The Sabbath Recorder

Vol. 127
PLAINFIELD, N. J., SEPTEMBER 4, 1939
No. 10

THE SABBATH RECORDER


—Milton Junction Telephone.

Salemville, Pa.

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

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

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

Sabbath, July 29, was a red letter day for us Salemville folks, when our pastor, Marion Van Horn, was ordained to the gospel ministry. It was a wonderful meeting for all who witnessed it. A most inspiring statement of his religious life was given by the pastor. I would like to mention that Pastor Van Horn never ceases to give his mother praise for the Christian training he had in his boyhood days.

There were forty-three delegates and visitors present. We Salemville folks are glad to know we have so many friends. Come again next year for the association!

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

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

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

OBITUARY

Scriven. — Palmyra Saunders Scriven, daughter of Lyman and Loretta Saunders, was born in the town of Rodman, N. Y., October 19, 1872, and died in Adams Center, N. Y., June 25, 1939. She was married to William D. Scriven February 7, 1893, and has always resided in this vicinity. Besides her husband she is survived by three children: Anna L. Scriven, Mrs. Herbert Chrysler, and Harold L. Scriven, all of Adams Center; four grandchildren, a brother and a sister, and a host of friends.

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

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

—O. W. B.

RECORDER WANT ADVERTISEMENTS

Por Sale. Help Wanted, and advertisements of any nature will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

FOR SALE.—Gift Booklets. 3 for $.25 postpaid. Pearl Keeler, Elntra, Pa. 8-7-39.

DR. EINSTEIN TO DR. WISE

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

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

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

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

Sincerely yours.

(Signed) Albert Einstein.

—From Congress Bulletin.
The Sabbath Recorder
A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

HERBERT C. VAN HORN, D. D., Editor
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Terms of Subscription
Per Year $3.00
Six Months $1.50
Postage to Canada and foreign countries 50 cents per year additional.

Vol. 127, No. 10
Established in 1844
Whole No. 4,840

EDITORIALS

CONFERENCE OPENS

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

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

The Devotional

 Doubtless space will hardly permit of reporting many things of the Conference. Devotional services are difficult to report. They portray many things of the Conference.

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

**Gratitude**

For sunlight hours and visions clear,
For all remembered faces dear,
For comrades of a single day,
Who sent us stronger on our way.

And now the time is ours,
To draw our burden near,
But brought us nearer to our goals,
And carried us all the year's long road.

Pastor Babcock felt that it means much for the delegates and leaders to be here, and to be in the responses by Rev. Everett T. Harris, who shared the year's long road.

"The Devotional" was entered as second-class matter at Plainfield, N. J. Date of expiration, providing the privilege of our meeting in this sacred spot, though the physical conditions were so changed from our meetings here in former years. It is good to meet together and to feel anew that the love of God exists in our churches. It is a matter of thanksgiving that so many are economically able to assemble. A verse was quoted as a more adequate means of expressing our feelings:

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The Sabbath RECORDER

PRESIDENT'S ADDRESS

A departure from the custom of other years was observed in that the address of the president of the Conference was given on the evening of the first day of Conference. It was preceded by the singing of a stirring song, "The Call," sung by the choir, and then (1) a short discourse by the treasurer, Mrs. William M. Stillman, in which he referred to the finances of the Conference, (2) an address by President Claude L. Hill, who spoke from the words, "The Sabbath was made for man." Through two avenues the things which we possess come to us: the avenue of our own efforts and the avenue of gifts. The things through the latter avenue were the things most worth while and lasting in satisfaction. They are not acquired, but given. Among the richest and greatest gifts of God is the Sabbath. For God's gifts we are responsible and accountable. The world's great need is God and a knowledge of God. To meet this very need he gave men the Sabbath—"Remember the Sabbath . . . God." Through the Sabbath men are led better to know God. Here in the midst of a great instrumentality we are directed to realize their best selves, we find the Sabbath given—and, as Jesus declared—it was given for man and his highest good.

The speaker said, "I can do little for the Sabbath, but it can do much for me. Our Conference has been a stirring, forceful gathering. Many adjustments and troubles would be solved if our right relationship with God were established. The Sabbath would rectify our lack of rightly knowing God. The home, the nation, and world would be more at ease, in understanding and embracing the fact that the Sabbath is the gift of God. We are responsible and accountable. We would do well to emulate the loyalty expressed in the reply of the man whose children were given the care and keeping of the regi mental colors: 'I'll return this flag to the regiment in one piece, no matter what kind of force may be brought to bear to overcome the SABBATH RECORDER

MISSIONS

THE STIMULUS OF HOSTILE ENVIRONMENT

(Address at the 1939 General Conference)

By Karl G. Stillman

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

It is a source of great disappointment to me that, in spite of careful budgeting, we are not in as good shape today as we were a year ago. Our net inden$ed deficit increased from $1,267.44 during the year to $1,360.32 during the year 1939, an impartial observer will be recouped and any general loss of $589 will be with all bills paid.

The causes of reduced income from Perma-

nance of our vision and ideals may be attributed to the con-
tinued depression with resultant lower rates of interest and dividends on investments and, in addition, the effect of the hurricane which alone caused a loss of $2,589 in income this year. Some of this latter loss will be recouped and any general budget improvement will be reflected immediately in larger dividends.

In spite of the substantial reduction in our staff, our work was not expanded. In fact, as expressed by the treasurer for the 1938 Conference, we adopted a budget for 1939 practically the same as for 1938, hoping that things would improve just as much if not more, but results obtained indicate the necessity of retrenchment in 1940 unless our people as a whole respond more generously to our urgent need.

But what of our future? Perhaps environment is one of the strongest influences on individual lives. People who re-

side in farming communities are very likely to embrace farming as a life work; those in industrial centers are generally attracted to vocations such as machinists or engineers; in mining centers interest is focused on methods of removing minerals from below the earth's surface; seaport towns send countless individ-

uals "down to the sea in ships"; scholars flock to educational centers, and so we might continue enumerating stimulating similar examples of environment influences.

But environment affects life in other ways. Those people who live in the warmer cli-

mates and are exposed to an active life, for foodstuffs grow in abundance with little ef-

fort required of them. Under such condi-

tions it is easy to be contented and to lose ambition. Conversely, where the struggle for life is more difficult, as in the North Temperate Zone, residents are in-

clined to be more ingenious and progressive.

The environments already discussed are

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translated to the sea in ships"; scholars flock to educational centers, and so we might continue enumerating stimulating similar examples of environment influences.
brink of starvation; repeated attacks by the Indians; sickness and death; all these would seem to have stifled the growth and development of what we consider the finest things of life, yet in spite of these seemingly unbelievable hardships character was developed, which for moral strength and beauty is unsurpassed.

Of Samson and his great strength demonstrates in a little different way the tremendous power of an unfavorable environment. We remember that Delilah sought to learn the secret of Samson’s power and, gaining his confidence, was told that “If they bind me with green withes that were never dried, then shall I become weak and be as another man.” For some reason Delilah was dubious about the matter and decided to test it, after concealing a group of male confederates in an adjoining room, she shouted “The Philistines be upon thee, Samson,” whereupon the men burst into the room only to have Samson break his bonds as if they were thread just because they were thread before they could reach him. What seemingly greater strength came to him under the stimulus of necessity? Again let us look at the other side of this question. In this generation it seems to be a universal desire to do things in the easiest way, we should duplicate the conditions of living that we came to him under the stimulus of necessity. The men came to him under the stimulus of necessity! and to meet his problems of the world in their quest for a satisfying vocation. Educational experts seem to be devising ways to lighten intellectual labor, with the result that too many minds are being drained of anything more substantial than the movies.

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

But what has all this to do with Seventh Day Baptists and our missionary work? In many ways we are a people in a hostile environment. We are joked about: we are criticized for being narrow in our beliefs; and in some places in the world we are almost persecuted. We have been discouraged and yield to the temptation of going the easiest way. Our churches, which have been the first points of vocation to us in our younger days, are allowed to languish because we think times have changed and we don’t want our children to be “different” from some of the Lutheran, as they surely will be if they remain loyal Seventh Day Baptists. However, we must see how we are hurting them by this subliminal attitude.

Seventh Day Baptists are not better than other people, but they are better people because they are Seventh Day Baptists. Unquestionably, one’s own people have been wonderful sources of inspiration for us instead of hard. Is there any American who has not been inspired by the missionaries who have given their lives and thought to our being very...
THE SABBATH RECORDER

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

Isn't it good for us, at such crises in our lives, to pause to recognize the hand of God, and said, Hitherto hath the Lord helped me? And, have you, like Samuel, set up a stone of memorial? in your heart, and said, Hitherto hath the Lord helped me?

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

ANNUAL REPORT OF THE BOARD

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

The work of the Woman's Board has been more significant this year than it has been for a number of years. This accounts for the feeling among the board members that more has been accomplished than usual. We are very grateful to the members of the Council Committee on Woman's Work for the following goals which they worked out and have given freely of their funds. Their prayers have been for the success of the undertaking. The members of the Woman's Board are grateful to them for their loyal support.

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

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

The statistical report follows:

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<th>No. of Members</th>
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<th>Other Projects</th>
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In behalf of the Woman's Board,

Lottie Bond,
Corresponding Secretary.

THE SABBATH RECORDER

YOUNG PEOPLE'S WORK

YOUNG PEOPLE AT CONFERENCE

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

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

PROGRESS - ?

The progress of mankind is marked by a series of cycles. The cycles mark the rise and fall of civilizations. History relates stories of many that have risen to luxurious splendor, only to fall in ruins. There is a touch of pathos in the fact that mankind, after repeated crises, has discovered the value of many that have risen to luxurious splendor, only to fall in ruins. There is a touch of pathos in the fact that mankind, after repeated crises, has discovered the value of many that have risen to luxurious splendor, only to fall in ruins. There is a touch of pathos in the fact that mankind, after repeated crises, has discovered the value of many that have risen to luxurious splendor, only to fall in ruins. There is a touch of pathos in the fact that mankind, after repeated crises, has discovered the value of many that have risen to luxurious splendor, only to fall in ruins. There is a touch of pathos in the fact that mankind, after repeated crises, has discovered the value of many that have risen to luxurious splendor, only to fall in ruins. There is a touch of pathos in the fact that mankind, after repeated crises, has discovered the value of many that have risen to luxurious splendor, only to fall in ruins. There is a touch of pathos in the fact that mankind, after repeated crises, has discovered the value of many that have risen to luxurious splendor, only to fall in ruins. There is a touch of pathos in the fact that mankind, after repeated crises, has discovered the value of many that have risen to luxurious splendor, only to fall in ruins. There is a touch of pathos in the fact that mankind, after repeated crises, has discovered the value of many that have risen to luxurious splendor, only to fall in ruins. There is a touch of pathos in the fact that mankind, after repeated crises, has discovered the value of many that have risen to luxurious splendor, only to fall in ruins. There is a touch of pathos in the fact that mankind, after repeated crises, has discovered the value of many that have risen to luxurious splendor, only to fall in ruins. There is a touch of pathos in the fact that mankind, after repeated crises, has discovered the value of many that have risen to luxurious splendor, only to fall in ruins. There is a touch of pathos in the fact that mankind, after repeated crises, has discovered the value of many that have risen to luxurious splendor, only to fall in ruins. There is a touch of pathos in the fact that mankind, after repeated crises, has discovered the value of many that have risen to luxurious splendor, only to fall in ruins. There is a touch of pathos in the fact that mankind, after repeated crises, has discovered the value of many that have risen to luxurious splendor, only to fall in ruins. There is a touch of pathos in the fact that mankind, after repeated crises, has discovered the value of many that have risen to luxurious splendor, only to fall in ruins. There is a touch of pathos in the fact that mankind, after repeated crises, has discovered the value of many that have risen to luxurious splendor, only to fall in ruins. There is a touch of pathos in the fact that mankind, after repeated crises, has discovered the value of many that have risen to luxurious splendor, only to fall in ruins. There is a touch of pathos in the fact that mankind, after repeated crises, has discovered the value of many that have risen to luxurious splendor, only to fall in ruins. There is a touch of pathos in the fact that mankind, after repeated crises, has discovered the value of many that have risen to luxurious splendor, only to fall in ruins. There is a touch of pathos in the fact that mankind, after repeated crises, has discovered the value of

MONTHLY MEETING

AMERICAN SABBATH TRACT SOCIETY

POSTPONED

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

Courtland V. Davis,
Recording Secretary.

CORPORATE MEETING

The annual corporate meeting of the Sabbath Board School of the Seventh Day Baptist General Conference will be held at Alfred, N. Y., at 2:30 on Wednesday, September 13, 1939.

VENIE E. BOND, Treasurer.

In account with the Woman's Executive Board of the Seventh Day Baptist General Conference

Dr. Balance, July 10, 1939 $73.98

Denominational Budget $80.54

Contributions to Churches and societies 856.58

Individuals 76.00

Refunds 15.00

First National Bank, Salem 1,030.13

$1,040.11

CR.

Mrs. W. E. Loofborough expenses to Mrs. E. Bond. $30.00

Postage and supplies 16.14

Mrs. S. L. Stough, chairman of ways and means committee for supplies for special project 21.00

Susan M. Langworthy expenses to Chatauqua 12.00

Ebenezer Wear, stenographic work 1.75

Board correspondents (five) 25.00

Foreign Missions Conference of N. A. 10.00

Dr. Walter E. Hancox, expenses to southern mission field 25.00

Mrs. Okey Davis, picture of board for "Saturday" 3.00

Dr. Walter E. Hancox, salary for one month 100.00 $246.60

Balance, July 9, 1939 827.22

Examined, compared with books and vouchers and approved August 3, 1939. Sylvia K. Davis.
of existence. It is on this bed rock foundation of struggle that the forth coming civilization and culture must be built. At this level we are asking for their ability to cope with life. The problems are common problems and all share in the victories won. Here we are asking for the principles of soundness, truth, and beauty, each of which bears an equal share in the strength of any kind of work. People of all ages have done it—the Egyptians, Babylonians, Syrians, Greeks, Romans. Have we done so too?

Why is it true, What say That man Since time began Has failed To build Enduringly? Is there a power Today That can Instruct a man To build And build Enduringly? Is there a power On earth That can With nerve To serve Unfailingly?

Is there a power Only for tonight That still Can show the will Of God And plead Bereeingly? Is there a power To show To teach That God's own plan Of love Will rule Eventually?

Is there a power In Christ Today To show the way To live, And love Eternally.

M. C. V. H.

CHILDREN'S PAGE

OUR NEW HORSE, SANDY

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

Truly we like him very much. He has done all the teaming for our haying—mowing and raking with the horse drawn tools, and pulling in the load of hay on the wagon. He pulled so willingly and never balked at big loads, so we decided to find out how heavy he is, and the scales tipped at 1,660 pounds.

The old harness kept breaking, so we bought a new one for him, and the belt strap has to be nine inches, to buckle around him.

Did I tell you his color? The joke about his color is, “Black and white and red all over. Isn’t that puzzling? The explanation is, that he is a roan, white hairs mixed with black and red, so we call him "Sandy," partly in memory of Andy who tried hard to win the race of the Southwestern Association near Princeton, Mass. He consented to my wish of Andy who tried hard to win the race of the Southwestern Association near Princeton, Mass. He consented to my wish of his color being "Sandy," partly in memory of Andy who tried hard to win the race.

I have something more to add to this letter. I hope you will be interested in and nicely written letter from Marion Maxson of North Loup, Neb. She consented to my writing you some of the letter. She tells about hot winds and the thermometer going up to 110 in the shade, following “millions, millions” of grasshoppers, so that life is quite discouraging. She said here could get no work done, so was planning to go to Dodge Center, Minn. Her Christian Endeavor society is selling ice cream at band concerts in the village to earn money. She is a spelling champion of her state, you remember, and spelled in Stouix City, Iowa, this year.

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

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am twelve years old and have been a Seventh Day Baptized member for four years. I am sorry I haven’t written to you before. I read the Children’s Page quite often. We do not take the Sabbath Recorder, but a friend of ours let us have it after she read it. We go to Sabbath school nearly every Sabbath. We live two and a half miles from Gentry, where we go to church. We do not have a car, but our neighbors let us use their car. Daddy works for them.

I am in the seventh grade. I enjoyed your story in the Sabbath Recorder. I have done some work, as well as how much he weighs.

Do you want to write me some letters? I am interested in and nicely written letter from Marion Maxson of North Loup, Neb. She consented to my writing you some of the letter. She tells about hot winds and the thermometer going up to 110 in the shade, following “millions, millions” of grasshoppers, so that life is quite discouraging. She said here could get no work done, so was planning to go to Dodge Center, Minn. Her Christian Endeavor society is selling ice cream at band concerts in the village to earn money. She is a spelling champion of her state, you remember, and spelled in Stouix City, Iowa, this year.

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

Princeton, Mass.

Dear Mrs. Greene:

his new plan, and the belt strap has to be nine inches, to buckle around him.

Did I tell you his color? The joke about his color is, “Black and white and red all over. Isn’t that puzzling? The explanation is, that he is a roan, white hairs mixed with black and red, so we call him "Sandy," partly in memory of Andy who tried hard to win the race of the Southwestern Association near Princeton, Mass. He consented to my wish of Andy who tried hard to win the race.

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OUR PULPIT
THE HELP THAT GOES BEFORE

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

By Dean A. J. C. Bond

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

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

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

And then when one has made his decision and has cast his lot with a given people, the will of God is characteristically to render it a field of great adventure and of exploration in the realm of human feelings—of hopes, and fears, and aspirations, and discouragements, and failures, and successes—of life's tragedies and triumphs. Who can begin to measure the drama of life not without contemplating that from a position in the ministry of Christ, as he spends his years in serving people.

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

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

These are the words of Jesus, and as I read them I experience a feeling like that which one enjoys when a charming landscape suddenly spreads out before him when he tops a hill. I desire if possible to bring you something of the freshness of meaning and the thrill of joy which I find in these simple words of our Master. "Before Philip called thee, when thou wast under the fig tree, I saw thee."

Before everyone who is anticipating coming and preparing for every life experience, is God. Someone has said, "God is always long before us in our lives," and I am not thinking of the abstract truth which we call the "foreknowledge of God." That is a theological term, and as such has meaning for us. But the word of God is personal. They have very special meaning to the one addressed. And they carry a truth which has application for us, and which applies to each one of us. It is a quiet Syrian scene. The sunlight is falling upon the landscape, and the broad-leaved trees cast soft and grateful shadows on the earth. Jesus would go into Galilee, and findeth Philip, and saith unto him, Follow me. Then Philip in turn called Nathanael, as old as the race and following "How did you know me?" Jesus answered "Before Philip called thee, when thou wast under the fig tree, I saw thee."

The truth here realized in the experience of Nathanael is as old as the race and constitutes my word of assurance—of assurance deep and abiding.

"Before Philip called thee, when thou wast under the fig tree, I saw thee."

This truth concerning God's prevenient grace is definitely seen in certain Old Testament teachings with respect to the One who should occupy the throne of David. He would be one familiar with the Old Testament teachings with respect to the One who should occupy the throne of David. He would be one familiar with the Old Testament teachings with respect to the One who should occupy the throne of David. He would be one familiar with the Old Testament teachings with respect to the One who should occupy the throne of David. He would be one familiar with the Old Testament teachings with respect to the One who should occupy the throne of David. He would be one familiar with the Old Testament teachings with respect to the One who should occupy the throne of David. He would be one familiar with the Old Testament teachings with respect to the One who should occupy the throne of David. He would be one familiar with the Old Testament teachings with respect to the One who should occupy the throne of David. He would be one familiar with the Old Testament teachings with respect to the One who should occupy the throne of David. He would be one familiar with the Old Testament teachings with respect to the One who should occupy the throne of David. He would be one familiar with the Old Testament teachings with respect to the One who should occupy the throne of David. He would be one familiar with the Old Testament teachings with respect to the One who should occupy the throne of David. He would be one familiar with the Old Testament teachings with respect to the One who should occupy the throne of David. He would be one familiar with the Old Testament teachings with respect to the One who should occupy the throne of David. He would be one familiar with the Old Testament teachings with respect to the One who should occupy the throne of David. He would be one familiar with the Old Testament teachings with respect to the One who should occupy the throne of David. He would be one familiar with the Old Testament teachings with respect to the One who should occupy the throne of David. He would be one familiar with the Old Testament teachings with respect to the One who should occupy the throne of David.
ment characters. All are familiar with the
cherubim, whose very name means supplanter. When he first fled from
his brother's wrath he got at Bethel a vision of
the unexpected presence of the angels of
Jehovah. Ninevah was east of Palestine and
Jaffa. It was a stormy night. And again, doubtless he thought of Jehovah as
the God of the hills, and not of the sea; and
once on the sea he would be beyond the
jurisdiction of the Palestinian God. But on
the sea or on the land he could not escape
God. He found it so, and after a season of
unpleasantness, to speak mildly, he at last
yielded to the voice of God and returned
them before him to the place
Peniel, on his way back with his family and
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conflict. He was so certain as to the identity
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Moses, as God and
the God of the hills, and not of the sea; and
Fancies that broke through language and escaped;
were there before Elijah arrived, and
met his need, sending him back with power to carry on and with
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When Jehovah乘有 his call to preach to the
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own responsibility, until he finally identifies himself with the sin of his people, then he is able to condemn, not people, but the sin. And, more than one will come to him at the close of the service and say, "That is what we need." "You are right." "You did a good job today."

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

Dr. Macnville Dixon, in his book, The Human Situation, points out rather convincingly the fallacy of exalting the human intellect at the expense of the human spirit. "You may trust, it is said, your thoughts, but not your aspirations. In your ideals you employ, it seems, a private script, a language unknown to nature; in your logic, on the other hand, nature herself speaks. . . . But who told you that nature had drawn this line? . . . If she has given us deceiving souls, how then can you argue that she has given us trustworthy intellects?" My friends, the one who has brains and uses his intellect can also trust his emotions and be guided by his aspirations. Through all these channels the spirit of God moves. His guidance is sure, and he has ways unnatural to our every day experience of meeting our deepest need and confirming our highest hopes. "Before Philip called thee, when thou wast under the fig tree, I saw thee." (John 1:43)

With whatever authority may be possessed by an older minister who has had what is to him a rich and happy experience, I commit my younger brother, my young friend, to the God of Jacob, and Moses, and Elijah, and Jonah, the God of the apostles and Father of our Lord Jesus Christ who knows men altogether, and who still calls them into his service.

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

First, every day
By Nannie Blain Underhill
The first thing every morning, My heart turns, Lord, to thee. Oh, let my soul's adoring A gentle spirit be.
The first thing that I think of— I would sit at thy feet, To learn of thee my lesson— To make my life complete. I would not live without thee— I need thee all the time. Oh, may I never doubt thee— Thy mercy is sublime.
O Savior, let me serve thee Each day that I may live, I would be fruitful for thee— I have not else to give. I long, a soul most precious To bring at last to thee; For thou hast been so gracious— Thou art so good to me.

Marriages
Mathison-Slagg—Lawrence S. Mathison of Edgerton, Wis., and Grettta L. Slagg, daughter of Mr. and Mrs. John Slagg of Allison, at the home of the bride's parents, on July 1, 1939, by the bride's pastor, Rev. L. O. Greene.
Sutton-Burdick—Mary Catherine, daughter of Mrs. Bertha Burdick, Milton, Wis., and Rev. Trevah Ralph Sutton, pastor of the Pisgahway Church at New Market, N. J., were married at the Milton Seventh Day Baptist church, August 14, 1939. The groom's father, Rev. Erol E. Sutton of Denver, Colo., performed the ceremony, assisted by Rev. Carroll L. Hill.
Washburn-De Witt—Lucius Henry Washburn of Broadalpin, N. Y., and Miss Frances Titworth De Witt of Alfred, N. Y., were united in marriage at the home of the bride's mother on July 20, 1939, by Rev. Boothe C. Davis.