotions during this coming year. Let us remember the central theme of Miss Evalois St. John's Conference address, "Anyone can talk with God; when man listens, God speaks; when God speaks, men's lives are changed; and when men's lives are changed, nations are changed."

Boulder, Colo.

WESTERN ASSOCIATION SEVENTH DAY BAPTIST CAMP - 1940

The Experience and Appreciation of a Camper

By Russell Langworthy

As I sit in the shade of a large maple tree and gaze across New York State's lush, wooded hills, I reflect upon the past week's activities at the Western Association Young People's Camp. Each hour has been like a gem of a great treasure, and one needs to but sing a snatch of a hymn, or to think of one of the talks given by "Randy," and all of

them come cascading about you in a flood of pleasant memories.

First, perhaps, I should describe the camp.

It is situated in a long valley, through which a river flows. By the bank of the river is a large flat meadow which provides ample room for baseball and other sports. The girls sleep in cabins and the fellows in tents. There is a common dining hall and also a picnic shelter which is used for worship services and classes.

The camp is well staffed, with Rev. Elmo Randolph of Alfred Station as the leader. The others include Mrs. Madeline Randolph; Don Phillips of Riverside, Calif.; Rev. George B. Shaw of Alfred; Winifred Cook of Alfred Station; from Fairmont, W. Va., Miss Ruth Powers (better known to campers as "Polly"), and Mrs. Cecil McHenry of Alfred Station, who is a past master of the culinary art.

The camp has many unique features. One of them is "Grandpa Shaw's Story Hour," in which Rev. George B. Shaw, who is affectionately called "Grandpa," tells of interesting experiences in his life. Another feature is the "Quiet Hour." This is a period in which every camper takes his Bible to a secluded place and there reads it, with the beauties of nature as his environment. I say, and I think that I may speak for the rest of the campers, that this Quiet Hour alone with God is among the most inspirational moments of my life.

A CHALLENGE TO OUR YOUTH

This is the *Young People's Page* of the SABBATH RECORDER. This is your *page*! This week the young people's editor has received some very inspiring items for the *page*. Two of these appear in these columns. It is very encouraging to have these, for it shows that some of the young people of the denomination are interested and back of their own *page*.

It is your privilege and opportunity as Seventh Day Baptist youth to express yourselves through this *page*, and I pass this on to every one of you who has had the privilege this summer of attending Conference or one of the several camps. Send to me your impressions of and your expressions of appreciation for these experiences.

Let the people who have labored for the success of the summer's enterprises know that their labors have not been in vain. Let those people of the denomination who help to support the young people's work through the United Budget know that their interest has

found a worthy cause in us. This, I say, is a challenge.

WILL YOU MEET IT?

Address Rev. Marion C. Van Horn, New Enterprise, Pa., Editor Young People's Department of the SABBATH RECORDER.

A LETTER

Dear Editor:

It is gratifying to find mention of the old Seventh Day Baptist church at Newport, R. I., in a book published in 1938 by The Tuttle Publishing Co., Rutland, Vt., entitled "Old New England Churches," by Elise Lathrop. To gratify those who will not be able to have access to the book I will mention that it says (p. 146):

"A Seventh Day Baptist congregation was organized in 1671, and the meeting house, which is still standing was built in 1729. It contains a very beautiful old pulpit with a delicate spindle stair railing. Moved back and encased in a shell of fireproof brick, the church now forms part of the museum of the Newport Historical Society. It has a barrel ceiling like that of St. Paul's, Wickford, and some of the old square pews have been preserved. Others were removed at an early period, their panelling used to make a dado."

A few subsequent lines say, "Seventh Day Baptists had a meetinghouse in that part of Westerly which is now Hopkinton, about 1680."

There is nothing in index or table of contents of this book to indicate this record, but I found it by reading, and thought mention of it might lead some to refer to it if near a library that carries the book.

Princeton, Mass.

Lois F. Powell.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

We enjoyed guessing the churches very much. We failed to guess New Market in the first list. Here is our guess on the second list. We did them Sabbath afternoon; they were pretty hard; we hope they are correct:

11. Washington
- 12 and 13. Berlin, Athens
- 14 and 15.—Syracuse, Verona
- 16 and 17. Brookfield, Plainfield
- 18, 19, 20. Boulder, Stonefort, Rockville

I guess our SABBATH RECORDER will be here by the time this reaches you.

Your friend,

Stonefort, Ill.

???

Dear Friend:

Well, now you have me guessing for you didn't sign your name, as you see, and you might be one of a number of persons, whether boy or girl I have no way of telling, and, too, you may be a grown-up instead of a boy or girl. I have decided not even to try to guess, but wait for you to tell me who you are.

With the exception of 11 and 13, as you have probably noticed in the RECORDER, your guesses are correct. However, Athens is one of our churches and a European capital as well, but London happens to be the church Doctor Crofoot was thinking of. Adams Center is the heart of our first forefather, Adam. I will give you one more week to guess before naming the churches on the third list.

Sincerely your friend,

Mizpah S. Greene.

Dear Mrs. Greene and the Children:

Here it is the first of September and I have not told you how I found things when I reached home in Massachusetts in June. First we found it cold, then very hot; then the most violent hail storm we ever knew, and in another week another not quite so severe. But notwithstanding these extremes, with fruits hurt and late, we look out over a beautiful landscape that has begun to yield an abundance of precious harvests of all kinds. During the extremes of cold and heat and hail, young robins and sparrows in the vine over the door lived and grew up and flew away.

How did they escape these pelting stones? Are wings and feathers providential protection? Surely they must be. Anyone out in hailstorms like those would wish for a protecting wing to hide his head under. That's enough about things of that kind.

Perhaps you will like to know how Sandy, the horse, is. He is in good health and good humor, speaking to us horse-fashion when we go near his stall. He has been a faithful help all through the winter while I was away in Alfred, and all the busy summer since my return.

It is a comfort to find even a horse can be faithful in his daily round of duties, and that is what Sandy is. You might ask me

to tell something more interesting than this about him, but I am not "making up" stories; and in the end, what is more satisfactorily interesting than to come back to old haunts and find the caretakers have been faithful in using the things left in their care.

Jesus taught us very wisely about this excellent way of living, and when we see how satisfactory it is to have a horse faithful, the goodness of it seems to shine clearer, and we want our heavenly Father to see us faithful in the part of the world where we live.

Princeton, Mass.

Lois F. Powell.

Dear Mrs. Powell:

I was very much pleased to receive another of your interesting and helpful messages and I am sure all the RECORDER children would wish to thank you with me for the many fine thoughts you have given us from time to time, and be looking forward to having many more.

Here in New York State we have had very little warm weather; in fact, most of the summer has been unusually cool. Now we are having a very cool and rainy fall. Tonight we are having a heavy thunder storm, and Skeezics, the cat, has hidden himself as far back under the bed as he can get, for he is very much afraid of thunder.

We miss you and Doctor Powell very much from our theological group.

Sincerely yours,

Mizpah S. Greene.

OUR PULPIT

THE WORK OF THE HOLY SPIRIT

(A digest of sermon preached by Deacon Mark Wiley at the Chicago Seventh Day Baptist church, February 10, 1940.)

Ever since the entrance of sin into the world the mission of the Holy Spirit has been to restore the spiritual heritage lost by man and women when they disregarded the counsel and command of God and believed Satan's lie that they should be as gods. From that time began the promise of God of a redeemer. Through the ages, since Abel's accepted sacrifice, down through the prophets to the coming of the Christ, the Holy Spirit has been at work in the world.

As great a mystery as that the Son of God was born of the Virgin Mary through the Holy Spirit, is the mystery of the new birth.

The first man Adam was made from the dust of the ground. The new Adam by the Spirit of God "in the image of the invisible God." Here we see the new spiritual man, by the will and power of God. This is the foundation of the gospel state and the Church of the living God, against which Christ declared that the gates of hell should not prevail.

Moreover, the work of the Holy Spirit was to prepare Christ's mystical body, which consists of the members of his Church, including every member of it in all generations. His Church is a holy Church, a holy people, giving themselves with him for the salvation of all. This mystical work of the Holy Spirit is to complete the new creation in all generations, until the entire Church company is complete. "All have sinned," and without Christ there is no salvation. Were man left to himself without divine intervention, the entire world would perish as hopelessly as, with the exception of faithful Noah, it did in the flood. But in the state of lost mankind the Holy Spirit undertakes to create a new mankind, a new world, a new heaven and a new earth wherein dwelleth righteousness. This he begins by the new creature, the new Man, Jesus Christ, "the first fruits . . . and this by the effectual communication of a new principle of spiritual life to God's elect. This God's Holy Spirit brings about, and performs a new generation—a new birth by the will of God. This is a mystery to the natural man; for the natural perceives not the spiritual.

Convicts of Sin

The work of the Holy Spirit is to convict sinful man of his sin and of his utterly lost condition and of his need of a Savior. As a ship will go on the rocks without a navigator, so will every man be without hope without the divine navigator, the Christ. The Holy Spirit is constantly knocking at the door of the heart, seeking to bring man to a sense of his lost condition and need. He points to Christ, the only Savior, Mediator, and Advocate, the one and only Redeemer of all who will come to him in faith believing that he can and will save them. He speaks unto them in his own word of life: "Come unto me all ye that are weary and heavy laden and I will give you rest . . . learn of me, for I am meek and lowly of heart and ye shall find rest to your soul." No soul is at rest without Jesus, for the wicked are like the troubled sea that finds no rest but casts up

mire and dirt. There is no rest for the wicked. "As I live, saith the Lord, I have no pleasure in the death of the wicked." God's desire is that man shall turn away from his wickedness and live. Thus is explained God's providence in providing the means of escape. As the Apostle Peter has declared, "There is none other name under heaven given among men whereby ye may be saved. Repent ye, therefore, and be converted, that your sins may be blotted out."

But no man's sins can ever be blotted out without repentance. This, too, is the work of the Holy Spirit: to convict of sin and to bring the heart to repentance. With this goes a desire for change and to live in obedience to God's holy will. The Holy Spirit helps man to understand as he seeks to know God's will through the study of his laws relating to himself and to his fellow man. In the Word man finds spiritual food. The Christian partakes of the spiritual food which the apostle says is able to build up in the Christian life. The Christian will desire the "sincere milk of the word, that ye may grow thereby."

Consecration

Paul speaks of an experience necessary to everyone if as a Christian he is to mature. "This is the will of God, even your consecration." Consecration means to be set apart for a holy purpose and mission. This is the work of the Holy Spirit. It is said in a certain Scripture, "Be holy, as I am holy saith the Lord."

If the Christian follows the leadings of the divine Spirit, then God, as Paul says, "is able to make all grace abound toward you, that ye having all sufficiency in all things, may abound in every good work." Blessed are the consecrated, for they are led by the Spirit of God. And the fruit of the Spirit is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance — against such there is no law of condemnation; for they that are Christ's have crucified the flesh with the affections and lusts. As many as live according to this rule, peace be unto them and mercy and upon the Israel of God." "Grace be to you and peace from God our Father and from the Lord Jesus Christ."

So may our chief interest here on earth be a consecration to the service of Christ's Church, his body here in the world, that we need not be ashamed on the great resurrection day when Christ shall come to claim his own.

DID SAUL OF TARSUS EVER WRITE THIS LETTER?

(Taken from the "Congregational Monthly" magazine several years ago)

Dear Sir and Brothers:

Doubtless you will recall the invitation you extended to me to come over to Macedonia and help the people of that section. Will you pardon me for saying that I am somewhat surprised that you should expect a man of my standing in the church to seriously consider a call on such meager information. There are a number of things I should like to learn before giving you my decision, and I would appreciate your dropping a line, addressing me at Tarsus.

First of all, I should like to know about the salary I shall receive. While it is true that I am not preaching for money, there are certain things that need to be taken into account. I may say with pardonable pride that I am a Sanhedrin man—the only one in the ministry today. The day is past when you may expect a man to rush into a new field without some idea of the support he is to receive. Nor can I afford to "swap dollar for dollar," as the saying goes among the apostles. Kindly get the good Macedonian brethren together and see what you can do in the way of support. You have told me nothing about Macedonia beyond the implication that the place needs help. What are the social advantages? Is the church well organized?

I recently had a fine offer to return to Damascus at an increase in salary, and am told that I made a favorable impression on the church at Jerusalem. If it will help the board at Macedonia you might mention these facts. For recommendation write to Rev. Simon Peter, D.D., of Jerusalem.

I will say that I am a good mixer and especially strong on argumentative preaching.

Sincerely yours,

Paul.

P.S.—If I accept the call, I must stipulate the privilege of two months' vacation.

Paul.

"If you let worry into your life as a guest, it will soon settle down to stay, and assume the position of a master. Worry is such an expensive guest that no one can really afford to entertain it."

DENOMINATIONAL "HOOK-UP"

Healdsburg-Ukiah Church, Calif.

"They that be wise shall shine as the firmament, and they that turn many to righteousness as the stars forever and ever." Leading souls to Christ is a work which brings enduring joy.

Stories of the advance of Christ's kingdom bring courage to the heart of every Christian. Cheering, indeed, that in these days of distress and uncertainty, God still calls to men everywhere to repent—that men are still responding to that call. Heartening to the shepherd who has faithfully done his work, to see the reward of his labor.

Sabbath, April 20, was a day of great rejoicing to the Healdsburg-Ukiah Seventh Day Baptist Church. On that beautiful day eight new members were added to our number: four by baptism; the rest by profession of faith.

In the waters of the historic Russian River, amid the grandeur and tranquillity of nature, four promising young people publicly took their stand for Christ, and were baptized by their pastor, Elder John I. Easterly, who had nurtured them in the way of life. About thirty of us stood on the rocky shore to witness the sacred rite and to sing with renewed fervor that inspired hymn, "All the Way My Saviour Leads Me." It was a prayer for those who had taken the initial step that they might indeed go "all the way."

Four others felt constrained to join us, and were given a hearty right hand of fellowship. One, the mother of three of the baptismal candidates, although previously having been immersed, had only now accepted the Sabbath; another was a youth with life before him. Last, two fathers, with full responsibilities upon them. Christ has a place for each of these if they will only let him finish the good work he has begun in them.

—*Gathering Call.*

Rockville-Hopkinton, R. I.

The following is a greeting, written by Mrs. Walter D. Kenyon and given by her on the occasion of a reception given Rev. and Mrs. Wayne Rood by the members of these churches of which Mr. Rood is the new pastor.

Here we are, Mr. Preacher, the young and the old, To bring you glad welcome into our fold, With care of two churches, both a century's age, Whose story is written on life's changing page.

Some like to be first, so maybe we're glad
To offer first pastorate ever you had.
Here, too, the first, home where "Queen Anne"
starts her reign,
With one loyal subject, at least, in her train.
What's new in our coming together tonight?
Not a thing, we believe, though we tried with
our might.
For pastors have come and pastors have left;
We've welcomed them in and they've left us
bereft.
We've given them "pounding" and presents and
cake,
And we've known all the sadness that parting
can make.
They've given us courage and wisdom untold,
These wise undershepherds who lead to the fold
Where comfort and shelter and peace may abide
With those who will walk by the Great Master's
side.
And tonight we are pleased to welcome once more
A pastor and wife to our small Rhody's shore.
Our doorways you'll find are standing ajar;
Please enter, you two who have come from afar.
You'll find some among us who seem "rather
queer,"
While others may bring you the wealth of good
cheer.
Indifference, also, has planted its curse,
Though that's not so bad it could not be worse.
That revealer—old Time—will give you the dope
On whether we're good or if past every hope.
You can do your own checking; make light marks,
we pray,
So you can change them again, the longer you stay.
We've come with slight tokens, please open them
now.
In this way two churches make their very
best bow.

Schenectady, N. Y.

The following paper was written by Isabel Prati, an intermediate, on the subject of "Why I Am a Sabbath Keeper."

There are several different reasons why I am a Sabbath keeper. First, because God's Word commands us to "Remember the sabbath day, to keep it holy." The Lord first loved me; he loves us beyond words. He wouldn't have died on the cross for us if he didn't love us. I love the Lord, so I keep his commandments.

How should my Sabbath be observed? By reading my Bible and making the day different from the rest of the week by not doing my own pleasure. Of course, everybody should read his Bible during the week, but especially on the Sabbath day. Our Father gave us the Sabbath so that we might rest on that day and go to church and worship him.

I am a Sabbath keeper because Jesus kept it and taught his disciples to keep it; the later apostles also kept the Sabbath, and I must

follow their example, and I will, by the grace of God.

The Word of God is a lamp to our feet and a light to our path. He wants us to be fully surrendered to him and to keep his Sabbath. He wants us to be steadfastly anchored in him and to be earnest about things above.

If we observe his Sabbath we will have infinite joy, security where we won't have anything to fear, and we will receive a blessing when we go places where the Lord is present. We will be joyful in the one who is above all.

Thou art my King—
My King henceforth alone;
And I, thy servant, Lord, am all thine own.
Give me thy strength; oh, let thy dwelling be
In this poor heart that pants, my Lord, for thee.
—G. Tersteegen.

OBITUARY

Randolph.—Curtis, second of three sons of Rev. Lewis and Elizabeth Jane Davis Fitz Randolph, was born at Greenbrier, W. Va., January 10, 1873, and died at Alfred, N. Y., June 30, 1940.

He was married to Frances Adelle Carpenter, June 23, 1897, at Ashaway, R. I. He was baptized by his father when twelve years of age and joined the Hopkinton Seventh Day Baptist Church, later belonging to churches of that faith at Westerly, Ashaway, and Alfred, to which communities his profession and labor called him. For thirteen years he was with the Ashaway Line and Twine Company, first as bookkeeper and during the last eight years as accountant-treasurer.

In 1911, Mr. Randolph took up his duties as treasurer of Alfred University, a position he filled until his retirement, December 31, 1939.

As one who had definitely contributed something noteworthy to the university he was awarded the Alumni Citation in 1936.

His interest in civic and religious life of his community is evident from the many ways in which he served and the various responsibilities placed upon him by town, church, school, and denomination, of the latter for three years being a member of the Seventh Day Baptist Commission.

Farewell services were conducted by Rev. Edgar D. Van Horn, assisted by Rev. Boothe C. Davis and President J. Nelson Norwood. A tribute from Doctor Davis has already appeared in the "Sabbath Recorder," and one by Doctor Norwood appears elsewhere in this issue.

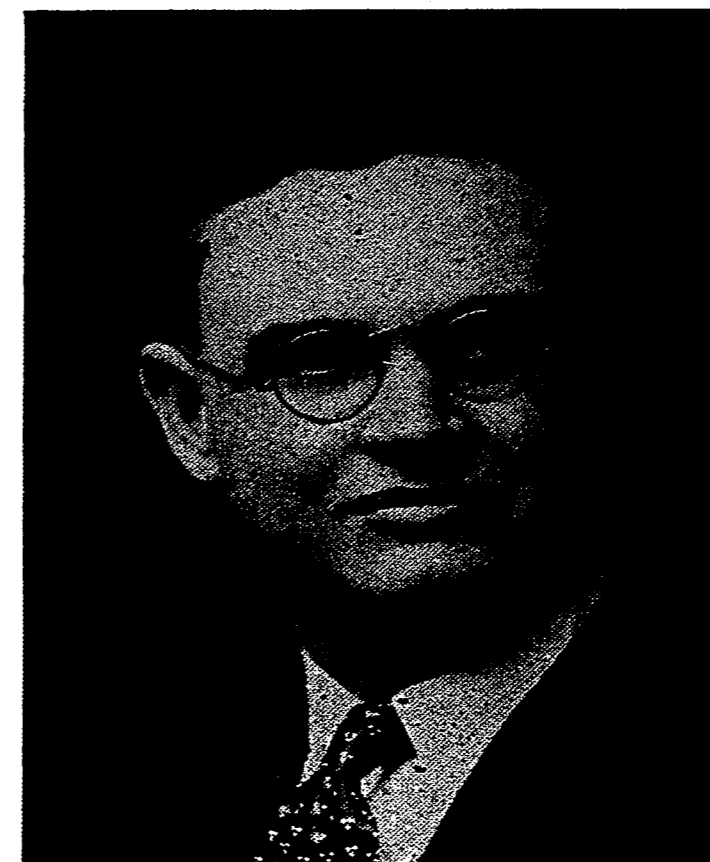
Besides his wife he leaves to mourn his loss, two daughters, Janette, Mrs. Harley Rittenhouse, Honeoye Falls, and Ruth, Mrs. Frederick Brooks of Rochester; three grandchildren; and a brother, Lewis F. of Ashaway, R. I.—Condensed from Alfred Sun.

The Sabbath Recorder

Vol. 129

PLAINFIELD, N. J., SEPTEMBER 30, 1940

No. 14



REV. ORVILLE W. BABCOCK
Pastor, Seventh Day Baptist Church
Adams Center, N. Y.
(See within—"Who's Who")

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