

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.

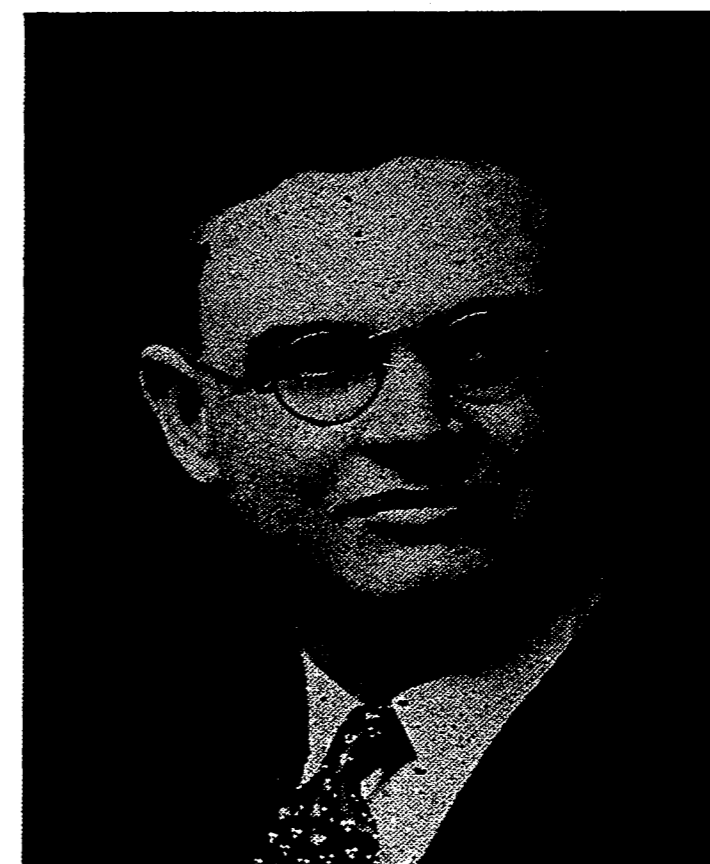
Besides his wife he leaves to mourn his loss, two daughters, Janette, Mrs. Harley Rittenhouse, Honeoye Falls, and Ruth, Mrs. Frederick Brooks of Rochester; three grandchildren; and a brother, Lewis F. of Ashaway, R. I.—Condensed from Alfred Sun.

# 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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# The Sabbath Recorder

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CONTRIBUTING EDITORS

William L. Burdick, D.D. Mrs. Okey W. Davis Marlon C. Van Horn  
Mrs. Walter L. Greene Rev. Erlo E. Sutton

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## EDITORIALS

### BULLETIN

#### PASTOR HARRIS RESIGNS

Rev. Everett T. Harris resigns his pastorate of the First Hopkinton Seventh Day Baptist Church at Ashaway, R. I., to accept the call to become pastor of the First Alfred Seventh Day Baptist Church, Alfred, N. Y.

His letter of resignation reads:

Your pastor has received a call from the First Alfred Seventh Day Baptist Church to become their pastor. He has given the matter careful and prayerful consideration for several days and has come to a decision which he sincerely hopes will warrant the blessing of God.

He has decided to accept the call and asks to be released from his duties as pastor of this church, that he may accept it. As to the time of his release, he would like this to be a matter of mutual agreement with the church.

—From Westerly Sun.

#### BIG BUSINESS

"Lady, you are in the biggest business in the world." So spoke a visitor at the New York World's Fair. The speaker was an engineer from Rhodesia, South Africa—where he had spent fifty years. He was not addressing an attendant at General Motors' exhibit, or of Transportation, or Billy Rose's Aquacade. Rather, he was visiting the booth of the American Bible Society, and spoke to a representative of this publishing and distributing agency.

We have just been reading the annual report of this society—its 124th—and find it hard to lay down. With millions of copies of the Word of God sold during the year, through colporteurs and others agencies, in practically every country and language in the world; with its prodigious efforts to extend the Book's influence through further translations; and with untiring zeal to meet continuous and growing demands under difficulties of war-torn countries and shrunken income, the report is a story of thrilling interest and tremendous challenge.

The engineer from Rhodesia gave his further witness, declaring, "There is nothing to compare with the power of the gospel in transforming human lives."

We, of the churches, used to the gospel message, used to seeing the Book on our many tables and shelves, used to the challenge from pulpit and religious press, have all too often lost the sense of the power of the gospel as it is contained in the Word of God itself.

"Biggest business in the world." Indeed! We have not allowed it so. We have thought the automobile business was the biggest, the movie business, the radio, production of war materials. Tremendous they are; and how. No one doubts their transforming influence—for good or bad. In spite of all we know and see of this, we rest under the conviction of our engineer's testimony. There is no transforming power in the lives of men that can compare with the power of the gospel of Jesus Christ.

We wish every Seventh Day Baptist pastor could have this report. A study of it would revitalize his courage and feather many an

arrow for his bow. We understand, however, there are a limited number, only, to be had at a cost of a dollar per copy. The editor will lend his copy to the first pastor applying.

Bear in mind—it's not the report that holds the power; but the Book—the Word of God.

#### CLOSING DAY AT CONFERENCE

Sunday of Conference was marked throughout by heavy rains. None could find fault, however, as the preceding days were all that could be asked for as far as weather and comfort were concerned.

The day was given much to the business of Conference, reports, recommendations, resolutions, and other matters of interest and importance. It is a matter of no small satisfaction that however divergent the views were expressed on the floor of Conference, there was never apparent any feeling of antagonism or contention. The Christian spirit was manifested on every hand.

The Sabbath morning offering for the United Budget amounted to \$205.

Conference in 1941, by final, unanimous vote goes to Denver, Colo. The new president is Rev. Edward M. Holston, who rendered valuable assistance last year on the Commission and all through the year as a prominent member of the local Conference committee. Brother Holston, for many years as interested layman and publisher, as director of religious education for the Sabbath School Board, and many years as pastor, has continuously filled a valuable and important place in the denomination. He will have the full confidence and support of our people in his work of leadership in the year ahead.

According to the report of the Credentials Committee, there were registered 322 delegates and 31 visitors. Probably not less than 800 attended the services Sabbath morning.

Two sermons were preached on the closing day; one in the morning by Rev. Carroll L. Hill on "Windows Outward and Upward," which has been promised for publication, and the closing sermon by Dean Ahva J. C. Bond, which appeared in the Pulpit of SABBATH RECORDER of September 16.

#### Final Matters

There are three things to be mentioned in the last session of the 1940 Conference. The first was the recognition of the First Seventh Day Baptist Church of New Zealand. The hand of fellowship by President Crandall was

extended to Rev. Herbert C. Van Horn, acting for and in behalf of the church. This new church is located in Auckland, New Zealand, with eleven adult, constituent members, organized according to our methods of procedure as laid down in our "Manual of Procedure," and fully accepting the "Statement of Belief of Seventh Day Baptists." The pastor is F. S. Johnson and clerk, Sister L. Johnson; deacon, Albert Mason; auditor, R. A. Gillespie. There are twelve children. Others are seeking membership. Some time ago permission was granted to publish our "Statement of Belief" for their use on the island. Through Tract Board correspondence these people have been led to organize this church.

The second event was the recognition of Rev. Wayne Rood of Riverside, Calif., recently ordained, as an accredited minister of the denomination. We regret he was not able to be at the Conference. In his absence a young man, Willard Wells of Los Angeles, received the welcome in his behalf. Mr. and Mrs. Rood nee Anna Loofbourrow of New Auburn, Wis., began their work in the pastorate of Rockville-Hopkinton, R. I., September 7. Mr. Rood is a graduate of Salem College and of the School of Religious Education of Alfred University.

The third event was the induction of Rev. Edward M. Holston as president of Conference. This is the highest office the Conference has to bestow, a distinct honor, but one loaded with responsibility and hard work without salary or other material compensation. It is really a sentence to a year of hard labor. To the office he brings a life of rich experience and devotion.

The final event was the calling forward, by Rev. Albert N. Rogers who conducted the closing devotional period, of all ministers present for the final prayer, feelingly offered by the retiring president, Dr. Ben Crandall, who had put so much of faithful service, devotion, vision, and enthusiasm into the year's work of the Conference and program. We did not count the men but they well filled the line across the auditorium, and in places two or three deep. We are sure they felt the thrill of the moment as the writer did, and as largely the audience did, in this occasion and touching presentation of chosen men before the Throne of Grace. Most impressively and fittingly did this close a splendid Conference. If this inspiration and this en-

thusiasm are carried home to the churches by ministers and laymen present, and lived by them throughout the year for Christ's sake, we shall have a still better and more fruitful Conference in 1941 at Denver.

### COMMISSION'S REPORT

For more than two decades the Commission has been hard at work, with two or more meetings during the year given to the consideration of the tasks of the denomination and making annual reports with recommendation of definite action and procedures to the Seventh Day Baptist General Conference.

The twenty-second annual report as revised and adopted by the General Conference last month at Battle Creek is now in the hands of the people of the churches. This report should have careful study by all our folks, and as far as possible its recommendations carried out.

No attempt will be made to print the report as a whole in the RECORDER. Parts of special interest and need will be mentioned, however, and commented upon during the next few weeks. Of interest to many will be the notice that the Commission has set up a procedure for registering conscientious objectors to bearing arms. Some already have availed themselves of this service. Others who would do so should secure blanks from Courtland V. Davis, 510 Watchung Avenue, Plainfield, N. J., and file their objections through his office.

#### Of Vital Importance

Of vital significance to us as a people and to the Christian Church at large and to unsaved people everywhere is the quotation from a letter to the Commission by Dr. Alva L. Davis of Verona, N. Y. The paragraphs cited follow:

1. We feel very keenly that we must put greater emphasis upon evangelism — Sabbath-keeping evangelism. The Preaching Missions have been worth while and doubtless should have a place in our program at least for a time. But these are not sufficient. We need, in fact, *must have* a comprehensive, sustained program of evangelism. And, by evangelism we mean not only the quickening of the spirit of evangelism in our churches, but the winning of people to Christ and the Sabbath.

2. Our program for years has been too largely a defensive one, that of "holding our youth to the Sabbath." We have seemed to say by our actions, if not words, "The Sabbath is for Seventh Day Baptists." It is vital that we hold our youth; but the fact remains, we are not holding our youth. Every church knows this.

3. Many of our churches have no possible chance of rebuilding their churches to the point of self-support, or increasing their membership, unless they win Sabbath converts from their immediate community (a thing which most Seventh Day Baptists are unwilling to do).

4. "If the Sabbath is the *distinctive* contribution which Seventh Day Baptists are to make to the Church of tomorrow" then it is high time for us to go to work to make a thorough survey of our field, to take a careful inventory of our resources, organize our evangelistic forces, and then place the major emphasis upon our distinctive message—the winning of men to Christ and the Sabbath.

The business of our churches and of our denomination is missionary and evangelistic. In that business all our other activities inhere: of education, training, occupation, printing, etc. In all this the Sabbath truth—observance and propagation—has a large place. We must win people to Christ, to the Church, and to the Sabbath. We have no other reason for a separate existence from other Christian groups. We must not be unworthy of such existence. The year is before us; there is much to do; let us begin personally—"Here am I, Lord, send me."

### DAILY MEDITATIONS

(Prepared by Rev. Neal D. Mills, De Ruyter, N. Y.)

#### Sunday, October 6

Luke 4:18—The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor: He hath sent me to proclaim release to the captives, and recovering of sight to the blind, . . . (Read Romans 12: 4-16.)

This has been designated as Stewardship Year. Jesus expressed his sense of stewardship in the verse quoted. He also said, "My meat is to do the will of my Father." His disciples must also feel that sense of stewardship. We are responsible for the religious training of the children with whom our homes and churches are blessed, for the spread of the knowledge of the Bible, the Sabbath, and other religious truth, and for the use of all our talents.

Prayer—Our Father, help us to be faithful stewards, to feel our responsibility for our church, its growth, its services of worship, and for the spirit that prevails among its members. Amen.

#### Monday, October 7

Matthew 6: 33—But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. (Read Matthew 6: 25-34.)

Our first duty as stewards is to seek the welfare of the kingdom and let our own personal material needs be secondary. But if we serve the kingdom faithfully our necessities will be provided. We must live by the principle that "a man's life consisteth not in the abundance of the things which he possesseth." An old and well-to-do Scotchman was telling in prayer meeting how, when he was young and poor, he had given all that he had to the Lord. A brother spoke up in reply saying, "Ye dare no do it again, brother, ye dare no do it again!" The old man was like the rich young man who came to Jesus. Great possessions had him.

Prayer—O God, we would consecrate ourselves and our possessions to the building of thy kingdom. Help us to be masters of our material wealth and to make it serve spiritual ends. Amen.

#### Tuesday, October 8

2 Kings 6: 16—Fear not; for they that are with us are more than they that are with them. (Read 2 Kings 6: 14-17.)

There is an old Buddhist book that ends like this, "Finally, however often you are beaten down, up again, up again, always remembering that God is not dead." How easily we get discouraged! Things go wrong; good causes seem to fail; the power of the liquor business, the gambling interests, and other evils seem unbeatable. Yet if our spiritual eyes are open we can see the mountains full of chariots to fight our battles with us. We need to remember that spiritual force is stronger than physical force, that God is not dead.

Prayer—Our Father, open our eyes that we may see thee standing within the shadows keeping watch above us. Give us faith to believe that thou art alive and art in control of thy world. Amen.

#### Wednesday, October 9

Genesis 5: 24—And Enoch walked with God. (Read John 15: 1-10.)

A short biography of a long life—and yet it is complete. It gives the secret of success as does this poem from "The Upper Room":

"A Persian fable says: One day  
A wanderer found a piece of clay,  
So redolent of perfume  
Its odor scented all the room.  
'What art thou?' was the quick demand;  
'Art thou some gem of Samarkand?  
Or spikenard rare in rich disguise,  
Or other costly merchandise?'  
'Nay, I am but a piece of clay.'

'Then whence this wondrous sweetness, pray?'  
'Friend, if the secret I disclose,  
I have been dwelling with the rose.' "

Prayer—  
"O Master, let me walk with thee,  
In lowly paths of service free." Amen.

#### Thursday, October 10

Acts 5: 15— . . . that at the least the shadow of Peter passing by might overshadow some of them. (Read Acts 5: 12-15.)

There have been many superstitions about shadows. Some are held even today. The people of Jerusalem in Peter's day thought there was healing power in his shadow. Of course they were mistaken, and yet perhaps Peter was such a man that the very sight of him made sick people feel better. Did you ever know a person whose presence was a tonic and whose smile was like sunshine? The influence of a true Christian is like that.

This I learned from the shadow of a tree,  
That to and fro did sway against a wall,  
Our shadow selves, our influence, may fall  
Where we ourselves can never be.  
—Anna E. Hamilton.

Prayer—Our Father, help us to remember that our influence falls where we least expect it, where we ourselves do not go, and that it works while we are asleep or awake and lasts long after our death. Help us to control our words and acts that their influence may always be good. Amen.

#### Friday, October 11

2 Corinthians 9: 7—Let each man do according as he has purposed in his heart. (Read verses 1-10.)

This is Paul's message to the church at Corinth, asking them to have ready the gifts which they had pledged before, and telling them that they would be visited by men who would collect the gifts, and have them ready when he should arrive. In many of our churches whose year begins in October, the "Every Member Canvass" is being conducted, perhaps much as it was done in the early church. Let us consider carefully the need of the world for Christ in these times, and pledge "not grudgingly or of necessity, for God loveth the cheerful giver."

Prayer—O God, we thank thee for thy great gift to the world. Help us to reflect thy love by sharing one another's burdens in love. Amen.

#### Sabbath, October 12

"Lovest thou me? . . . Feed my sheep." (Read John 21: 15-19.)

In these times of uncertainty people are looking to the church for a steadying force. Will they find in us a calm Christian fellowship strong and sure of our convictions, with an adequate program for the world? Half of the people in your community have no connection with any church. Do you have enough concern for folks to get acquainted with them and draw them into the fellowship of the church? Invite someone to worship with you each Sabbath.

Prayer—(Let us sing it):  
Christ, thou art Lord e'en of the Sabbath day;  
Darkness and error thou canst sweep away.  
From sordid bondage bring us sweet release,  
Light of the World and glorious Prince of Peace.  
—Mary A. Stillman.

## MISSIONS

### UNEMPLOYED MINISTERS AND PASTORLESS CHURCHES

One of our pastors in a recent letter stated a pertinent fact regarding home mission work. He writes, "Then too, if the Missionary Society could receive sufficient support to assist more pastors on needy fields, it would give more employment to a larger number and help to build up the work at home." In the same letter he says, "We are apt to have an increasing number of men on the retired list for some time to come; also we may have an increased number on the list of unemployed."

It is true that the work on several fields is languishing because our churches located in those fields are not able to support pastors without aid from the Missionary Board and the board cannot help them because the amount received from the United Budget is not sufficient. We have ministers to shepherd these churches, but the funds are lacking.

That "we may have an increased number on the list of unemployed" is an undesirable situation which is threatening us. Though not much has been said about it, compared with the discussion of unemployment in the industries, many ministers and missionaries in all denominations have found themselves without employment since the depression came. This condition has increased among Seventh Day Baptists, as well as in other communions, and as the brother intimates in his letter, will not improve unless there are more funds to support the work. To have churches languish and ministers unemployed is depressing; and furthermore it tends to discourage young men

about entering the ministry. In fact, such a state of affairs is a detriment to every phase of the work. When missions languish every denominational interest suffers.

Stating the facts in a positive way, increased giving to missions will do three things, namely, it will build up the cause, it will give work to unemployed ministers, and it will aid every denominational interest. Miss. Sec.

### WHERE JESUS PUT THE EMPHASIS

It will be agreed without argument that all churches sincerely wish to succeed and that many times there is discouragement because achievement is not apparent. If we are to succeed we will need to put the emphasis where Christ put it, that is, we need to study and use his methods. We are often told that things change, and many things do; but man's nature, his needs, and his relations to the Father do not change. Recognizing this, we may well ask ourselves, Where did Christ put the emphasis in Christian work? When we study this question we see that he put it upon evangelism. Dr. L. R. Scarborough some years past set this forth in a striking way in the following language:

Look at the points of emphasis on evangelism in Christ's earthly ministry:

1. His forerunner was a great flaming evangelist, and his whole ministry and message was calling men to repentance and faith—the true soul-winner.
2. Jesus called his first preachers into the work of evangelists and put their first and primary task as that of "fishing for men." That was to be their highest and ever-present duty.
3. His first sermon and all the rest were pre-eminently soul winning messages.
4. His constant conduct was set to winning men and women everywhere—in upper rooms, by well curbs, roadsides, up a tree, on lake shore, on a dying cross—everywhere. "He picked up souls."
5. When he founded his Church he did it in an atmosphere of personal work, when he, Andrew, and Philip went after the lost, and in Matthew 16 he gave it, his Church, an evangelistic basis—when he said it will be a mighty, conquering militant army, attacking and taking the gates of hell.
6. He gave the heart of his commission to his Church and people as evangelism—"Go make disciples of every creature, out to the uttermost parts of the world." He made soul-winning as the primal task of all his churches.
7. When he left for our eternal home-building, the first thing he put his Church to doing was a pentecostal revival and kept them at it till multiplied thousands were saved, baptized, and trained.
8. When he set deacons in his Jerusalem Church he demanded that they have qualifications

for soul-winning, "men of faith, of good report, of Holy Spirit enduement," and men out of whom he made two great evangelists — Philip and Stephen.

9. When he came back to save Saul of Tarsus, his biggest man, he made him a flaming missionary evangelist and sent him through continents, seas, persecutions, jails, to soldiers, Gentiles, Jews, kings, emperors, "the down-and-outs," and "the up-and-outs," to win them to Christ.

10. His whole ministry method, passion, doctrines, promises, provisions of power for his people, the make-up of the machinery of his churches, were all set to the evangelistic note.

Miss. Sec.

### THE CROSS AND EVANGELISM

(Paragraphs gleaned from address by the late Charles L. Goodell, D.D.)

The supreme hour in the life of Jesus did not transpire on the Horns of Hattin, nor in the streets of Capernaum, nor even in Gethsemane. It was on the skull-shaped hill outside the Damascus gate of Jerusalem that the greatest of all human events took place. Both Easter and Pentecost take their significance and value from what happened here. "And I if I be lifted up will draw all men unto me" are his significant and far-reaching words. . . . What a motley company was there—most of them his enemies; his friends forsaking him, and only a faithful few to stand near the cross. "And sitting down, they watched him there," is said of those whom we may call "Gamblers at the Cross."

The marvel of life is not so much what men suffer as what they miss. Where better can you discern it than in this tragic scene? In the same hour the tragedy of ignorance and the drama of repentance are enacted. On one side a malefactor is cursing the Son of God, and on the other side of the Omnipotent Sufferer sympathy, and the sweetest promise that ever smote the ears of a dying sinner, "Today thou shalt be with me in paradise!"

These men are all unmoved in the presence of a fact that has moved the world as no other event that ever happened. They were only concerned about *his*; they had no concern about *him*. It is nineteen hundred years since then, but human nature has not changed. Men are still concerned about the things which they enjoy *from* him without being willing to surrender themselves to him from whom they receive these numberless gifts. The Church which he founded is the mother of education, and men rejoice in all that has come to them from that fruitful source. The Church is the mother of charity and philan-

thropy. When Jesus died there was not a poorhouse on the face of God's earth. It was he who taught men to minister unto the poor and the needy, to give to those who had nothing, to visit the sick and the prisoner, and bring hope to those who had only despair. It was through him, the Prince of Peace, that the world came to have its first vision of a warless world. It was through the principles of righteousness and the triumph of justice that liberty of conscience was set up, so that we are gathered here with none to molest us, or make us afraid.

It is time to remind ourselves that we should give ourselves supremely unto him who himself brought these unnumbered mercies. If we enjoy these blessings, we ought to give him our allegiance, but how many there are who will not pay the price! We often shudder as we think of the crucifixion. We never could have had a share in such a terrible iniquity, but alas the crucifixion is still going on in *our* street, in *our* home, and in *our* hearts!

There are two ways to get the robe which Jesus wore—one is his way of renunciation and devotion, the other is the way of the Roman soldiers. They got his robe but they did it by crucifying him. They hated or ignored his life, but one of them walked from the place of his crucifixion clad in his robe. So the world would gain the advantage of his victories while failing to own his love and power. The world wants not *him* but *his*.

Over against that stands his matchless attitude to us. He wants not *yours* but *you*. Earth's friendships and associations are oftenest met in places where we get the most in return for our devotion. It was otherwise with Christ. He gave himself to those who needed him most. He came to save the least and the last and the lost. His yearning for us is so great that we forget his character and power. He does not need your money—his are the mines of Golconda, the cattle on a thousand hills, and the gold and the silver hidden in the earth. With one fulminating stroke he could split open the Andes and the Himalayas and the Rockies and uncover gold enough to build a cathedral for himself in every city. "He hath put down the mighty from their seat and hath exalted them of low degree." He has turned the streams of the ages from their sources. His pierced hand has lifted empires off their hinges and he has won victories unspeakable over dynasties that went to dishonored graves. He is not a

beggar at the door of your opulence to take with gratitude the crumbs which you brush from your loaded tables. Now you see him in his humiliation; some day you will see him King of kings and Lord of lords; the hand which was nailed to the cross will yet hold the scepter of universal dominion and he will reign King of kings and Lord of lords! Now we treat him with careless indifference. All that will be changed some day. The great question is not what do you think of him, but what will he think of you.

It is with this thought in mind that we come to the *evangel* of the cross. What will we do in view of all we have received? We were saved to serve. We have received in order that we might give. . . . "Freely we have received, freely give."

### JESSE D. VARS

Jesse D., son of the late Frank and Evalena Satterlee Vars, was born in Berlin, N. Y., February 16, 1893, and died in Glens Falls Hospital, September 5, 1940. He is survived by an uncle, Henry Satterlee, and eight cousins.

Mr. Vars was baptized by J. G. Burdick in September, 1908, and has since been an active member of the Berlin Seventh Day Baptist Church. He has been a trustee for a number of years.

He was in active service overseas during the World War. He is well known in this section for his ability to sing.

He was supervisor of the town of Berlin for five years, Rensselaer County clerk for six years, and under sheriff of Rensselaer County for one year. At the time of his death he was president of the Rensselaer County Farm and Home Bureau and 4-H Club Association. He attended the State School of Agriculture at Alfred, N. Y., for one year.

The week before his death he was elected commander of the Taconic Valley Post, American Legion.

The Elks held their service at the Barber Funeral Home in Petersburg, N. Y. The body laid in state at the church for one hour preceding the service, under full military guard.

The funeral service was conducted by his pastor, Paul L. Maxson, assisted by his former pastor, Rev. Luther A. Wing. "Good Night and Good Morning" was sung by William Saunders of Boulder, Colo.

At the grave the members of the Masonic Lodge held their ceremonial service. The burial service was conducted by the American Legion.

Approximately five thousand persons attended the services. P. L. M.

### W O M A N ' S W O R K WORSHIP PROGRAM FOR OCTOBER, 1940

By Mrs. T. J. Van Horn

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. John 15: 16.

Thanksgiving

Song

Scripture reading—2 Peter 1: 4-11

The first tiny trickle of news from the great Battle Creek Conference had begun to reach the small group of stay-at-home folks in far-away Florida, and the prayer meeting had begun to study the president's message and the Five Year Plan.

What to do? Where to begin? How to prepare? Can it be done?

Eager to have a share in this new-old enterprise of the kingdom work, the questions came swiftly.

The leader quietly suggested that they read and discuss what Peter had to say about it.

Turning to 2 Peter 1, they found—

#### Peter's Sum in Addition

1. Diligence—Yes, of course they would gladly work.
2. Faith—"Surely, in Christ our dear Leader."
3. Virtue—"Not only purity of life. Doesn't that carry the old meaning of virility?—strength? 'My strength is as the strength of ten, because my heart is pure.'"
4. Knowledge—Wide vision, an understanding heart (Will these make one arrogant, "wanting to boss"? Let's be careful.)
5. Self-control—Ah, that will be so necessary.
6. Patience—"That follows closely—especially when others are slower to catch the spirit and seem to hold back."
7. Godliness—Growing in grace?
8. Brotherly kindness—Hearts and sympathies widen out toward others.
9. Charity—"Love is the fulfilling of the law."

Abounding fruitfulness—Add it all up and this is the answer.

### EXCERPT FROM A LETTER TO THE WOMAN'S BOARD CORRESPONDENTS

For our special project this year we will take up and carry on missionary evangelism for Seventh Day Baptists. The board is seeking now to make definite plans for this work. Watch for items of news of this project in our SABBATH RECORDER column from time to time.

Evangelism for Seventh Day Baptists — doesn't that thought inspire us with courage and hope for our future? It must still be a project of faith—faith and works. It must mean continued effort, for it can not be completed in one year. We trust our women will wholeheartedly adopt this project as their work, and generously give the support needed to put it across. Prayers, possessions, with plans, will make for progress in our project this year.

"Let us answer the call with hope in our hearts."

By order of the Woman's Board,  
Mrs. J. L. Skaggs.

### Y O U N G P E O P L E ' S W O R K

#### THE CHALLENGE OF THE CHURCH

(An address, Young People's Hour at Conference,  
by Dorothea E. Payne)

Challenges make me think back to the age of knights and chivalry. Yet everyday in every way we are challenged to think and work better than someone else. Why shouldn't the Church be challenged?

Christ said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." Matthew 28: 19, 20.

What a challenge that is to young and old alike! If we will only accept it he has promised to help us unto the end of time. So often these verses are taken as texts for foreign missionary service, yet I think it applies at home as well, but before we can do much for others anywhere, we must have Christ truly in our own hearts. Perhaps that makes it all the greater challenge to us individually, to work among our friends and neighbors, as Rev. Leon Maltby said Sabbath eve in his testimony after Rev. Everett T. Harris' splendid sermon, challenging us to witness and

Let's read it again: 2 Peter 1: 4-11.

Pray that each society be diligent to add these great qualities in fuller measure into the sum of this year's activities, and thus "bear much fruit." This year must be the best ever.

Sing—"Work for the night is coming."

### MINUTES OF WOMAN'S BOARD MEETING

The Woman's Board met September 15, in the Mrs. G. H. Trainer Sabbath School Room with the following members present: Mrs. Edward Davis, Mrs. Ross Seager, Miss Lotta Bond, Mrs. G. H. Trainer, Miss Greta Randolph, Mrs. S. O. Bond, Mrs. Homer May, Mrs. J. L. Skaggs, Mrs. Okey W. Davis, Mrs. E. F. Loofboro, and Mrs. O. B. Bond.

Devotionals were conducted by the president, who read Psalm 46; short prayers were offered by all present.

The secretary's report for last month was read.

The treasurer's report was read and accepted. It showed a balance of \$662.27.

Correspondence was read from Rev. W. A. Berry and Rev. H. C. Van Horn.

Mrs. J. L. Skaggs presented a bill for \$2.75, for the mimeographing of her Conference paper which is to go to the board correspondents for distribution among the ladies' societies. This bill was voted paid, including postage for mailing.

Voted that the bill of \$1.19, for the worship program for the Woman's Hour at Conference be allowed and ordered paid.

Voted that the printing bill amounting to \$7, for the Woman's Board annual report be paid.

The board discussed at length the women's part in the General Conference, also the special project for the coming year. The president read the report of the section on Woman's Work as presented and accepted by Conference.

Voted that the board take up and direct a project in evangelism for the coming year.

These minutes were read and approved.

Adjourned to meet Sunday, September 22, for a special session.

Mrs. E. F. Loofboro,  
President,

Mrs. O. B. Bond,  
Secretary.

respond to the cries for help from those near us.

One of the greatest problems ever near us is *crime*. What a challenge that is to the Church! Are we really answering it to the best of our ability? I'm afraid that that is one place where we have failed.

The challenge of *more and better Christian education* might well be connected with the challenge of crime and world peace also. Dr. Jacob Meyers made the statement that "The college's duty is to make the good attractive to young people." How much better a positive attitude like that, rather than the negative side being stressed.

As another answer to this challenge, we have the leadership training camp. If all can be as helpful to others as the one this year was to me, they will in a great measure help to meet other challenges.

There is the challenge of *peace*. Dr. F. Ernest Johnson gave us the challenge to build up a pacifist spirit. Sabbath afternoon a chance was given to take the first step in that direction if we wish to follow Christ's leadership in the C.O.L. (conscientious objector's line). Just signing the card is not enough; we must be ready to follow it through.

This leads right up to the challenge of missions—at home and abroad. It was said this week that "We are growing heathen at the rate of six million a year." Think what that means. Are we bestirring ourselves to do anything about this? We must be alive and growing at home before we can do much any other place. Seemingly, missionary effort is held up by a lack of funds, yet if we would accept the *tithing* challenge, I am positive we'd have more than enough money for our plans.

Let me read Malachi 3: 8-10—"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

What a challenge that is to each of us! Why can't we accept that promise? Are we such slackers that we don't pay our just debts? If so, we have no right to be called Christians, which means Christ-like.

At our pre-Conference meeting Monday night, Pastor Earl Cruzan brought forth the challenge we are ever hearing, that the young people of today *will be the Church of tomorrow*. Yet the challenges I'm trying to set forth cannot wait for tomorrow. They must be met today, and every day, so that there will be a real tomorrow.

Only by working together, young and old, with a deep spiritual fellowship, and all with Christ, can we meet these challenges.

So many challenges have been given at this Conference that I cannot list them all, but I will try to summarize some of the main ones.

1. Christ's big challenge—"Go ye into all the world."
2. Witness for him everywhere and to everyone.
3. More and better Christian education for all, through schools, church work, and camps.
4. World peace—C.O.L.
5. Missions—home and abroad—keeping our own and growing.
6. Tithing.
7. The future Church.
8. Evangelism.

These are not all, yet all might come about if we drew nearer to God through prayer, daily meditation, and study. This would increase our faith and strength of purpose if we are truly convinced of our need of Christ in our lives. There lies the greatest challenge of all—*true conviction in each life*.

Our denomination is beginning to wake up to the need of evangelism if we are to keep what we have and *grow*. As Rev. Claude L. Hill challenged us, we must be busy and doing, rather than just waiting for growth to come. To my mind there is no reason why we can't grow to be the largest band of real Christians in the world, instead of a small denomination which is not too well known, except the conviction of the need of Christ and the truths of our belief in each individual heart. I pray that we may become actively evangelistic immediately, now that the spark is ignited, and not wait until it is too late.

### CONFERENCE REPORT: A LETTER

Dear Aunt Edna:

I know that I am very incompetent to give you a report of Conference, so I am not going to try to tell you anything that any special person said. Rather I would like to have you *feel*, if you can, somewhat of the spirit and Christian fellowship that prevailed during all the week.

First, let me say to any who have never been to Conference, that you will never know, until you do attend a Conference, what a fine denomination we have. Not only are we spiritually related, but there are so many actually physically related. After the last session on Sunday evening everyone hated to go home and the general trend of thought was—"We'll surely be at Denver next year if we can."

The auditorium in which the meetings were held had comfortable seats, a large platform, and a good public address system, so there was never any difficulty about hearing. The lobby was large, and any noise there was entirely shut out from the auditorium. Registration desk, post office, nursery, first aid room, check room, young people's desk, and committee rooms were all in the same building. So all of the business was taken care of under one roof. There was even a girls' dormitory in the same building.

Young people were very much in evidence, which to me is an encouraging sign. The pre-Conference camp—attended by thirty young people from eight states—was an outstanding success. The spiritual uplift of that gathering carried over into the Conference meetings. The young folks seemed anxious not only to have a good time together socially, but to talk over their problems together and to pray together. There were about fifty every morning at the early morning prayer meetings.

The music of Conference was well received. For the vespers there were a variety of programs—one evening an orchestra concert, another selections from Mendelssohn's "Elijah," and other evenings solos, duets, and quartets, both vocal and instrumental. I would speak especially of the Friday evening vesper service. To begin with, the setting was very impressive. Below the pulpit on a tilted table was a large open Bible—a very ancient one. As the service opened, two young people dressed in white robes entered—one from either side, carrying a taper which he placed at one side of the Bible. These tapers burned throughout the service. A men's chorus of about forty voices sang a number of familiar selections and there was Scripture and prayer. I know hearts were lifted and brought nearer to God, for when the congregation sang it was not lip-singing but heart-singing. I was at the organ playing and in that position one can feel it immediately. There was a fine sermon from Rev. Everett T. Harris and then a chance was given for individuals to witness for

Christ. I didn't count them, but anyway one hundred must have taken part—all very brief, but so sincere. Many were emotionally stirred, but it was controlled, sane emotion—the kind that means so much.

The Sabbath morning service was also very uplifting. Be sure to read Rev. Loyal F. Hurley's sermon, "Water for the Neighbors," when it is printed in the RECORDER, as I'm sure it will be.

On Sabbath afternoon the young people all marched in together in a processional, singing "To the Knights in the Days of Old." There were four fine addresses. We certainly should be proud of our Seventh Day Baptist youth. There is a high percentage of straight thinking and earnest Christian faith among them. And I would say everything I possibly could to each and every church of our denomination to influence them to make it a yearly project to send at least one—or better, two—of its most promising young people each year to the pre-Conference camp and to Conference.

Sunday was a cold rainy morning, but there were no damp spirits among the young people, even though some of them went to bed well after the midnight hour. At 6.30 there were one hundred thirty of them gathered for the fellowship breakfast.

The business of Conference took up most of the sessions Sunday. The final sermon by Dr. A. J. C. Bond was very inspiring. He stressed three fundamental needs for our people: (1) faith in God, (2) faith in the Church as an institution, and (3) faith in the Sabbath.

Mrs. R. T. Fetherston.

### A NOTICE - CHRISTIAN RURAL FELLOWSHIP ESSAY CONTEST

The Christian Rural Fellowship, 156 Fifth Avenue, New York, N. Y., has organized an essay contest on the subject, "What Are the Characteristics of a Christian Rural Community?" Three prizes are offered of \$100, \$50, and \$25. The contest is open to any interested person. This includes not only professional religious workers, but laymen and laywomen. The closing date of the contest is November 15, 1940. Complete details outlining the scope of the subject and the conditions of the contest may be had by writing to the Christian Rural Fellowship, at the address above.

We wish some of our Seventh Day Baptists would enter this interesting contest.

## CHILDREN'S PAGE · OUR LETTER EXCHANGE

Dear Mrs. Greene:

June third we went to our grandfather's and grandmother's near Exeland, Wis., three hundred twelve miles. We went to Windfall Lake several times. We came home June 6.

In the last part of July we went to Farina, Ill., to visit our relatives. We went Monday and came back Thursday.

In the first part of August we went to the Wisconsin Dells.

September first, we went to the Cave of the Mounds. It is sixty-two miles from here, twenty-four miles west of Madison, on Wisconsin 18. It is similar to the one in Kentucky, although much smaller. About two miles west of it are the Blue Mounds. We ate dinner at the Blue Mounds. You can see for many miles from there.

We hope you are all well by now from your auto accident.

Rosy and Posy are getting big and playful; they like to chew clothes.

I like the meanings of the names of the different churches by Doctor Crofoot.

Your RECORDER friend,

Milton, Wis.

Oscar Burdick.

Dear Oscar:

I am glad you were able to take so many nice trips this summer. I think I enjoyed the most and remembered the longest the occasional trips I took when I was your age. Of course then the short trips were taken in a buggy and the long ones on the train. We can see so much more of the country we pass through when we go by auto, so I like that better, don't you?

Yes, we who had the auto accident at Conference time are getting gradually over our breaks, cracks, cuts, and bruises, and thankful we are that we got off as well as we did. I am not even grumbling because I seem to have acquired a Roman nose, at least for a while.

I, too, think Doctor Crofoot's church name quiz is very good. Could you guess many of them before you had the answers? Some of them were quite puzzling to me. There are only four more for you to guess, and the last one I have added myself.

Your sincere friend,  
Mizpah S. Greene.

Dear Mrs. Greene:

Our school has not started yet, so I will write to you before it does. The building is being remodeled and school will not start until next week. It is three weeks' late this year.

The day before Labor Day we went to the Cave of the Mounds. It is one mile east of Blue Mounds, Wis. There are stalactites and stalagmites in it. Some of them have been there over a thousand years and are very pretty. The cave is under the ground and is forty-six degrees above zero all of the time. It was found a year ago when men were blasting out rock. It is about sixty-two miles from Milton.

We have had rainy weather but it is nice now. It got cold last week so we brought in our house plants. One flox plant I set out last spring died.

Our baby goats, Rosy and Posy, are growing up.

I can't think of any more to write so I will close.

Milton, Wis.

May Burdick.

Dear May:

I am so glad you and Oscar found time to write. I had been wondering if I would not hear from you soon, for it has been quite a number of weeks since you have written.

I was very much interested in hearing about the Cave of the Mounds. Do you know, I had never even heard about the Blue Mounds, although my home was once in Wisconsin. I hope you will tell me more about them in your next letter, and why they are called Blue.

We, too, have had a good deal of rain and quite a bit of cool weather, but not cold enough to freeze house plants, though the frost did nip our squash and cucumber vines a bit. The only house plant I have outside is a big rubber plant. It was only a tiny plant when a friend gave it to me about a year ago, and it grew so fast that it broke the little jar in which she had planted it, so I set it in a large jar. Now it is over seventeen inches tall and twenty inches broad. I have petunias in my porch boxes this summer and my house plants inside in the big dining room window.

Your sincere friend,  
Mizpah S. Greene.

Dear RECORDER Children:

Now for the third list of churches. I wonder how many you have guessed correctly.

- 21-24. Four Bible names—Berea, Hebron, Shiloh, Salem
25. A crossing—Waterford
26. Site of a fight—Battle Creek
27. You can't find it—Lost Creek
- 28, 29. Two American rivers—Genesee and North Loup
30. An African river—Nile

Here are four more for you to guess:

- 31-33. Three churches connected with water—
34. What America achieved.

M. S. G.

### WHO'S WHO

The editor of the SABBATH RECORDER, some time ago, made a request for ministers to send in a late photograph and a brief summary of life's events for publication under some such caption as above. We believe this would be helpful to our churches and in advancing our work. People will be glad to see how our pastors and other leaders look, and to know a bit of their background. Our pastors are modest. It may not be easy for them to do this. We trust they will be willing to overcome their reluctance to speak of themselves and let us have the facts.

The only reaction yet had from anyone in this project is from the one whose face is seen on the cover of this issue, Rev. Orville W. Babcock, Adams Center, N. Y.

Pastor Babcock writes:

Concerning myself: Born at homestead at North Loup, Neb., in 1909; father, Rolla O. Babcock; mother, Estella Green Babcock; raised on farm with growing intention to continue after high school. Graduated from Scotia High School 1928; editor of high school paper; played football four years, captain last year; valedictorian of class.

Graduated from Milton College 1932, degree B.A.; four years glee club; quartet; four years football, captain last year; editor "Fides," junior year; president senior class. Major: biology.

Alfred Theological Seminary two years; directed Alfred Vacation Church School two summers; worked in department of biology at university two years, laboratory assistant second year.

Graduated from Auburn Theological Seminary 1935, degree, Bachelor of Theology.

Became pastor of Adams Center Church September, 1934; ordained to ministry at Adams Center June 22, 1935.

Member of Committee on Religious Life of denomination since 1934.

President of Jefferson County Association of Ministers and Churches 1939-40.

Scoutmaster of local Boy Scout troop since 1936.

Married; son born April, 1940.

These are some of the things that I would like to know about others, so have written of them about myself, hoping I haven't exceeded modesty.

### OUR PULPIT

#### THE PRINCE OF PEACE

(Sermon preached at Milton, Wis., September 7, 1940, by Rev. Edwin Shaw.)

With the change of but a single word, "month," to "year," this sermon and closing prayer I spoke to the church in Plainfield, September 5, 1914, just twenty-six years ago. It seemed to me to be rather appropriate for the service here today, although I should prefer to have changed the wording in a few places, which I have not done, save in the one word, "year."

Text—John 16: 33. "These things I have spoken unto you, that in me ye might have peace."

It would seem to be almost the height of mockery to talk about peace, when the civilized nations of the earth are so furiously fighting in an almost universal war.

It would seem to be almost supremely selfish in us here today in this quiet place of safety, to talk about peace, when so many millions of our fellow men, women, and children are suffering the horrors of body, mind, and soul that go with this tragedy of all tragedies in the annals of battles.

And yet the spirit and sense of gratitude and thanksgiving ought to cause, should they not, subdued and reverent rejoicing that our land has not, as yet, been sucked into this vortex, this cyclone of scientific madness; and we may do well in glad humility to talk about the peace which we enjoy and appreciate as never before.

And really, what time is more appropriate to talk about peace than at a time when peace is most needed; and so this Sabbath day as we gather about the table of our Lord's Supper, I have selected as a Scripture text to guide our thoughts and enlighten our minds and gladden our hearts and cheer our troubled spirits—I have selected the words of our Savior, who was, and is, and always will be the "Prince of Peace," these words, "These things I have spoken unto you that in me ye might have peace." And I notice, first, that Jesus was talking to his disciples in the upper chamber the night that this communion service was first established. Treason and intrigue were at work at the very moment.

Strife and opposition to truth and righteousness were busy, and war against the King of kings, the Son of God, was being waged with malicious cunning, crafty fury, and jealous, zealous hatred; and within a few moments after these words of our text were spoken there took place in the Garden of Gethsemane a conflict in the realm of the soul, and the supremest victory the world has ever seen. It was in a time of war and conflict that the words of our text were uttered.

I notice, in the second place, that the peace which the Master would bequeath unto his disciples and which he hopes they may have through the light and power of the words he had been speaking, is not the peace of the world, is not simply the tranquil life, without opposition and strife and tribulation. In fact he says directly to them, "in the world ye shall have tribulation." "Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." It was a peace from within, a peace of heart, that was not dependent upon things outside. It was a peace that would last and endure regardless of conditions about, regardless of what others might say or do, regardless of conflicts and wars among nations and peoples. Such was the nature, the character, the kind of peace, of which we are speaking, and which we would enjoy here this morning.

And I notice, in the third place, the source, the spring, from which this peace issues, the cause which produces the peace. "That in me ye might have peace." "In me." In Jesus Christ, the crucified Lord, the disciples found peace.

So will it be with us today, if there are within our lives tumults and commotions; if passion or pleasure or prejudice, singly, or with combined forces, are making assaults upon the strongholds of our hearts, it is only in Jesus, the Prince of Peace, that we can find peace.

All my life I have made use of the figures of speech of war and battles to picture to myself the conflicts of mind and heart. I have delighted in Paul's story of the Christian armor, with purpose and power—the breastplate and shield and sword, and all that. But some way the sickening events of the past year with the staggering proportions of death and destruction bring a feeling of repulsion against thinking of life in terms of warfare and battles and victories; and my thoughts turn rather to the peace of the parables, the picture

of the Christian life in terms of the Lost Sheep and the Prodigal Son.

If, then, there are in our lives tumults and commotion—and what life is not disturbed by storms and tempests—the source of peace and quiet is in Jesus Christ; even as in the years gone by, when the Sea of Galilee was rolling and tossing in the power of the winds, it was the word of the Master, "Be still," that brought peace to the troubled waters. And I firmly believe, as never before so surely, the truth of those words—"not by power or might, but by my spirit, saith the Lord of hosts." We talk about the strong nations of the world. We have meant by that the nations with large, well-drilled, well-equipped armies and navies. But peace by armament has proved a bitter, bitter failure. We count ourselves a strong nation. But it is our isolation that has made us such. The only thing that has kept us free from this cataclysm of mobilized unsheathed arms is the broad deep Atlantic Ocean—and I am glad it is so wide and deep—that is all. We would be in the conflict today if the Atlantic Ocean were a Hudson River or a Long Island Sound. Peace by armaments of warfare has failed again, and the failure has been as much more fearful and momentous as science and invention have increased the destructive power of armaments, and skilled diplomacy and combined finance have postponed further the inevitable break. It is as true of war among nations, and of trouble among people, as it is where discord is in one's own heart, that the only source of peace is in Jesus Christ, in his spirit of love and service, loyal love and unselfish service.

When the nations that consider themselves strong are ready to lay aside the armaments of sword, shot, and shell, of bullets, bombs, and battleships, for armaments which are the fruits of the spirit—love, meekness, mercy, truth, and righteousness—then, indeed, will there be permanent peace. When the sword shall be beaten into plowshares and canons shall be melted into mowing machines and bayonets shall be forged into surgeon's lances, then shall there be permanent peace.

When will that time come? I know not. But I am preaching no new doctrine. It is as old as the statutes of God. The prophets of Israel in the midst of war and trouble and exile preached it with great earnestness; it is no new doctrine. The events of the past year, however, have brought it with great force and power to our dismayed attention. The

peace of the world is in the spirit of Jesus Christ, taught and lived in the lives of men, in home and business, in society and in state. And as we enter into this service this morning in peace and quiet, a service especially fitted to calm and steady our troubled hearts, may we resolve anew, every one of us, to seek peace and pursue it, the peace that is found in Jesus Christ.

Let us pray. Our Father in heaven, let thy name be glorified in all the earth; let righteousness which exalteth a nation come to rule and reign more and more among us. Preserve, we pray thee, this nation, our nation, from the sorrows of war, and bring peace to and among the peoples of the world, the peace which is founded on the spirit and principles of Jesus Christ, built upon that rock, the peace of love and life and liberty. We pray in his name, Amen.

#### DENOMINATIONAL "HOOK-UP"

*Salem, W. Va.*

Registration at Salem College for the school's fifty-third fall term is nearing completion, with all indications pointing toward an increased enrollment.

Students from widespread states have already registered. Among them are Zack White of Rolla, Mo.; Derwin Bird of Dodge Center, Minn.; Ray Charles Fisher and Salvatore Dolcencchio of Brooklyn, N. Y.; Sarah Bottoms of Nile, N. Y.; and Red Burdick of DeRuyter, N. Y.—*Salem Herald*.

*Alfred, N. Y.*

Appointment of Rev. William H. Genne of Michigan State University to the post vacated by Rev. James C. McLeod, September 1, was announced Sunday by the president's office.

The new chaplain is a graduate of Bucknell University and Yale Divinity School and has been at Michigan State since 1936.

He and his wife are expected to arrive in Alfred about November 1, to assume his duties as university chaplain, pastor and counselor for student organizations.

"Strong, worthy character is one of the greatest bulwarks in the defense of Democracy," said President J. Nelson Norwood in his address before the first faculty meeting of the 1940-41 academic year at Alfred University.

"More and more, educators realize that the mere inculcation of specialized knowledge is not complete education," he said, urging faculty members in classroom and outside contacts with students to point them toward worthy ideals of character. "This can be done without preachiness," he said.

"With world affairs as they are, the values and advantages of democracy can well be held before the students, no matter what subject we are teaching," he suggested.

He also urged the faculty to greater effort to co-operate with students in their objectives in entering college.

Alfred University will be officially represented at four college president inaugurations and other celebrations early this fall.

Dr. A. J. C. Bond, dean of the School of Theology at Alfred University, will represent Alfred at the inauguration of Rev. Abdel Ross Wnetz, Ph.D., D.D., as president of the Lutheran Theological Seminary at Gettysburg, Pa.; at the installation of Rev. Carl Christian Rasmussen as professor of systematic theology; and at the laying of the cornerstone of the chapel on Wednesday, September 25.

Dr. J. Nelson Norwood will attend the Bicentennial Celebration of the University of Pennsylvania which takes place this week.

Professor John Reed Spicer, while he is attending Graduate School at Columbia University, will carry the greeting of Alfred to Hunter College of New York City at the inauguration of Dr. George N. Shuster as president on October 10.

Dr. B. C. Davis left Monday morning by train for Plainfield, N. J., where he will spend a couple of weeks with his sons before going to his winter home at Holly Hill, Fla. We all wish him a pleasant winter and trust that he will be back in Alfred next summer.

Rev. George B. Shaw was the speaker at the Garden Club meeting, Tuesday night, at the home of Mrs. M. E. Kenyon. He spoke on "Dahlias" and showed beautiful blossoms from his own garden. "Anybody who can raise tomatoes, can raise dahlias," Doctor Shaw said.

The club members and guests were told how Doctor Shaw plants and cares for his dahlias. The new plants that he develops have names for his friends and his pupils, and he thinks the plants grow better if he goes out to see them each day and calls them by name.



Mrs. Reuben Armstrong, vice-president, presided in the absence of the president.  
—Alfred Sun.

Shiloh, N. J.

On Labor Day the ladies served almost six hundred chicken pot-pie dinners to people from near and far, realizing a profit of around \$225.

Dr. Walter L. Wilson, of Kansas City, Mo., president of the Bible College in that city, radio preacher, evangelist, and author, was with us on August 31, preaching at the morning service and to a large mass meeting in the afternoon, in which a large group from Marlboro joined us. His ministry was a blessing to us all.

Listen in on radio station WSNJ, 1210 kc., Bridgeton, N. J., on alternate Tuesdays for the Shiloh Seventh Day Baptist Church broadcast—October 1, 15, and 29, at 11.30 a.m. There will be musical numbers, and messages by Pastor Osborn.

"Open house" at the parsonage on Sabbath nights is becoming an institution with the young people. Games and contests, fun and fellowship, a little something to eat, a session of chorus singing, and a prayer or two to close—and the evening has passed quickly.

Six of our young people entered Salem College this fall: Jeanett and Harmon Dickson and Betty Parvin as juniors, Ethel Davis and Gertrude Davis as sophomores, and Loren Osborn as a freshman. Alton Wheeler of Nortonville, who has spent the summer working here, went to Alfred to enter the School of Theology. He had charge of the services while the pastor was at Conference, and has acted as unofficial "pastor's assistant" at other times.

On Sabbath eves Pastor Osborn is giving a series of lecture-sermons on Science and the Bible, which are well attended by people of the community as well as our own church members. They are creating interest in the Bible, testifying to the creative power and the providence of God, and every one closes with a spiritual application and gospel appeal.

Shiloh Church is known all around this section for her chicken pot-pie dinners. We want to build up a reputation for dispensing spiritual food as well. Our slogan is "Holding Forth the Word of Life." November and December will be special evangelism months, with evangelistic services every Friday night,

cottage prayer meetings, a program of visitation and tract distribution, and other special features.  
Correspondent.

New York City

Sabbath eve fireside prayer meetings are tentatively planned for October: Westchester County, the fourth; New Jersey, the eleventh; Long Island, the eighteenth; and Brooklyn the twenty-fifth. They will give opportunity for a sincere Christian fellowship.—From Church Bulletin (Sept. 21).

### OBITUARY

Fisher. — Mrs. George Fisher, daughter of Louis and Saprionia Schaible, was born in Marlboro, N. J., November 26, 1862, and died at Shiloh, N. J., on August 16, 1940.

She joined the Marlboro Seventh Day Baptist Church February 16, 1889, and the Shiloh Seventh Day Baptist Church on July 12, 1930.

She was united in marriage to George Fisher, who survives her. She is also survived by three sisters: Mrs. Eva Bonham of Bridgeton, N. J.; Mrs. Cora Risley of Pleasantville, N. J.; and Mrs. Sara Hires, of Salem, N. J.; and four brothers: George of Shiloh; Paul of Montaña, Calif.; Dr. Ernest of Gary, Ind.; and Charles of Vineland.

The funeral services, conducted by Rev. Herbert L. Cottrell in the absence of her pastor, were held from her late residence. The interment was made in the Marlboro cemetery. H. L. C.

Howard. — Nancy Margaret, daughter of David and Elizabeth Kivett, was born on Deep River, N. C., June 17, 1853, and died in a hospital at Topeka, Kan., July 15, 1940.

She was married December 23, 1880, to Junius A. Howard. To them were born seven children, all of them living: R. Y. Howard in Utah; E. H. Howard in North Carolina; D. K. Howard in California; Sarah E. Merritt and Margaret Sharpe of Tonawanda, N. Y.; James A. Howard of Nortonville; and Ruth Howard of Topeka.

Baptized early in life in the Missionary Baptist church of Favetteville, N. C., she later from conviction accepted the Sabbath and became a member of the Cumberland Seventh Day Baptist Church, near Manchester, N. C. She was a woman of strong convictions, a loyal Sabbath keeper, a school teacher for a time in her native state, a useful member of her church, serving as organist for many years. With her husband and four children she moved to Nortonville, Kan., in 1919.

Funeral services were conducted by Rev. C. B. Dennison. Interment was in the Nortonville cemetery. N. G.

Vars. — Jesse D., born February 16, 1893, died September 5, 1940. (Extended obituary found elsewhere in this issue.)

# The Sabbath Recorder

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No. 15



MARLBORO SEVENTH DAY BAPTIST CHURCH  
LOYALTY SABBATH

*"Whosoever thou art that interest this church, remember that it is the House of God. Be reverent, be silent, be thoughtful. Leave it not without a prayer to God, for thyself, for him who ministers, and for those who worship here."*

Marlboro Bulletin

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