

voluntary donations toward the \$1,000 mark, \$741 of which already has been given by many interested persons, including many not connected with the church.

Money donated will be gladly received and used for the building repairs. It may be sent to Albert B. Crandall, Ashaway.

The meeting [of the Ladies' Aid] Tuesday night was called to order by the president, Mrs. Elliott Wells, and opened with the usual devotional period. Work was done on aprons, preparatory for the annual supper and sale. Plans were made for a lawn party to be held on the parish house lawn on Wednesday, August 26.

Along with the usual features of a lawn party will be other special attractions to be announced later. As it is one of the largest events of its kind to be held locally, plans for a big attendance will be made.

—Westerly Sun.

SUCCESS MUST BE WON

By William Porter Townsend

Just because your Dad's successful
Does not say that you, his son,
Will attain to heights heroic
With achievement nobly won.

What he has life did not give him,
He toiled hard for wealth and fame;
If you, too, would wear the laurel,
You, like he, must play the game.

Life makes known her dearest secrets
But to him of searching mind;
And uncovers all her treasures
To the one who wills to find.

There is yet of wealth unailing;
There is yet much of renown
For the one of dauntless courage
Seeking still to wear the crown.

Be a joy then to thy parent,
Yield you to his iron will;
Emulate his every virtue,
With his faith thy bosom fill.

Let the goal be ever worthy,
Keep the prize in constant view;
Never falter in thy purpose,
To thyself be ever true.

When you've gained your cherished purpose
You will find out as a son
That success cannot be purchased,
But by all it must be won.

Plainfield, N. J.

MARRIAGES

Harris - McWilliam. — Miss Elizabeth Jane McWilliam of the town of Harmony, Rock Co., Wis., and Corp. Roy J. T. Harris of Dunellen, N. J., were united in marriage at the bride's home church, the Milton Junction Seventh Day Baptist church, August 10, 1942, Rev. John Fitz-Randolph officiating. After a visit at Dunellen the couple will be at Myrtle Beach, S. C., where Corporal Harris is stationed.

OBITUARY

Davis. — Daniel Den, son of Caleb and Keziah Davis, was born near Shiloh, N. J., on February 6, 1855, and died at his home in Shiloh on August 11, 1942, after two and a half years of illness following a stroke. He was the last of a family of ten children.

On Christmas eve, 1873, he was united in marriage to Anna Luella Carl. To this union were born five children: Hildreth, deceased; Mrs. Ernestine Bowden of Canton, N. J.; Mrs. Lucetta Tomlinson, Mrs. Luella Davis, and Benjamin C. Davis, all of Shiloh. His wife passed away in 1915. Beside the children there are sixteen grandchildren and twenty-two great-grandchildren surviving.

Mr. Davis, with his wife, joined the Shiloh Seventh Day Baptist Church in September, 1886, by letter from New Market. He was a faithful and active member, serving the church in various capacities.

Funeral services were conducted at the home by Pastor Lester G. Osborn on August 14, and interment was in the Shiloh cemetery. L. G. O.

Newton. — George Spencer, son of Mathew and Eliza Palmer Newton, was born near Voluntary, Conn., June 12, 1852, and died in Pawcatuck, Conn., July 20, 1942.

For many years he ran a blacksmith shop at Niantic, R. I., which is now known as Bradford. As a Seventh Day Baptist he was always strict in his Sabbath observance. He was a deacon in the Niantic Seventh Day Baptist Church. When that church disbanded he became a member of the First Hopkinton Church of the same faith.

His wife was Mrs. Harriet Crandall Newton. He is survived by two daughters: Mrs. Philip Murphy of Westerly, R. I., and Miss Winifred Newton of Cranston, R. I.; and a son, Mr. Harold Newton of Groton, Conn.

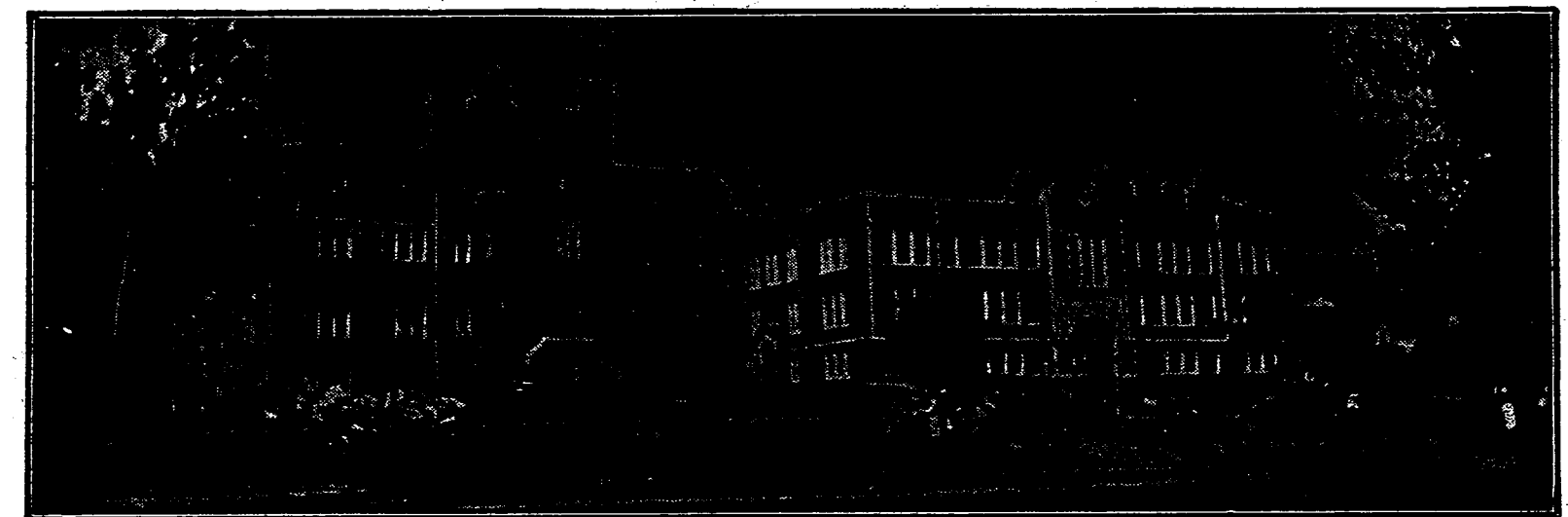
The farewell service was conducted by Rev. Ralph H. Coon at the Ashaway church July 22, 1942. Interment was in the First Hopkinton Cemetery. R. H. C.

The Sabbath Recorder

Vol. 133

PLAINFIELD, N. J., AUGUST 31, 1942

No. 9



SALEM (W. VA.) COLLEGE

At left, the Administration Building where General Conference was held August 18-23, 1942

Contents

Editorials.—Conference Report.—Salem, W. Va.—Other Conference Interests.—C. E. S.	138-141
Christian Endeavor Serves.—The Church and the Home	141
A Report to the Commission	142-144
Missions.—History of Finances	144
An Encouraging Letter	145-147
Woman's Work.—Worship Program for September.—A Few High Lights of Woman's Work.—Report of Seminar on Evangelism.—Evangelism	147
Young People's Work.—Campus Conversation	148
Mae V. Hurley—A Tribute	149
Children's Page.—Our Letter Exchange	150-152
Our Pulpit.—The Great Need of the World	152
Some Conference Impressions	152
Obituary	152

The Sabbath Recorder

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

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

L. H. NORTH, Manager of the Publishing House

CONTRIBUTING EDITORS

William L. Burdick, D.D.

Mrs. Okay W. Davis

Victor Skaggs

Mrs. Walter L. Greene

Rev. Erlo E. Sutton

Terms of Subscription

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. 133, No. 9

Established in 1844

Whole No. 4,996

EDITORIALS

CONFERENCE REPORT

Spiritual Priorities

The high spiritual note was struck at the opening of Conference at Salem, W. Va., by the president, Professor Harley D. Bond. In his address as president he urged that we must not wait for some religious Pearl Harbor to jar us loose from complacency. The times demand that every one take his place at his task and prove true to his responsibility. Four watchwords of this Conference he declared for our people as they go home from this Conference: purpose, consecration, unity, and action. Let us have no "fifth column" work in our ranks. Repossession of whatever we have lost in our heritage must be achieved. We have better schools, better opportunities than ever before. But were it not for the provision made by those who have gone before, where would these things be? If we have definite convictions and consistently maintain them, we shall find the answer to the questions and doubts that press upon us for settlement.

Truly this brief address was a keynote message, one that bears thought and prayerful consideration. After sounding the year-silent gavel, the president declared open the 130th session of the Seventh Day Baptist General Conference.

Rev. Jay W. Crofoot, in his own irresistible way, led in a brief, helpful devotional service. He said a conference means the bringing of something together, and he urged that we carry something away. Rather

than coming with an axe to grind or a hammer to hit with, we should come with a spoon. Also, it was noted that upon what we bring to meeting depends what we shall carry away. He closed with the remark that to be devotional one must be devoted—we must be devoted to God. Then followed the prayer.

Welcome and Response

In a happy way the Conference was welcomed to Salem and the college buildings by the president of the college, Dr. S. Orestes Bond. We rejoice in your coming, he said, and we have for a year been looking for this coming, hopeful for spiritual refreshment and encouragement. People have made many preparations for this gathering, not the least of which is prayer. Reaffirming this welcome, Pastor James L. Skaggs of the local church continued, "We are interested in your comfort and your happiness. Our fellowship is sweet and helpful, and God bless you all."

In his inimitable way, Dr. J. Nelson Norwood, president of Alfred University, made response. His shaking knees, he declared, were not caused by his fear of what he saw before him or because of his illustrious company on the platform, but from carrying his baggage and umbrella 101 steps up the mountain to his place of entertainment. En route he said he could think of no appropriate Bible verse—only of an old familiar hymn, "When the roll is called up yonder I'll be there." He said he understood a definition of a college president was a pillar of brass by day and a cloud of gas by night. Doctor Norwood expressed the feeling, as

many have at times like this, that addresses of welcome are not essential, as welcome is expressed to those who come, in the actions and attitudes of the hosts. We know already we are welcome. But the editor can see one essential at least—that is, welcomes afford opportunities for responses like the one just being reported. From East and West, North and South, the speaker pointed out we are come in peace in the midst of the world horror. We are interested in the spiritual messages that will send us back to our tasks with restored spiritual hope and power. We want to go away with cheerful, happy faces, with a renewed faith in God and in the ultimate coming of his kingdom on earth.

During the forenoon reports were presented and referred to appropriate committees and sections for consideration. The report of the Commission was listened to with especial interest. Of encouragement was the statement that 94 per cent of the United Budget was realized during the year, the highest percentage in many years. The three meetings held by the Commission were attended by all the members save the first, at Denver, where Rev. Harold R. Crandall had been absent. This report will not be further commented upon, as it will later appear as approved or amended by action of Conference.

Afternoon Session of the First Day

Tuesday afternoon was occupied by various committee meetings and group conferences. Registered members of the Conference were appointed to such groups as those to consider missionary interests, publishing interests, women's interests, Seventh Day Baptist Board of Christian Education interests. Also various committees as on credentials, nominations, resolutions, et al. were appointed. On this afternoon those committees and sections went to work in earnest.

At the early morning session more than 100, with a goodly showing of young people, were present at the opening of the meeting, a fine showing in numbers and spirit, for the time.

The day's program closed with a vesper service—theme "The Great Gift," the music led by Mrs. Clarence Rogers and the local choir, and the meditation by Alton Wheeler, student pastor of the church at Nile, N. Y. Then followed Scripture lesson and prayer by Rev. Edward M. Holston of Battle Creek

and the evening sermon by Rev. Everett T. Harris, pastor of the Alfred, N. Y., Church.

"The Land We Inherit" was his theme, the text being taken from Jeremiah 30: 3: "I will cause them to return to the land that I gave their fathers, and they shall possess it." Men of all nations, he pointed out, love their land; we would die for ours. The people of God refused to heed Jeremiah's prophetic warnings and were slow to believe the promise of restoration.

As a people we have a rich inheritance and we have lost much through interest in other things or through neglect of the most worth while. Seventh Day Baptists "have lost their grip on the land owned by their fathers, and many of our rural churches have ceased to exist. An abandoned church is a shame. It is ours to change these conditions under God's blessing. A consecrated rural ministry is needed. Rural churches have had a large place in our history."

The speaker stressed some of the spiritual losses: the pioneer faith in the church and education; evangelistic zeal. Redemptive love is the same as in pioneer days. Like a recovered long-lost ring with need of new setting for its rich jewel which is the same precious stone as at the beginning, our hope and message of today may need a new setting, but the rich mercy and love of God shine on as they formerly did. Fresh opportunities are ours, and new doors of service swing open before us, at home and in foreign fields, doors to needs all the more urgent after this war of today. What are Seventh Day Baptists going to do about it? The church is in danger, Mr. Harris, in closing, said, that looks too much back on what it has done, and has no vision of the future. The world needs Christ, the Church, and the Sabbath. We must go forward. "Faith of our Fathers" made a fitting hymn for the closing of a most thoughtful and inspiring message.

SALEM, W. VA.

In the valley of the main branch of Ten Mile Creek, which makes, some miles lower, its contribution to the West Fork of the Monongahela, which with the Allegheny River coming in from the north makes head to the Ohio River, lies the thriving, historic city of Salem. In its setting of beautiful hills, where much of its immediate outlook is upward, it is a gem of beauty—and a joy

—if “not forever” to those who live much of their lives here. It is a pleasure, too, to visitors no matter how often they come.

Thither in 1791 came the emigrating Seventh Day Baptist Church from Shrewsbury, Monmouth County, N. J., and pioneers from other sections of the East, and established the first Seventh Day Baptist Church in what is now West Virginia. Here in the struggle with the wilderness and with the fear of Indian raids, continued to be developed that sturdiness and reliability which have characterized this people through the years. The Salem Church, at this Conference time, celebrated its 150th anniversary with appropriate services.

Here, at Salem, fifty-five years ago, was established the institution now known as Salem College, appreciated statewide and nationally as the trainer of teachers, preachers, doctors, state governors, and congressmen, as well as leaders in home and rural life. Here have been held many Seventh Day Baptist Conferences, Conferences which have launched important religious movements and witnessed the commission of missionaries to foreign fields. In this city, too, were fought the early liquor interests by the stalwart leadership of church and college officials. “And what shall we say more” of the faith and devotion of Hoffman, Maxson, Gardiner, Clarke, the Bonds, the Davises, the Kennedys, Randolphins, Van Horns, and others who labored on with eyes fixed upon the higher values and sought, more or less successfully, to give pre-eminence to the vital things of life.

Well, here, met the Seventh Day Baptist General Conference August, 1942, with its theme “Repossessing Our Heritage.” “Others have labored, and ye are entered into their labors,” words of our Lord, give the great background to the theme. Have we lost something of the rich heritage exemplified here at Salem? If so, we must find it again, repossess it for ourselves and as far as possible for coming generations. It is every generation’s task and responsibility to recover whatever has been lost that is of real value in the kingdom of life. With the recovery of faith and expectancy and zeal to do the will of God every generation will go far in the bringing in of his kingdom. Where do we go from here, and how far?

OTHER CONFERENCE INTERESTS

The account of Conference will be completed next week in a Conference number of the Recorder.

There were reported at Salem by the Credentials Committee 187 registered delegates and twenty-two visitors. The offering on Sabbath morning for the Denominational Budget was reported as \$155.96.

Rev. Hurley S. Warren of Plainfield, N. J., was elected president for the year 1942-43, and the next Conference will be held at Alfred, N. Y.

C. E. S.

CHRISTIAN ENDEAVOR SERVES

Through all its long years of experience Christian Endeavor, founded by Dr. Francis E. Clark in 1881, has served, with consecrated, enthusiastic service. Millions of lives have been affected, trained, and prepared for Christ and the Church.

In the present day it is running true to form. Carroll M. Wright, executive secretary, speaking of “Meeting the Emergency,” writes:

During the spring of 1942, the World’s Christian Endeavor Union faced unusual and urgent responsibilities.

Shortly after Pearl Harbor, Christian Endeavor headquarters began to receive frequent messages that chaplains and laymen in Army and Navy were working together to organize and maintain Christian Endeavor Units. There have been such Christian Endeavor organizations in the armed forces since 1891.

It was soon apparent that the possibilities and responsibilities of such units have grown in recent months. Army chaplains are now full-time ministers, with the best facilities any chaplaincy in the world receives, and their program of week-night religious activities has been strengthened accordingly. At this point Christian Endeavor help and materials were needed, and were quickly forthcoming.

Chaplains now receive without cost such quantities of new materials and resource helps as they request in order to serve their men. The Christian Endeavor “service to service men” at present includes a guide for personal devotions, a handbook for chaplains, organization helps for lay officers, discussion materials and other timely aids in the **Christian Endeavor World**, and appropriate insignia.

In the experience of many of these ministers, the choice of the Christian Endeavor program to call forth the leadership and expressional abilities of the men is particularly happy. For the members of a uniformed unit find in the nearby civilian communities numerous friendly Christian Endeavor societies and, in a large proportion of camp areas, effective unions of Christian Endeavor. The same

favorable situation for civilian and service cooperation is being found as the men go overseas, since Christian Endeavor is an arm of the Church around the world.

Throughout the emergency, the demands of the enlarged program have all been met without adding to staff or incurring debts. As the needs have grown, gifts by young people and friends of young people have likewise increased. Those who contribute have the satisfaction of knowing that this “service to service men” is achieving fine results with a minimum of overhead or administrative expense.

THE CHURCH AND THE HOME

(Guest Editorial)

Despite all the activities that take us from our homes, it is still possible to make them beautiful sanctuaries of the human spirit, whither we go for the continual renewing of our faith in goodness and in God. The great enduring fellowships that have marked the best homes of the past are not destroyed by modern life; they are merely given a new environment in which to flourish. There is no denying, of course, that this new environment is more difficult than the old. Building a family life in an era when houses were few and far between and travel was slow, and building a family life in an era of towns and cities, when members of one household go in different directions in order to reach their places of employment, are problems of vastly different proportions. Yet there are many family groups today that are closely knit, happily interested in common enterprises, and scarcely affected by the forces that often draw their members out of the home circle.

The church may make a real contribution to the binding together of the modern household. If it can give us a common faith, a common interest in its work, a shared concern for Christian ideals, it will lay the foundation of family unity and happiness. We have been centering our attention now upon the children, now upon the adults, now upon the young people. A wise church program must be steadily winning the support of the whole family. We ought to be much more engaged in the kind of enterprises that enlist the energies of all age groups. Working together under the leadership of the churches, families may discover themselves just as unified as any families were in the days of small villages and stagecoaches. We must resist the temptation to become anxious about men and to forget children; or to worry over

programs for children while we neglect men; or to create women’s organizations while we pass by both boys and men.

We can minister to the home by teaching young people as well as parents the elements of successful family life. The cradle roll can be something more than a record of names hung on a wall. It ought to be the means of bringing information and joy to the lives of mothers and fathers, a way of binding husband and wife together by showing them how to rear healthy, noble children. The young people’s Bible class should talk about homes, visit homes, help to dedicate homes, plan for the creating of homes, spend energy in making bright the homes of the neighborhood. The adult Bible class should discuss how the home came to be, what kind of homes our forefathers built, what are the tendencies today in the relationships of men and women, how we may give to all the inhabitants of a community the goods with which they can own a home and surround it with beauty. Above all, the church has a great opportunity in guiding parents and young people in the achievement of the art of comradeship. That is the only cement strong enough to make real families out of groups of individuals.

Of such elements is the temple of the family built.—From The Moravian.

A REPORT TO THE COMMISSION

The Social Bases of a Just and Durable Peace

Much time and thought are being given to the “shape of things to come.” A major issue in this vast consideration is “the bases of a just and durable peace.”

As you will recall, a National Study Conference was convened by the Commission to Study the Bases of a Just and Durable Peace of the Federal Council of the Churches of Christ in America at Ohio Wesleyan University, Delaware, Ohio, March 3-5, 1942.

Copies of “A Message from the National Study Conference on the Churches and a Just and Durable Peace” were sent to “churches and ministers” April 15, at the direction of the Commission of the General Conference.

This brief treatment primarily is aimed at calling attention again to “The Social Bases of a Just and Durable Peace.” The report of this particular section of the Study Conference was received and approved by the conference “as to substance, with the under-

standing that after careful editing and coordination" it would be commended "to our respective constituencies for their favorable consideration and action." The same procedure applied also to the reports from the other sections of the Study Conference.

There is evidence of mounting interest among our churches in the study of the several bases of a just and durable peace.

A new publication entitled, "Post-War," which is "an information bulletin issued by the staff of the Commission to Study the Bases of a Just and Durable Peace," appeared in July. A copy of the bulletin is available upon request to the Commission at 297 Fourth Avenue, New York, N. Y.

Hurley S. Warren.

MISSIONS

Rev. William L. Burdick, D.D., Ashaway, R. I.

Correspondence should be addressed to Rev. William L. Burdick, Secretary, Ashaway, R. I. Checks and money orders should be drawn to the order of Karl G. Stillman, Westerly, R. I.

HISTORY OF FINANCES

By Treasurer Karl G. Stillman

(Read by Rev. Albert N. Rogers, during the centennial session of the Missionary Society, Salem, W. Va., August 20, 1942)

In approaching this subject I hardly know where to begin or where to stop, particularly since this is the centennial celebration of the society. Figures and finances are considered to be about the dullest things, anyway, but nevertheless are of vital importance to the success of any undertaking, and of course the Seventh Day Baptist Missionary Society is no exception to this rule. Reverting again to the lack of appeal of groups of figures and statistics, I am reminded of the legendary trial of several subjects of one of the early kings of England. Finally there came before the bar of justice a man heavily loaded down with books and papers. "With what is this man charged?" queried the king. "Why, this man is your treasurer, your majesty, and he merely wishes to read his annual report," was the reply. "Nobody is interested in figures," roared the king, "off with his head." And so perhaps it is a wise Providence that prevents me from being in Salem today.

The first recorded receipts of the society, as presently constituted, were a total annual

revenue for 1844 amounting to \$879.62, all of which was expended at home. In 1846, the first contribution to a foreign field was made with an appropriation of \$50 to China, and this was followed by increased amounts each year until 1859, when China payments began to taper off up to 1862, when they ceased altogether until 1873, except for one payment of \$200 in 1868. Contributions to the support of the Palestine Mission lasted for ten years, from 1853 to 1862, both inclusive.

It is interesting to observe that beginning in 1847, and continuing through 1862, more money was spent by a wide margin for foreign mission work than for strengthening the home churches. Without discrediting the sincerity or enthusiasm of the responsible officials of the society at the time, one cannot help wondering if the motivating influence was not perhaps the same as was once expressed to me when I was advocating giving more attention to work at home. It was pointed out to me then that it might cost \$10, for example, to bring a soul to Christ in this country, whereas for the same expenditure in a foreign land, ten might be gained.

However, the pendulum which had been swinging strongly in the direction of foreign missions for so many years made an abrupt about-face, and from 1862 to 1880, the emphasis was placed on home missions with most of the society's income being devoted to that work. In fact, this trend continued to the end of the first half century of the society's existence. This becomes evident from a review of the income and expenditure of the society from 1843 to 1892, both inclusive. Here we find total receipts of \$206,412.48 including gifts for a Permanent Fund and a bank loan of \$2,500. Offsetting this were expenditures for administration and home field work amounting to \$109,638.41, whereas only \$87,924.54 found its way to foreign fields.

We began our support of the Holland field in 1882, and have continued a nominal assistance to the work there until the present day. Five years later, in 1887, we appropriated funds for work among the Jews, but this project was abandoned in 1891. In 1896, Rev. Wm. C. Daland accepted the pastorate of the Mill Yard (London) Church, and for five years this society contributed to the work there.

In 1901, appropriations were made for work on the Gold Coast in Africa, and for many years funds were sent to this field. Even today, we learn, that the seed sown then is still bearing fruit, with evidences of strong Seventh Day Baptist interests at various points.

From 1908 through 1912, Rev. F. J. Bakker of Holland went to Denmark and conscientiously and efficiently worked for the establishment of a Seventh Day Baptist mission there. Our society provided financial assistance for this work and also in part for work in Java which was sponsored by the Haarlem, Holland, Church, beginning in 1909. Quite recently when we were unable to send funds to Holland because of the present World War and resulting exchange restrictions, we were instructed by our Holland brethren to send some of its appropriation to Java. This we did, but before we were able to send a second remittance, Java too became embroiled in the world conflict and transfer of funds was forbidden by our government to this point also.

We sponsored two interesting city missions, beginning in 1910 in New York, and later in Chicago. The first was a mission among the East Side Italians and was supported with the mutual assistance of the Tract Society. The Chicago mission was among people of Hungarian birth.

In 1913, we established our first contact with Sabbath-keeping people in Georgetown, British Guiana, South America. Later, a church was established there, followed by a second organization in Wakenaam, which is still in active existence. In 1923, word reached us of important interests in Jamaica, British West Indies, and after a careful investigation full time workers were sent to that field and have been maintained there without interruption since.

It may be of interest to note the names of those individuals who have served the society in the office of treasurer through the years. As already stated, no funds are reported as being in the possession of the society during the first year of its existence, nor is there any record of a treasurer until 1844. Consequently, during the first hundred years, ninety-nine years are covered by the following treasurers: Daniel Babcock, Jr., who served one year, Abram D. Titsworth fifteen years, N. H. Langworthy one year, Joseph H. Pot-

ter two years, Rev. George B. Utter twenty-two years, Albert L. Chester eleven years, George H. Utter fifteen years, Samuel H. Davis twenty-one years, and Karl G. Stillman eleven years.

During the first fifty years of the life of the society, gifts and bequests to a Permanent Fund were comparatively small, aggregating \$8,564.32. This may be explained possibly in two ways. Undoubtedly, people of those earlier days did not have as much money wealth as the average person today, their property consisting of more land and animal stock, which property was not readily exchangeable into cash as desired. A great deal of bartering existed, but very little actual cash changed hands. There may have been a second reason for smallness of gifts, in that, through the years, some people have been of the opinion that missionary work should not be endowed but maintained by each succeeding generation out of current gifts. Whatever the reason may have been, bequests and gifts have been received since during the last half century, which have been substantial, until now total permanent funds amount to \$99,401.50. This figure has fluctuated from time to time as the value of investments themselves has changed or as unrestricted gifts have been transferred into the General Fund to meet some extraordinary need. The Permanent Fund, itself, was constituted by resolution of the Board of Managers, January 25, 1882.

During the century of its life the society has sponsored missionary work throughout the length and breadth of our land, and though much of the effort seems to have gone for nought, it is a fact that many of our active churches today came into being as the outgrowth of such work. The problem of financing our home missionaries has always been a difficult one and in recent years the support given has been almost entirely in the form of aid to existing churches. In years gone by, appropriations were made not only for this purpose, but also for missionary pastors as one item, with another substantial sum for evangelistic work. A budget containing appropriations for aid to churches, salaries, and allowances for missionary pastors and a substantial amount earmarked for evangelistic endeavors, is a progressive, forward-looking program and gives assurance that in the minds of the denomination as a

whole, we are going to widen successfully the sphere of our influence and add to our membership rolls and to our financial resources. On the other hand, a budget which provides only aid to existing churches is a defeatist program and a tacit admission that the best we can hope for is to hold our present membership or look after the spiritual needs of our people until they die off, one by one. Frankly, the Missionary Board is not satisfied with the work it is doing.

We are ashamed of our inability to do more, but the answer is in the hands of our people and our responsibility can be only to expend the funds entrusted to our care in a wise and judicious manner. Surely, based on our past achievements, there can be no doubt that missionary work pays real dividends in satisfaction and joy which always accompany worth-while undertakings and in addition there are the tangible rewards consisting of new members, Sabbath schools, and churches.

We have the machinery geared for higher speed and production and only need the motive power to get under way. Don't ration your gifts of money to our work, for financial assistance is the fuel we need to get into motion. Can't we give as God may have prospered us regularly and can't we remember our missionary work in our wills? I believe we can and feel our indifference is nothing more than thoughtlessness. Let's start off our second hundred years with a surge of liberality, leveling off on a higher average of individual gifts.

One of our most troublesome problems during the past decade has been our indebtedness. Today, debt, the enemy of our progress and its thieving companion, interest, have been soundly attacked and partially subdued, for our net obligations which must be repaid now amount to \$11,073.48, having been reduced in the eight years since 1934 from an all-time high amounting to \$29,687.30. This is a reduction of approximately \$2,325 per year, which forecasts the fact that we should be out of debt in approximately five years. If we would all give more generously to the Denominational Budget, this time limit could be reduced materially, for about fourteen cents from each dollar this society receives from the Denominational Budget is applied on our indebtedness. Here is another challenge to be met effectively as we start our second century of activity.

Our China Mission has been perhaps our most spectacular achievement. The schools for boarding pupils and the day schools, for years, had only a handful of boys and girls in attendance, whereas today, according to last reports, twelve hundred individuals receive instruction on our premises. Our medical work has expanded tremendously, and in this as well as in the school work native Chinese have taken their places as teachers, nurses, and doctors. The seed sown over a period of many years has come to its greatest fruition now. The church in Shanghai attracts four hundred and more persons to the weekly Sabbath services, and the interest in the Christian religion shown in these war times is a tribute to the power of the love of God. It is not at all improbable that our Chinese brethren in Shanghai, in the near future, will be able to take over our work under limited supervision of our missionaries, releasing them for organization work in other localities.

And so we come to the end of our first hundred years, with the heritage of a glorious past to spur us on into the future. With our faith in God undimmed, with a certainty that Seventh Day Baptists are destined to play an important role in the advancement of his kingdom on earth, and with a determination that each individual among us will bear his full share of the load, we face the coming days with confidence. May God add his blessing to our efforts and give us the courage to be his devoted followers.

AN ENCOURAGING LETTER

Dear Brother Van Horn:

Many thanks for your welcome letter, and Sabbath Seals received safely. We shall be pleased to use them on our mail, also thanks for the new tract, which is very fine. We would like you, if you would, to act again as our representative at the forthcoming Conference. We are sending our annual report to Brother Courtland V. Davis, and trust it will arrive in time.

It has been my happy privilege since writing you last to ordain our Brother O. G. Russell as a missionary pastor. Brother Russell proposes, God willing and the government permitting, to leave New Zealand the beginning of September for Nyasaland. We have had letters from Pastor Makwinga asking us to come or send help. Brother Russell

will set up a mission station there and organize Seventh Day Baptist churches. I believe we have a work to do in Africa and that God will bless our efforts. Please pray for the success of this work.

I will endeavor shortly to send you a Sabbath sermon for the Recorder. If you can spare more seals we shall be pleased to have them. We are holding our Sabbath Rally program in about a fortnight's time. This is indeed a fine program.

I trust to hear from you again soon, as we look forward for news from headquarters. I often feel I would like to have a nice long talk with you.

With kind Christian regards,

Yours in His service,

Francis S. Johnson.

Auckland, New Zealand,
June 30, 1942.

[Received after Conference.
H. C. V. H.]

WOMAN'S WORK

Mrs. Okey W. Davis, Salem, W. Va.

WORSHIP PROGRAM FOR SEPTEMBER

(Prepared by Mrs. Margaret Harris of Marlboro, N. J.)

Topic: Trust

Hymn: "Trust and Obey"

Scripture: Psalm 40

Prayer

Hymn: "'Tis So Sweet to Trust in Jesus"

Trust means to have faith or confidence. Certainly Abraham was a man who trusted God. He dared to start out at God's command for an unknown land because he had faith in God's promises. In this time of worldly strife we must put ourselves in God's keeping and have faith that he will carry us through.

A Song of Trust

"I cannot always see the way that leads to heights above;

I sometimes quite forget that he leads on with hands of love;

But yet I know the path must lead me to Immanuel's land,

And when I reach life's summit, I shall know and understand.

"I cannot always trace the onward course my ship must take,
But, looking backward, I behold afar its shining wake.

Illumined with God's light of love I onward go,
In perfect trust that he who holds the helm the course must know.

"I cannot always see the plan on which he builds my life;

For oft the sound of hammers, blow on blow,
The noise of strife,

Confuse me till I quite forget he knows and oversees,

And that in all details with his good plan my life agrees.

"I cannot always know and understand the Master's Rule;

I cannot always do the tasks he gives in life's hard school;

But I am learning, with his help, to solve them one by one,

And when I cannot understand, to say, 'Thy will be done.'

A FEW HIGH LIGHTS OF WOMAN'S WORK

The women of the denomination who were fortunate enough to attend the interesting meetings of the Woman's Section of the General Conference at Salem were anxious to share at least the high lights with those less fortunate; hence this summary is sent for Recorder readers.

Three well-attended early morning meetings, arranged by the acting program chairman, Mrs. Okey Davis, and presided over by Mrs. Herbert Van Horn as chairman, received and considered the report of the Women's Board of Directors, of which Mrs. James L. Skaggs is acting president.

Though the report was received and accepted as a whole, valuable minor suggestions were made.

Every woman of the Seventh Day Baptist denomination should become familiar with the "Goals" set for the women's societies. [See the August 24 Recorder.] Extra suggestions were:

Goal 2. Put aside one nickel a week, and this will pay for next year's Sabbath Recorder.

Goal 5. Include in this all sincere temperance movements.

Goal 9. This received enthusiastic adoption with the general feeling that the Bible must be read and studied more. Continue use of the prayer of St. Francis of Assisi.

Goal 10. Memorize or use Psalm 27.

Goal 11. Include young married as well as teen-age women and let them give teas or work along lines they like.

Rev. Neal D. Mills spoke on "Peace," recommending literature.

Rev. Marion Van Horn presented books and pamphlets on evangelism.

Mrs. Hurley Warren, substituting for Mrs. Frank Hubbard, interested the women in literature for the ensuing year on the suggested mission study topic, which is to be Latin America. There are books for all ages.

A delightful reception for the women of Conference was given by the Salem Ladies' Aid with the members of the Women's Board of Directors in the receiving line. The afternoon was perfect for such an affair held in the beautiful gardens of Mr. and Mrs. George Trainer. The experience was an inspirational opportunity for social intercourse and renewed friendships. Over one hundred persons attended, including many young women.

Indeed the attendance and the spirit of the whole Conference at Salem was an inspiration never to be forgotten, and we look for splendid work from the women's societies of the denomination during the ensuing year.

Mrs. Ben R. Crandall,
Chairman.

REPORT OF SEMINAR ON EVANGELISM

The seminar on evangelism held on Friday afternoon was well attended, about sixty being present. Mrs. Eldred Batson was the chairman. The time was divided into three parts. The first period was given to Rev. Oliver K. Black, who gave an outline of an evangelistic visit which I shall try to summarize.

1. Best results come from visiting those who have come under Christian influence. Perhaps the children have attended vacation Bible school or the parents' worship service, or some other activity of the church. Any of these are good reasons for making a visit.

2. Friendly approach. Create a friendly atmosphere; one might say, "We were glad to have your children in our Bible school and need them in our regular Sabbath school." Or perhaps find something in the home to compliment—anything to show a friendly spirit.

3. Create an orderly environment. See that conditions are conducive to earnest talking; sit near each other with nothing to divert the attention, as a noisy radio. Get the facts needed early in the call. One might say:

a. "Probably you are already a Christian?" If the answer is "yes," you might invite your host to join the church. If "no," you continue your plan.

b. "You probably attend Sabbath school?" One who has attended Sabbath school has come under Christian influence and, therefore, is ready to consider more favorably becoming a Christian.

c. "You believe in God?"

d. "You recognize Christ as your example?" With this information on hand you are ready to take the next step which is to:

4. Present progressive appeals. (As you remember Dr. Black gave four appeals in his address to the Conference.)

a. Intellectual appeal.

b. Conscience appeal.

c. Salvation appeal.

d. Service appeal.

To these Dr. Black added four more:

e. Christian home, used especially where there are children.

f. Better world. Many deplore the world situation; therefore the forces of right to change it.

g. Influence. We all desire to influence others.

h. Fellowship—right relations with all.

5. If the trend of the visit has been affirmative, you are ready to secure a decision.

a. Make a definite time.

b. Use a card. Since most of us are eye-minded, signing a card as a record of a decision is helpful.

When a decision has been made, treat it as an important and happy event. Some celebrate it as a birthday; bring God near through prayer; provide for growth in the Christian life. If the trend has been negative, do not ask for a decision.

In the second part of the hour six of our own members spoke on evangelism. Rev. Marion Van Horn asked the question: "Is our religion a problem or a solution to a problem?" He is convinced that it must be a solution if we are to be an evangelistic people. Dr. Black answered from the viewpoint of Seventh Day Baptists as opposed to other denominations by saying that it may be a problem if the goal sought is numbers, but certainly a solution if the goal is growth in spiritual quality.

Mrs. Trevah Sutton is convinced that a person must first have Christ in his own life before he can be evangelistic.

Rev. Paul Maxson thinks that we often fail because we want to be evangelistic in our own way instead of seeking the direction of God.

Mrs. Gerald Hargis followed with the assurance that we must believe Christ and live Christ.

Mrs. Hurley Warren makes the problem practical when she says that we can read of how others are working, we can talk of how others are accomplishing results, but in the end we must fit the methods to our own personalities and to those with whom we are talking.

Charles Bond suggests that evangelism may also be a process of growth. Christianity is a matter of right thinking and right living.

YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred, N. Y.

CAMPUS CONVERSATION

(Contributed by Rex E. Zwiebel)

"I believe in God all right. I realize his presence in nature, but I don't believe in Christ," said one of my classmates.

We were sitting and talking after class. His statement came as a shock to me, for he had been a member of the Y.M.C.A. for his first three years of college.

"I feel sorry for you," I said.

We both grinned, but I was feeling sick in my stomach.

"You study history and believe it, don't you? Christ's actions on earth are recorded in history," I began.

"Yes, I believe history, but there never was a man on earth with the power Christ was said to have had. Look at Mohammed, Confucius, and others. Christ wasn't any different. Besides Science says. . . ."

That was my opening. "Science says. That's what a lot of us are depending on. Do you mind if I explain what I believe is the cause of your reaction to Christianity?"

"Not at all," he said.

"Your folks are Catholic and probably urged you to go to church. Not having much money you forsook church-going to work." He and I had been pals for four college years and were quite intimate. "When you might have been learning of Christ and his principles, you were working down at the Daily News office. At the best a fourth grade Bible education was all you received. Now you are pitting your formal education, topped with an A.B. degree, against a fourth grade spiritual one. It is only natural that you do not know and believe."

"I see that, but you can't tell me that the one man on earth today, who claims to hold the office handed down by Christ, can act with the authority of God."

"I won't dispute that because I don't believe it myself. I believe, my friend, that if you had read and studied the Bible, seeking the truth, as you have your history books, you would be a true follower of Christ."

We got up and left. I was troubled, for he had joined the Naval Reserves and would soon go into action.

The last period was informal discussion by members of the group asking Dr. Black to explain some points more fully or asking for solution to problems of evangelism.

The time spent in this seminar seemed all too short, and I am sure all felt a deeper interest in evangelism because of this time spent together.

Greta Randolph,
Secretary of Seminar.

EVANGELISM

By Dr. Oliver K. Black

The Christian gospel is good news about Jesus. It is the proclamation that in Christ there is healing for the broken heart, strength for the weak, inspiration for an earth-bound life, hope for a fearful spirit, integration for a divided life, truth for a confused mind, guidance for moral behavior, deliverance from evil, and salvation from sin. It is the story that "God was in Christ reconciling the world unto himself."

Evangelism is the extension of this gospel of Jesus.

The first phase of extension is in terms of influence. This happens wherever Christians live in the name of Christ and wherever church programs extend beyond the congregation in service to the community and its members in the name of Christ. Because of this influence, people hear the gospel, become interested in it, and become ready to be committed to it.

The second phase of extension is in terms of decision. It is not enough just to learn the word. That does not make people Christian. They must decide to put Christ central in their lives. Only in terms of decision do people become committed to the best that they know. If people are to become followers of Christ, they must be led to accept him as Lord and Savior.

The third phase of extension is in terms of growth. The decision to have Christ central in life does not result in complete Christian living. Decision is an event, but discipleship requires growth. Peter decided to follow Christ, but a long association with Jesus was necessary before he grew to the spiritual stature which Pentecost required of him.

An evangelistic church is one which is concerned that all three phases of evangelism are integrated into one total plan.

Two days later, before class, my pal came to me and asked, "Do you still feel sorry for me?" He smiled.

"No," I answered, and, intending no flattery, I went on. "I am sure that with your intelligence and ability to probe for yourself, you will come to understand and follow our Master."

He saw I really meant what I said. His smile vanished, and I could feel that wall of unbelief standing between us.

"My friend," I challenged, "you've joined the Navy. Somewhere in the near future it is almost certain that you will come face to face with death. When you've fired your last shell and the enemy keeps coming on, on whom will you rely? Is it possible that just a belief in the God of nature will protect your soul?"

"Now listen, Pal, if you think that I am going to turn suddenly to Christ just because my life is in danger and after living the way I have for years. . . ."

"I'm sorry if I've offended you, but I'm anxious for you to know Christ. All of my life I've been trying to learn about him, and I'm convinced that belief in him is the only basis for a life that is full of peace for the soul and of harmony with our fellow men."

"I'll admit that you have the advantage over me with your background of Christian study, and that gives you reason enough to speak as you have, but as for me, I don't know."

The class bell rang, and our conversation was terminated. We never spoke of it again. We graduated and parted. I had missed the opportunity of a lifetime to encourage further one of my closest friends to take Christ as his Savior. I hope and pray that he understood my anxiety for his physical and spiritual well-being, and that someday soon I'll get a letter telling me that he has taken Christ as his Guide.

MAE V. HURLEY -- A TRIBUTE

The life of one like Mae Hurley, whose passing was recorded in a recent number of the Recorder, is never finished. It lives on in memory and loving deeds and kindly influence to bless all who knew her.

She always thought of others. In her late sickness with all its intense suffering she thought mostly of others: planning for one something of relief and pleasure, plan-

ning a kindly token for another, and for some physical rest and comfort for still another. "Through all her sickness she planned for others."

In her life as a pastor's wife she sought no public place nor did she often appear on public platform. Her ministry was in the home, one of healing heart wounds. She had a talent for getting along with people of all kinds, leading where so many would try to push or drive. One who knew her well says, "Her special characteristic was beauty and loveliness of life and character combined with a depth of affection and love that few people possess." Memories of such a life, truly, are precious.

In the seven months of her last illness, an ailment which doctors say makes most people irritable almost beyond the endurance of those who care for them, Mae manifested a wonderful spirit and patience, truly an example of victory in Christ.

According to the testimony of those who cared for her in the last months, her prayer life grew "really beautiful." She did not ask for healing, but that she might serve God better. Fully resigned to either life or death, she prayed that the will of God might be done. In spite of fatigue and strain she was always remembering others in prayer: the sick and needy, unsaved folks, children and youth, the church and the spread of the gospel. Nor were her prayers all petition; they were always full of praise. Her last message to a friend was that she was still praising God. Such a life, we say, dies not—it lives on and on. "Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

LETTER FROM A FRIEND

I thought I'd write something but have not got to it yet. There is great need of curtailing liquor consumption and of increasing outdoor recreation. This cocktail business and indoor dissipation are wrecking our young men and women, and older ones, too. What a mess our boys in the war will find when they get back home. Is that what they are fighting to maintain and promulgate?

Herbert,

(Herbert N. Wheeler.)

Washington, D. C.

CHILDREN'S PAGE

Mrs. Walter L. Greene, Andover, N. Y.

OUR LETTER EXCHANGE

Dear Mrs. Greene:

It has been a long time since I wrote to you, so I thought I would write another letter.

I like to read the letters in the Recorder that other boys and girls write and thought they would enjoy reading one from Shiloh.

Are you going to get to come to Shiloh this summer? We know you are very busy, but we thought maybe you would be coming to Bridgeton to see your new granddaughter. If you do, can you spare a few minutes to come to Shiloh to see us? We certainly would like to see you.

It must be nice for Dr. and Mrs. Greene to have a little baby all their own. I asked my mother to get me a little brother or sister, but she said we would have to wait and see whether God wanted us to have one or not. I hope he does because I love little babies. I am six years old, and my sister is ten, so my mother doesn't have a baby any more.

We are having nice work in our Junior Christian Endeavor now. We are still learning Bible verses for memory work. Some of the boys and girls of the younger group went on a picnic as a reward for learning the first five verses. We also earned a very pretty pin.

Now we are working on another group of verses, and then we are going on another picnic as well as earn a Scripture pencil. It is harder to learn them in the summer time than it is in the winter because the days are so nice we like to play outdoors.

We Juniors had a party on the church lawn last month, and we had lots of fun. Mr. and Mrs. Osborn were there, and we always have a good time with them.

Do you have mosquitoes where you live? We have an awful lot here, and they really can bite. They bother us when we are outdoors, and then they come right through the screens and bother us in the house.

Well I guess I will say good-by for now.

Yours truly,
Sonny Ayars.

103 New Street,
Bridgeton, N. J.

Dear Sonny:

I do not know whether we shall be able to come to Shiloh again this summer or not. You see we were out there from July 20-22 to see Dr. Greene off for Camp Carson, Colo., and I'm afraid it would be pretty soon for us to come again before that little granddaughter and her mother will also start for Colorado. We may do it though.

We have very few mosquitoes in Andover, but I found plenty of them at Home Makers Camp this summer, only a few miles from Andover. Now we are attending Conference in Salem, W. Va., and I can tell you there are plenty of mosquitoes, and how they do bite! Dr. Greene writes that the climate in Colorado is wonderful, and that there are no mosquitoes, flies, or sweating. We would like to be there this summer, wouldn't we?

Your true friend,
Mizpah S. Greene.

More About Arkansas

By Lois F. Powell, Alfred, N. Y.

This time I will finish the story about the pretty lake Polly Wog and Tad Pole were going up to, which there was not room for before in the Recorder for July 13. The owner of that lake and the grounds around it, had a fence surrounding the whole place, and gates in different places. He said he liked to keep out things that would spoil it. That was what made it a nice place in which to live. The water was clean, so that Polly and Tad's family were all attracted to it. The grass was clean, and there was a clean garden with vegetables growing and flowers blooming that made it look like sort of a little paradise.

If the owner let everything outside come in, all the untrained things in the wild country around there, they would soon spoil it, and it would not be a nice place to live in any more. So it looks as if the owner was doing just right in having gates to open or shut to whomsoever and whatsoever he chose; and it would give anyone a real thrill of pleasure to see him stand and open the gate for his friends with a smile and words of welcome. Most anyone would be glad to lay aside whatever would spoil a nice place, if by so doing he or she could be counted a friend of the owner and be welcomed at the gate.

That reminded me of God's beautiful paradise. I believe he has one, for people who love God are so often becoming owners of little places more or less like paradise, as they are able to make them, and when we go into places on this earth where man has never done much to change it, we find very beautiful things God has already put there. And I believe God drove out from his paradise in Eden a man and his wife, named Adam and Eve, who began to spoil it. That was so long ago that we cannot know all the nice things there were in that garden, but I believe there is nothing in all our lives more worth while than to find out what God likes in his paradise.

(Concluded next week)

OUR PULPIT

THE GREAT NEED OF THE WORLD

(Sermon at Salem, W. Va., August 8, 1942,
by Rev. E. A. Witter)

Scripture, Psalm 1 and Psalm 67.

Text, 2 Timothy 2: 15.

In our Scripture we find two classes of people spoken of. We find in all the Bible but these two classes of people mentioned. Jesus himself mentions but these two. He said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." Luke 11: 23.

In the first two verses of our Scripture one class of men is portrayed.

In these verses we have drawn a picture of those who find no pleasure in the companionship of a person with an impure mind, vile speech, smutty stories, or unkindness toward others. He heeds not the counsel of such.

Do you realize that one cannot associate long or intimately with a person who scorns God and religion without marring his conception of God and his work for mankind? There is need of remembering that frequent and intimate association with evil persons or thoughts is sure to mar the otherwise pure life and character. While this is true, care should be taken that the pure life and character be looked upon and kept a purifying power in the midst of the impure. This is your mission of life that you may live the Christ life in the world. Mark the beauty of the character portrayed in these verses. Look for a moment at the reward assured to that

person here set forth in the third verse of this Psalm. Turn to Revelation 22: 1, 2. How beautiful and soul stirring is the picture here set forth.

In the rest of this Psalm we are given a look at another class of people. Read the last verses of this Psalm. What a picture to contemplate.

What is it to be an ungodly person? Are you sure that we are right in our conception of an ungodly person? Our standards of godliness vary according to what is our thought of God and his characteristics. If we think of God as a kind, loving Father, we think of him as being gentle and compassionate, even in his requirements. We feel we must love and reverence him. We will not hide away from him when he speaks to us, as did Adam in the garden.

An ungodly person is not necessarily a profane person, or a murderer, or a thief, or an immoral person. All of these are ungodly.

An ungodly person is an unbeliever in God, one who is without godliness. There is no blessing of God pronounced for them. The Psalmist said, "The fool hath said in his heart, There is no God." One who does not believe in God as a being possessed of power to reward and bless a person possessed of desire and purpose to be pure and just, who lives that desire in his life, finds no restraint in living and doing as he wishes to satisfy the promptings of his own nature.

In Proverbs 11: 31, we read, "Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner." A good thought to consider carefully. In Psalm 9: 17, we read, "The wicked shall be turned into hell, and all the nations that forget God." In Matthew 25: 46, we find this statement where Jesus is speaking to those on his left hand, "And these shall go away into everlasting punishment; but the righteous into life eternal." If I am not mistaken, there is need that we should change our present emphasis upon the terms used to express the difference in the conditions of the righteous and the ungodly. The Bible uses the terms heaven and hell or eternal punishment. God help us to think this over carefully.

A pastor, speaking of hindrances to evangelistic growth and advancement in the religious world today, said the church was not a working church. He did not refer to the individual church, but to the Christian, the

Evangelical, Church as an organization. From what he said he seemed to feel there was too much leaving to the pastor the work of keeping up the church program while the individual members failed to bear responsibility in searching out the unsaved and bringing them into the fold. This is illustrated by the experience of a preacher of whom I heard. On a certain occasion a young preacher went to supply a certain church. Being entertained by one of the church officials, he called upon his host on Sunday morning to offer the prayer in the church service. Imagine his surprise to hear him say, "Pray yourself, we pay you for it." If this attitude toward Christian service be true, then we are face to face with a great need in the Christian world. The exhortation of Jesus, "Go ye into all the world and preach the gospel to every creature," was not given to the preachers alone, but to all who believe in, and follow, him. This, surely, is a responsibility worthy of adoption by every repentant person. It is a responsibility, the adoption of which will enrich the life experiences of every child of God.

Not long ago I heard another pastor say of the Christian Church, "We have lost tremendously in personal evangelism." To help us in a study of this matter I want to call your attention to certain individual evangelistic cases in the Bible. In Acts 8: 26, 27, we find, "And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet." We all know the rest of the story.

Here is a very clear illustration of the work of a personal evangelist. He sought and won the eunuch. In John 1: 39-42, we find another case. "He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus."

Now turning to John 4: 5-7, we find another illustration. "Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus, therefore, being wearied with his journey, sat thus on the well, and it was about the sixth hour. There cometh a woman of Samaria to draw water; Jesus saith unto her, Give me to drink." We remember this story and how the woman received the water of life.

In the midst of the strife and wretchedness in the world, in the midst of the unsettled and dissatisfying conditions that surround us, one cannot fail to realize that there is a great need back of this unrest. Happy and blessed will be the soul that discovers this need, and discovering, will make use of it in his own life.

From the Bible point of view the greatest need of a soul is a saving knowledge of the redeeming, cleansing power of the love of God manifest in Christ Jesus. I believe this is also the view of those who have found redemption through faith in Christ Jesus the Lord.

Jesus said to Nicodemus, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of heaven." For a man to see the kingdom of heaven there must be a new birth, a life changed in its purposes, its tastes, and in its nature. The life is changed from self love, love of the world, to love for God and the welfare of his fellow men.

The mind of man is a great possession, but the new birth, regeneration, is not begotten through the operations of the mind. If we are possessed of regeneration, it is through the Spirit that it is ours, touched and quickened by God himself, manifest in Christ Jesus his Son.

Dear hearer, I would ask you this morning, would you like to know the sweet peace and rest that is sure to come to one who has experienced the preciousness of God's forgiveness? If you would, read thoughtfully, and often, James 4: 7, 8, "Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you."

Seek God in Christ Jesus in closest fellowship day by day till your hearts, and lives, are lighted, sweetened, and enriched with his indwelling presence. I assure you that

when this is accomplished, you will find yourself singing out: "The Lord is my light and my salvation; whom shall I fear." "God is our refuge and our strength, a very present help in trouble." "Great is the Lord, and greatly to be praised, in the city of our God, in the mountain of his holiness." "My heart is fixed; I will sing and give praise; I will praise thee, O Lord, among the people: I will sing unto thee among the nations. For thy mercy is great unto the heaven, and thy truth unto the clouds. Be thou exalted, O God, above the heavens; let thy glory be exalted above all the earth." I entreat you, dear one, to open your heart to God, and draw nigh to him, till you shall break forth in these songs of praise to his holy name. You will then be lifted up into the spirit of the ninetieth Psalm and enter into the life of a personal evangelist.

SOME CONFERENCE IMPRESSIONS

Rev. Oliver K. Black, speaking before the large group of Seventh Day Baptists who attended the dinner sponsored by the Women's Society, gave a stirring and thought provoking address. The address was a continuation of the theme of his talk given earlier in the day—"Evangelism, the Total Job of a Total Church."

The Christian life is a Christ centered life. Christ appeals to all. He can be held up as the strongest appeal we have for interesting people in the church and for getting them to go to church. Childhood is the time to train for Christian life. The Christian is a responsible person. He has responsibility toward himself, toward God, and toward others. Sin is not merely a missing of a target. Sin is the aiming at a wrong target. Sin can't be indulged in without being registered in the body. The nervous system knows, and, though like Rip Van Winkle we say, "I'll not count this one," it is counted; so it is easier to commit the sin again. Being a righteous person does not mean being born righteous, but attaining righteousness through growth. It is a slow step-by-step process. Rung by rung we climb the ladder of Christ's principles and ideals. We grow bit by bit till a righteous whole is attained. Salvation is a growth, and is what God in Christ does for us.

M. E.

"Repossessing Our Heritage" was the Conference theme. Among inspiring and instructive messages, Dr. J. Nelson Norwood, president of Alfred University, presented outstanding points in the findings of the Delaware Conference on the Bases of a Just and Durable Peace. Rev. Oliver K. Black, of the Federal Council Commission on Evangelism, gave an address and contributed valuably to a seminar on evangelism. The Board of the Women's Society presented their newly appointed director of evangelism, Rev. Leslie O. Greene of Albion, Wis. The American Sabbath Tract Society exhibited a new series of tracts and Sabbath stamps. There also were exhibitions of literature on colleges, evangelism, missions, young people's work, and world peace.

The Conference endorsed by unanimous vote the Sheppard bill, S-865, to protect military camps from liquor and prostitution, and passed a resolution favoring national prohibition of liquor for the duration of the war. Another resolution urged that the subsistence requirements of conscientious objectors to war, doing work of national importance, should be provided by the government, but that the management of such work should be left as at present in civilian hands.

The churches were urged to co-operate in the United Christian Education Advance, in the study and promotion of Christian means of establishing peace and in the observance of the World Wide Communion. Christian Commission for Camps and Defense Communities is to be supported.

The Conference in 1943 will meet at Alfred, N. Y., with Rev. Hurley S. Warren as president.

N. D. M.

OBITUARY

White. — Mrs. Lucy Partelo White, wife of the late Mr. Joseph White, was born at Hopkinton, R. I., May 10, 1864, and died at the home of her son Walter White, in West Kingston, R. I., July 31, 1942.

She was a member of the First Seventh Day Baptist Church of Hopkinton at Ashaway, where she and her husband lived for many years. The farewell service was conducted August 3, 1942, by her pastor, Rev. Ralph H. Coon, at the home of her son Walter White. Interment was in the Oak Grove Cemetery at Ashaway. R. H. C.

The Sabbath Recorder

Vol. 133

PLAINFIELD, N. J., SEPTEMBER 7, 1942

No. 10

Special Conference Number

President Harley D. Bond Urged That
Seventh Day Baptists Must—

- ¶ Face Facts
- ¶ Await No Religious Pearl Harbor
- ¶ Look to No Panaceas, but Have Convictions
- ¶ Indulge No Complacencies
- ¶ Have Purpose, Consecration, Unity, Action.

Contents

Editorials.—A Conference Number.—Conference Report	154-161
The President's Corner	161
How the Publishing House Helps	162
Missions.—Unanswered Calls.—Placement of Ministers.—Address	164-169
Report of the Commission	169
Woman's Work.—Report of Women's Society Program.—Statement From the Board of Directors of the Women's Society.—Statement of Acceptance.—Supper Meeting.—	
Notice	172-175
Seventh Day Baptist Board of Christian Education	175
Meeting of Commission	178
A Laymen's View of Conference	179
Our Heritage: How Shared?	179
Annual Meeting American Sabbath Tract Society of New Jersey and New York	181
Our Pulpit.—Recognizing God's Place in Our Lives	182-184