

made men. But there are no self-made Christians. Only Christ can transform and redeem the soul.

Once Michelangelo, in one of his walks, came across a huge and rough looking boulder. He stood looking at it, absorbed in thought. He then had a number of men carry it to his studio. For months he labored with chisel and mallet to bring out of this boulder the vision of his soul, the vision of the hidden possibilities that lay undeveloped in that boulder. At last he had finished his work and the public was invited to come and see what he had done. The boulder had been transformed into an angel. So if we will place our lives willingly into the hands of God, like clay in the hands of the potter, he only can transform us into the character that it is possible for us to become.

And then, having become consecrated, holy, and acceptable unto God and transformed by the divine touch of our Creator, may we "give of our best to the Master," with the comforting conviction that the best will come back to us.

"There are loyal hearts, there are spirits brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.

"Give love, and love into your life will flow,
A strength in its utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.

"Give truth, and your gift will be paid in kind
And honor will honor meet;
And a smile that is sweet is sure to find
A smile that is just as sweet.

"For life is the mirror of king and slave,
'Tis just what you are and do;
Then give to the world the best you have
And the best will come back to you."

DENOMINATIONAL "HOOK-UP"

Mill Yard Church, London, England

During the last quarter the services at the Upper Holloway Baptist Church have been conducted as usual on Sabbath afternoons and those of the Willesden Mission in the mornings.

The sermons have been continued expositions of the Sermon on the Mount and studies of the experiences of the great prophets Isaiah, Jeremiah, and Ezekiel during the wars of their times.

His Majesty the King appointed Sunday 26th May as a National Day of Prayer, but as

it was impossible for our scattered members to meet on that day we held our special service on the Sabbath, 25th. Faith in God's power to deliver was encouraged from Israel's experiences of the past when they called on God to overcome their enemies.

The Bible class has also been addressed regularly each month, and it has been arranged to combine our class with that of the Hornsey Road Baptist Church on the occasions when the pastor speaks.

A new opening presented itself for work among refugees living in London. A group called "The Friends of the Christian Confession" has been organized among them by Dr. Paul Posener, who desires to gather as many as possible of these unfortunate people, especially Jews and those of Jewish descent, to study the Scriptures, believing that in this way they will find comfort, strength, and hope. He invited the pastor to address the group in the St. John's Institute, Holloway Road, on 21st March, when the subject which forms our leading article was delivered. Other meetings of the F.C.C. were also attended.

The work of the Mission Press continues much as usual in spite of the war and the increasing difficulties which it causes. Larger consignments of books have been sent to trusted colporteurs in case railway traffic should be disorganized by bombing. — *The Sabbath Observer*.

Brookfield, N. Y.

Dr. and Mrs. Edward E. Whitford celebrated their fiftieth wedding anniversary at their home August 7. A reception was attended by more than a hundred guests, several coming from distant points.—*Alfred Sun*.

"Our growth is not measured as much by the increments of character, with which we take such pains and of which we are so proud, but in our finding that we think more nobly of Christ. No man can think better of him without becoming a better man."

RECORDER WANT ADVERTISEMENTS

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

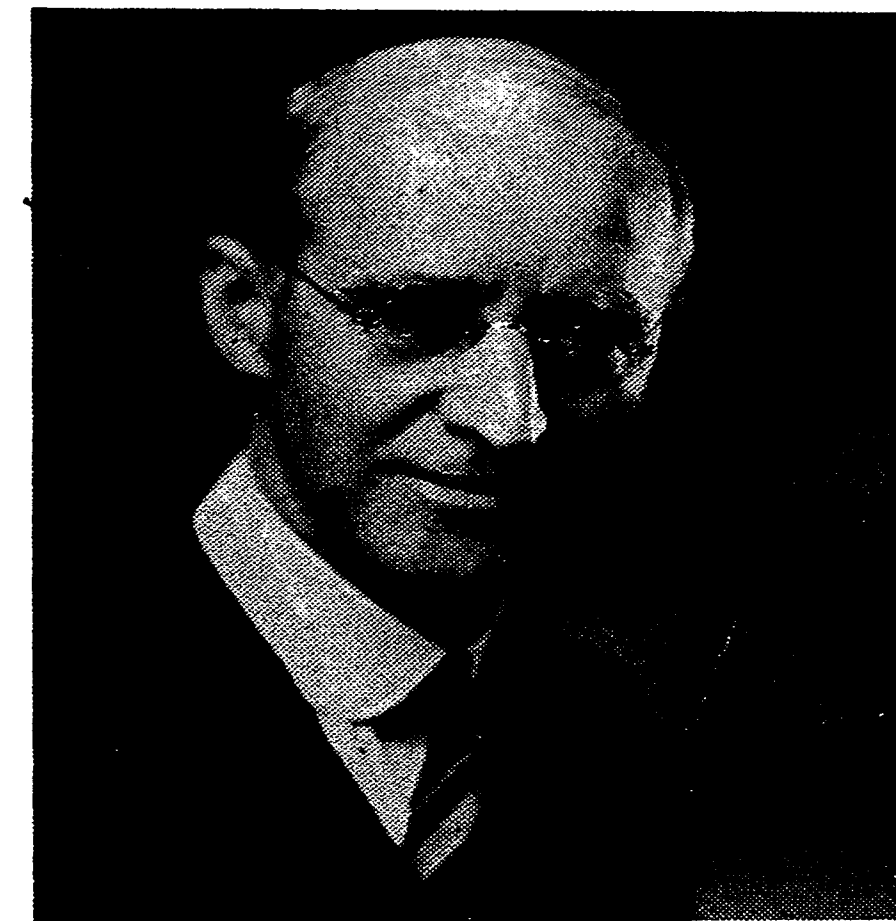
WANTED—A boy between the ages of ten and twenty to help with garden and other home duties in return for a Christian Seventh Day Baptist home, near to church and good school. Alena M. Bond, Nortonville, Kansas. 9-2

The Sabbath Recorder

Vol. 129

PLAINFIELD, N. J., SEPTEMBER 2, 1940

No. 10



DR. BEN R. CRANDALL
President of General Conference
held at Battle Creek, Mich., August 20-25, 1940.
The president's address will be found in the issue of
August 26, pages 140-143

Contents

Editorials.—Conference Interests.—Labor Message.—"Pathfinders of Colorado"	154-158
Missions.—Indifference a Sin	158-161
Woman's Work.—Annual Report of the Woman's Executive Board	161
Children's Page.—Our Letter Exchange	162
Daily Meditations	163
Our Pulpit.—Developing a Sabbath Conscience Sufficient for These Times	165-167
Denominational "Hook-up"	167
Obituary.	168

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. Okey W. Davis Marion C. Van Horn
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. 129, No. 10

Established in 1844

Whole No. 4,892

EDITORIALS

CONFERENCE BULLETIN

The 1941 General Conference will be held at Denver, Colo.

The new president of General Conference is Rev. Edward M. Holston, pastor of Battle Creek Church.

First vice-president is President S. Orestes Bond, of Salem College, W. Va.

Recording secretary—Rev. Lester G. Osborn, Shiloh, N. J.

Corresponding secretary — Courtland V. Davis, Plainfield, N. J.

New members of the Commission are: Rev. Everett T. Harris, Harley D. Bond, L. Ray Polan.

The Conference offering for the United Budget was \$205.

CONFERENCE INTERESTS

Last days of vacation—pleasant drives over super highways, closing of Commission meeting, leadership training camps, young people's gatherings, wedding bells—marked the commencement of the 1940 General Conference.

On every hand were evidences of careful forethought and preparation for the physical comfort of delegates and visitors as well as for the promotion of the work of the denomination. As motorists drove into the city of Battle Creek they found arrows pointing them to the Seventh Day Baptist Conference. Following the signs one soon found himself in front of the Battle Creek College where the meetings were held. Here a commodious auditorium furnished comfortable quarters, adequate even for the largest gatherings. Well lighted and airy rooms furnished opportunity for committees and various displays and rest.

A large vestibule offered space for visitation—too much used to the neglect of some of the business sessions. But visiting and fellowship are part of the value and importance of Conference. Such occasions are not infrequently the beginnings of romance that end in happy unions. We do not recall a single Conference marriage that has ever ended disastrously.

The Seventh Day Baptist church, across Washington Avenue and a block north, was the headquarters for the young people, intermediate and junior groups. Here too on Sabbath morning the communion service was served to about one hundred fifty communicants, with Rev. Herbert L. Polan and Rev. Ralph H. Coon in charge, assisted by visiting deacons and deaconesses.

On the opening morning happy faces full of smiles were seen on the steps and filling the vestibule. Words of friendly greeting accompanied the smiles. From the Atlantic and the Pacific, from North and South came people, who with the folks of nearby Michigan churches made up the Conference. As in other days, the happy fellowship and happy personal relations marked the Conference.

Conference Opens

Promptly, at the appointed hour, the president, Dr. Ben R. Crandall, rapped the 128th annual session of the General Conference to order. Through the microphone, the voice of every speaker was clearly heard throughout the auditorium. This session as well as those that followed moved smoothly as on well oiled wheels.

Rev. Erlo E. Sutton of Denver, Colo., read the Scriptures from the second chapter of

Acts and offered an uplifting prayer. He said there is no need today of "speaking in tongues," as there was at that time when representatives, speaking different languages, from many nations were present.

In behalf of the young people, Leon Lawton, high school senior, extended a word of welcome. It speaks for itself:

Welcome Address

By Leon Lawton

The young people of the Battle Creek Seventh Day Baptist Church have been working and planning a year for this great event, the 128th session of General Conference. It has been a lot of fun doing this and we have thoroughly enjoyed it. It was twenty-one years ago that Conference was last held here. At that time the meetings were held in the Adventist Tabernacle, which burned shortly afterwards. Some of the older people who are entertaining this Conference were the teen-agers of that time; others were on the Young People's Board in the early twenties.

Again this year the young people have a separate program, which started yesterday afternoon at our Pre-Conference get-together. I am sure that the young folks are well acquainted by this time.

The fellowship suppers are to be high lights on the young people's program. We are having four of them this year. They will be held on Tuesday, Wednesday, Thursday, and Friday evenings, with a sundown vesper service Friday, in one of Battle Creek's scenic parks.

The night after the Sabbath is going to be a free evening, but the young folks have already made their plans. We have secured the use of the Sanitarium Recreation Union, where we may meet and enjoy an evening social fellowship and recreation.

We will close our part of Conference with a fellowship breakfast and sunrise service Sunday morning.

On behalf of the young people of the Battle Creek Church today, I wish to extend to all of you a hearty welcome to our homes and city. We hope that the inspiration and Christian fellowship this Conference gives us will make us realize more that we should live for Christ and the Church.

Then Pastor Edward M. Holston addressed a welcome in his usual interesting and thoughtful manner. It, too, speaks for itself:

Welcome by Pastor Holston

My friends, it gives me the greatest of pleasure to extend to you in behalf of the Battle Creek Seventh Day Baptist Church and in behalf of the city of Battle Creek our heartiest welcome.

My little speech may not be different, but Battle Creek is different. We are generally accredited to be not only the food center of the world, but also the health center of the world.

If during your present visit among us some of your creature comforts may inadvertently be overlooked by us, it may give you a grain of comfort just to remember what a remarkable reputation we have. And we learned also long ago that the right *mental attitude* contributes in no small degree to biologic living. So we invite you to get the right mental pose as quickly as possible. If I can help you to do that, I will consider my job as welcomer well done.

Our Seventh Day Baptist homes in Battle Creek are not numerous enough to supply all of you with sleeping quarters, and some of them may not be provided with beauty-rest mattresses and private baths. Back in the early 80's my mother used to say to me, "Eddie, you go down to Mr. Bassett's and ask him if we can fill our bed ticks from his straw stacks," and I don't ascribe any of my present physical infirmities to sleeping on that kind of bed for many years. Neither do I remember that it was so uncomfortable to a dead-tired boy. Friends, some of you may get worse than straw ticks at this Conference, but if you do, be patient, you are going to get the very best we have.

Battle Creek is also reputed to be a city of vegetarians. Be that as it may, a dolled-up reputation, sometimes very cunningly conceals the nude facts. If you still harbor that instinctive desire of the carnivorous for a well broiled loin of dead cow, you too may have your desire in Battle Creek. The down-town cafes and restaurants still cater to the carnivorous.

Battle Creek is also a convention city. It is a poor week with us if our Chamber of Commerce is not extending the glad hand to some state or national organization of sorts. So, right now they are thinking of you as guests, and happily extend the usual courtesies, maps, information on points of interest, parking privileges, etc.

Our numbers in delegates are not imposing compared to many other organizations which meet here. Last May we had six thousand members of high school bands in a tournament here for nearly a week. The streets were full of happy, laughing youngsters in bright uniforms. But small groups are treated just as thoughtfully as large ones, and are just as welcome, if your money has the right picture on it.

As a health center Battle Creek is not only world-renowned as the home of Dr. John Harvey Kellogg and the famous Battle Creek Sanitarium he founded over a half century ago, but also the home of the Kellogg Foundation, an organization set up some years ago by W. K. Kellogg, a brother of the doctor and head of the Kellogg Company, to administer and distribute for beneficent objects his great fortune and income from that big food factory over in the east side of our city.

The Kellogg Foundation specializes in health education and preventive medical and surgical care of children, and in original research in those fields. It operates largely in co-operation with the public school authorities in the seven counties of Michigan adjacent to Battle Creek. Its annual spending budget is about a million and a half dollars a year. Naturally we in these seven counties believe that no one on earth should

ever think of getting the foolish notion of going without a good breakfast of prepared cereal—to say nothing of going without breakfast entirely.

But I would not have you ignorant of the health clinic we could set up in our own Battle Creek Seventh Day Baptist Church on a moment's notice, if need be. We have one M.D., fifteen graduate nurses, two or three dietitians, several chemists, a pathological chemist, specialists in hydrotherapy and diathermy, two eagle scouts expert in first aid and life saving, and I have probably overlooked other trained health specialists in our very own church membership. So if you should get the stomachache, or are indisposed in any other way, don't fight it out in silence. Mrs. Stephen Lawton, R.N., and her staff are on duty in a room just to the right of the entrance to this auditorium. Let them know about it, and they will start you on the road to recovery immediately.

Friends, Doctor Ben, our president, will allow me time to enumerate only a few of the many means of comfort and pleasure provided for you. Read carefully the information found in your program. Read all the announcements on the bulletin board; ask questions of the committee. We want to make you comfortable and happy.

But all these physical comforts, my friends, are only secondary to the main object of this Conference. You have come here to promote the kingdom of God, to plan for the accomplishment of greater things for him. We have invited you with this in mind, hoping that we as well as you would get a great spiritual blessing. The physical comforts will aid in this accomplishment. We are happy to do our best in sharing with you in this service. We welcome you.

Responses

Suitable responses were made from representatives of the East and West: Rev. Harold R. Crandall and Rev. Loyal F. Hurley. Both were united in hopeful anticipation of the plans and purposes to promote the interests of God's work, and in being guided by the divine hand.

A nicely printed program, carrying information as well as the details of a five-day program, was put in everyone's hand. On it, at once, was noted the theme of the Conference—A New Vision For a New Day. At the bottom of the front page were the words of the text—Where there is no vision the people perish.

Following the welcomes and responses, something like twenty-five reports and statements were formally presented without reading, and referred to certain committees and groups for consideration. Five committees were authorized—on Courtesies and Resolutions, Credentials, Nominations, Petitions, and Refer-

ence and Counsel. The following sections were also authorized and key people named to organize them for considering the various interests referred to them.

Tuesday Evening

Special appreciation of Conference music will be given by another for the RECORDER. Dr. Benjamin F. Johanson of the local church, a former president, was in charge of the music and provided a high type of this part of the worship of Conference.

Following the evening vespers by the local church orchestra, the service was opened by Rev. Hurley S. Warren of Plainfield, N. J., and Rev. George B. Shaw offered prayer. Mr. Warren spoke briefly of the need of a faith sufficient for our day and a progressive world. We must do our best as God has blessed us, he said. That "best" he said, is the sum of our personal best plus the best of homes and church. Our need as a people is of complete consecration to the work God has given us. Faith sufficient and a program adequate and fully carried through will assure victory and accomplishment.

About two hundred people gave careful attention to the president's message. We wish all readers might have had the inspiration of the hour and place as they read the message in these pages. Thus the first day of Conference ended on a high note.

The "Five Year Plan," as proposed by the president and which will be found in the Commission's report, should be welcomed by those churches that have felt the lack of a definite program, and be an encouragement to the many of those whose pastors have consistently been working on similar lines during the years.

(To be continued)

LABOR MESSAGE

For many years the Church, through the Federal Council of the Churches of Christ in America, has been interesting itself in the needs of laboring men.

Year by year, through its department of Church and Social Service, the Council has called attention to labor needs through challenging messages. We give it in full, this year, in our editorial space, trusting it will be read in all our churches.

The Concern of Religion With Unemployment

The founder of Christianity was a workman. Christianity stands in peril when it forgets that Jesus knew what it meant for a man to labor with his hands, to find the joy that comes when with skill he uses mind and body to minister to the needs of men. Work was not a burden which Christ reluctantly assumed. It was a means of fellowship with God, for Jesus said, "My Father worketh even until now and I work." Jesus knew that creative work gave meaning and splendor to human life.

Any economic society which fails to provide work for all, not only threatens the bread and butter of the poor, but also robs the unemployed of mankind's divine heritage of self-respecting labor. A human society tainted by unemployment is immoral to the extent that it fails to seek a cure. We would, therefore, confess the corporate sin of our society in which millions today are denied the right to work.

The Extent of Unemployment

The conservative estimates of the National Industrial Conference Board indicate that about nine million potential workers were unemployed in April, 1940. The situation is the more serious because for the last three months of 1939, industrial production, according to the index of the Federal Reserve Board, was greater than the average for the year 1929. While divergent opinions are advanced to account for this unhappy situation, we would emphasize that controversy about the causes must not be permitted to obscure our common responsibility for their removal.

The Nation's Basic Economic Problem

While recognizing that there have been many commendable efforts toward the solution of unemployment, we must now press forward with renewed determination and in a spirit of co-operation and unity. Whatever the defense needs of the nation may be, pre-occupation with them must not be allowed to divert attention from our basic economic problem. The problem of unemployment must not become a political football. It must not be used for partisan purposes by any party. It must be the common concern of all. This is the more important since there revolve around the problem of unemployment other major issues of our national well-being, including our hope for peace and the possible danger of war.

Spiritual and Social Dangers

Economic desperation leads multitudes of well-meaning citizens into temptation. Baffled, confused, embittered, seeing themselves in want in an age of potential plenty, not knowing where to turn, they are easy prey for demagogues and would-be dictators. It is in such a psychology of despair that class bitterness increases, "scape-goats" are blamed for all the trouble, race hatreds flourish, civil liberties are curtailed or destroyed, labor's rights of organization are imperilled, and the ground is prepared for violence and dictatorship, either from the right or from the left.

It is not enough to condemn these alarming social symptoms which have already made their appearance in the life of our country. The more alarming the symptoms the more urgent it is to insist that the nation's attention be focussed on the causes. True religion and sound economics agree that every legitimate effort be made to abolish unemployment.

The Duty of the Church

Because of the issues of justice, of human personality, of suffering and want, and of peace or war which are involved, unemployment is a major concern of the church. The church must insist in the name of God that every man shall have an opportunity for self-respecting work.

Let America accept the challenge to discover and put into effect measures for the cure of unemployment as one of the greatest possible contributions to democracy and to enduring peace among all nations.

Let our churches call upon their members for their most prayerful thought and sacrificial devotion to the end that we may help build a world of economic security, justice, brotherhood, and peace.

"PATHFINDERS OF COLORADO"

(Fourth installment of an address by Ray Clarke, given before the Rotary Club, and printed in the Gunnison "News-Champion.")

Fremont's writings of his first and second expeditions across the continent, his decisive leadership in wresting California from the Spanish during the Mexican War had made him a popular hero. However, he became involved in a controversy with his ranking officer and was court-martialed, convicted, and resigned from the army. He immediately organized an expedition to explore a southern route for a railroad through the Rockies, determined to cross in the winter. With thirty-three picked men and sixty-five horses and pack mules he plunged into the mountains by way of the Huerfano Valley, November 26, 1843. His idea being to follow the 37th parallel of latitude, which would give him the crossing in the Sierras he wanted between Walker Pass and Lake Mono. He nor any other white men knew that the Grand Canyon of the Colorado cut its unbridgable gap across that territory.

The party had a bitter experience, many sustaining frozen fingers and ears, crossing the Sange de Cristo range. They reached the Rio Grande near Alamosa after fifteen days, on December 11.

As the party slowly proceeded up the Rio Grande, Williams insisted that they should go by Wagon Wheel Gap and what he called Carnero Pass. Fremont insisted they should go by Cochetopa Pass. After a great deal of argument and consultation, Fremont's advisers voted to take Williams' advice. Had Fremont had his way a successful crossing would undoubtedly have been made and a satisfactory route for a railroad been established through the valley of the Gunnison.

With the decision made the party pushed on, meeting with all the obstacles and ill luck that rough terrain, below zero temperatures, deep snow, raging blizzards, lack of forage and game inflict. The one hundred thirty bushels of shelled corn

with which they left Pueblo became exhausted. No grass could be secured from beneath the five to thirty feet of snow. The horses and mules became crazed and ate the leather from the saddles, the raw hide ropes, and blankets when they could get to them. They became so weak they would fall in the snow and men with frozen, lacerated, and bleeding fingers would unpack, unsaddle, help the poor animals to stand, resaddle, repack, and urge them on. Trails had to be made for them with wooden shovels and beaten down with mauls, the men bringing the packs up by hand.

Fremont Reaches Stony Pass on Mineral-Hinsdale County Line

On December 22, they reached the top, now known as Stony Pass in the heart of the San Juan mountains, well above timber line, twelve thousand feet above sea level. The trail looked as if a defeated army had passed—dead mules, abandoned packs, saddles, and camp equipment, strewn the way. They crossed the divide into the first timber on the western slope. A blizzard of great intensity kept them in camp two days. The camp consisted of deep holes melted in the snow by huge fires which they built. They began to suffer from hunger and snow blindness, subsisting chiefly on frozen carcasses of the mules with a little macaroni and sugar.

Complete disaster confronted them.

Fremont sent a party of four, including Williams for relief. They were to go to the nearest settlement in New Mexico and return in sixteen days to a point agreed upon down the Rio Grande, where the rest of the party were to meet them.

The trip back was a nightmare of horror. Soon they were boiling rawhide ropes to make a gooey soup, finally eating their rawhide shoe strings. After a number of days they found the relief party, which had become lost. One of their number had perished and they subsisted in part on his flesh. Men wandered off, and never were seen again. Men fell in the trail. Their comrades, too weak to help them, piled up some wood, started a fire, and left them.

Finally Fremont pushed on with three men, reached a settlement, badly frozen, and dispatched relief to the remaining of the party. Sixty-five horses and mules as well as the camp equipment and costly instruments were lost. Ten men perished. As soon as the survivors were rested, the party was reorganized. The most of the original party with some additions, pushed on by a more southern route and reached California in time to get in on the gold rush of 1849.

By such sacrifice was the West won.

As American citizens we are interested in the historic achievements of the past. As Rotarians new frontiers confront us. With world economy exploded, Europe engaged in gigantic mortal combat, social utilities being hamstrung, priceless spiritual values being throttled, we can hope to penetrate those frontiers only by invoking the Rotarian principle of "Service before self," and we can hope to conquer the wilderness of seeming chaos only by believing in the Fatherhood of God, and by demonstrating the brotherhood of man.

(The End)

MISSIONS

INDIFFERENCE A SIN

By Mr. Karl G. Stillman

Treasurer of the Missionary Society

(Address delivered during mission hour of the recent General Conference)

As we pause to look back on the Conference year ended June 30, 1940, and to study the achievements of this society during that period, some worth while financial gains are readily apparent. It is noted that our debt burden has been reduced \$2,015.19 to a new low total of \$15,225.53, resuming the downward trend of the past several years but interrupted a year ago by an increase in indebtedness at that time. This important gain leads me hopefully to set 1945 as the year when this society can expect reasonably to be entirely out of debt. Another pleasing fact is the saving of interest on this smaller indebtedness which was in excess of \$150. Since the aid we render various of our churches aggregates this same amount each month, it can be said that the interest saved this past year paid one month's allowance to churches and pastors.

The investments of the society are well diversified between real estate mortgages, bonds and stocks, a condition which should insure a reasonable degree of security as well as stability of income in the days ahead. The bonds and stocks are supervised by Shields and Company of New York, conservative and successful investment counselors. This service is rendered at no expense to the society by means of annual gifts of funds earmarked for that purpose.

It is a well established fact that business follows cycles of great activity with prosperity changing to periods of depression and reduced income. Inevitably, though many times at a slower rate than we desire, recovery takes place and prosperous days return. From every action there is an equal reaction eventually. If investments are exchanged in depressed times, losses are quite likely to be incurred, but if the new security acquired is wisely chosen, the groundwork for a later profit is established. Likewise purchases made in times of prosperity are likely to produce losses if exchanged during periods of depression.

Since 1931, our country has been in a continuous cycle of business depression, and con-

sequently exchanges of investments of this society have produced substantial losses, but all of us as individuals have had the same experience. We have seen the value of our homes drop rapidly, and though we may continue to think our property is worth just as much as ever, we find on a bona fide sale that a paper loss we refuse to admit becomes an actual loss that cannot be dodged.

The policy of this society has been to weed out all weak investments, carefully replacing them with some of higher grade and to do this gradually as conditions permit. We believe we are building on a strong foundation with the expectancy of reaping benefits in the not too distant future.

The receipts and expenditures for the year closely approximate those of a year ago, the increase of approximately \$2,500 being largely attributable to the withdrawal from the Doctor Thorngate China Fund of heavier amounts than a year ago to meet transportation and other expenses of the Thorngate family. We are happy about the generous gift that made possible this extension of our China Mission work.

We have felt deeply concerned about the smaller amounts of Denominational Budget receipts allotted to this society by Conference, and have looked wishfully at the more than \$1,000 taken away from us this year by our reduced percentage of participation. We shudder at the thoughts of proposed further reductions for the ensuing year and the detrimental effects on our mission work which would follow. Therefore we pray that a further diversion of funds to other objects may not be necessary.

Regretfully, I must advise that we closed our year owing the sum of \$788.46 as salaries and allowances to our workers who are so faithful and loyal in their service. The uncertainties surrounding monthly payments through lack of funds can be overcome by more regularity and sacrifice in our giving. Let us unitedly support our program and eliminate this unsatisfactory condition promptly. It should not be tolerated.

I do not wish to talk about our finances in too great detail for I realize that the eye can comprehend quickly what takes the ear longer to absorb. Therefore I urge you all to read the printed reports carefully and to make your society's serious problems your own personal

burdens, for only in that way can real progress be achieved.

In conducting a business enterprise, it has proved to be very valuable to analyze all factors entering into its successful operation periodically to ascertain what may be the weakest policy being followed and what steps should be taken to eliminate any such weakness.

What constitutes the weakness of Seventh Day Baptists as a separate denomination and what can we do to eliminate this weakness? It has been said that "scatteration" has been our greatest problem and while it is true that we have continually extended our horizons by moving away from established Seventh Day Baptist communities, this in itself should not have been a weakening influence had we had the zeal and courage to live according to our spiritual beliefs. What then is our weakness, for surely it is evident that there must be some reason for our slower development in the past half century? In my opinion it is indifference!

We all know many people in our communities who are educated, well mannered, thoughtful persons of good character and the kind that are considered to be fine, outstanding citizens. Yet these same individuals are not church members and may not even attend church with any regularity. Perhaps some of them believe and say they feel they can worship God as he appears in nature just as well and as acceptably as by attending church or participating in church work. It is quite likely that these same persons will contribute nothing to any church need, but will be found liberally supporting hospitals, war or social relief projects, and other similar activities. In so doing, however, they lose sight of the fact that the church is the prime mover in all charitable works. The fundamental facts of Christianity form the basis for all efforts to improve the position or condition of the less fortunate, and without the church and its teachings of brotherly love, it is doubtful if such allied projects could flourish as well as they do. The church is the fountain-head and as such should be supported in all ways above all else. Indifference to this immutable fact is the main reason for the struggle for existence that confronts the Christian Church at all times.

Seventh Day Baptists have on their church rolls, names of many persons who were

brought up in fine Christian homes, who were taught in our Sabbath schools, but who frankly admit that they simply are not interested in the things the church is trying to do. These same people are not irresponsible in their family, their business, or their social life, but for some unfathomable reason regard their religious responsibilities lightly. How can they be brought to a realization of these responsibilities? Perhaps we can get a little light on the problem by considering what lies at the bottom of their interest in other things, such as golf, fishing, politics, the movies, or even a new seed catalog. In all these things people either care for them a great deal or not at all, more or less in direct proportion to their knowledge of such matters. The real reason, therefore, for indifference is ignorance. It is impossible to be interested in anything unless one knows at least a little something about it. The great scientists or artists cannot be indifferent. They actually are "crazy about their work," for the more they learn in their chosen field, the more enthusiastic they become about the possibilities of future development. So if Seventh Day Baptists are to care more for their denomination and its religious tenets, they must increase their knowledge of these things intimately and personally. It must not be by hearsay but by actual contacts and experience. If this be done, without hesitation I venture to say that the strongest of ties and the deepest loyalty to our work will be developed, which will literally eclipse the strongest feelings of which we thought ourselves capable of experiencing.

Haven't we as a people never sought to deepen our knowledge of our faith? Haven't we depended on second hand information, such as listening inattentively to our pastor's sermons, instead of studying for ourselves the wonderful truths of our belief?

Another cause of indifference is to consider zeal and enthusiasm as associated with a new experience only which soon becomes an old story and thus not worthy of our attention or support. Here again if we were to take the trouble of giving our religion a fair trial by personally devoting ourselves to it, we would surely find our indifference rapidly changing into a continuing enthusiasm. If we are honest with ourselves we must admit that our lack of interest in our denomination is due to disloyalty to our early teachings rather than to an inevitable defeatism. Because of

the influence of our friends, or the interesting duties of our occupations, or for some other compelling reason, our attention has been diverted away from our denomination and from the things for which it stands.

Today the world is in a horrible turmoil and the leaders of our land, with the information at their disposal, feel we should set about arming ourselves and perfecting a strong defense against any type of invasion of our soil which might be made by a hostile power. To accomplish this, we must all unite in a common cause; we must study ways and means of attaining the desired result; we must work hard and through compulsory taxation we must contribute financially to any needed extent.

To a certain degree, can not our Missionary Society and our denomination be considered in an analogous position to our national defense situation? Do we not need to unite in the common cause of advancing God's kingdom on earth by means of strengthening our denomination? Should we not study the history of our cause through the years, securing inspiration from the achievements of our forebears, yet at the same time inform ourselves of present day demands and efforts? Should we not also work hard in our individual churches to the end that they be outstanding in service in their particular communities, and last but not least must we not contribute voluntarily and with great liberality to our churches and their vital Christian work? There is but one answer to all these questions and it is known to us all.

In the nine years I have been treasurer of this society, I am sure no year can compare with the one just closed in the effectiveness of our missionary efforts. Our dollars spent have done the work of many times their intrinsic value. Problems impossible of solution have been solved. Ignominious defeats have become glorious victories. Workers and representatives have been fired with compelling zeal and vital enthusiasm.

Are all these things nothing to us? Can we remain indifferent to the hard-won gains in Georgia, in California, and elsewhere in the United States? Can we shrug our shoulders and put out of our mind the inspiration of a Shanghai Sabbath school of over five hundred members and a church literally crowded to the doors with eager listeners every minute from sunset each Friday through the Sabbath?

Indifference to these things is not a matter of like or dislike. It is nothing less than a sin, for our interest in them can be quickened by deepening our knowledge of them and strengthening our love for them. The time to overcome this condition is today, not tomorrow or some other day in the future. In the words of Thomas Carlyle:

So here hath been dawning
Another blue day:
Think wilt thou let it
Slip useless away?

Out of Eternity
This new day was born;
Into Eternity
At night, will return.

Behold it aforesaid
No eye ever did;
So soon it forever
From all eyes is hid.

Here hath been dawning
Another blue day:
Think wilt thou let it
Slip useless away?

W O M A N ' S W O R K

ANNUAL REPORT OF THE WOMAN'S EXECUTIVE BOARD

To the Seventh Day Baptist
General Conference:

The Woman's Board has sought to stimulate the spiritual growth of the women of the denomination by adopting and encouraging the use of the following goals:

1. Give as much or more to the United Budget as last year and otherwise encourage its support.
2. Arouse interest in the SABBATH RECORDER and endeavor to increase the number of subscribers.
3. Increase the number of tithers.
4. Make direct gifts to the Woman's Board for their special project.
5. Encourage Seventh Day Baptist women to ally themselves with the Temperance Movement.
6. Each society organize or co-operate in work with lone Sabbath keepers.
7. Inspire societies to use the study course on World Missions.

8. Use the worship programs on the Woman's Page of the RECORDER in society meetings.

9. Urge the use of thank-offering boxes or other methods of personal giving.

10. Stimulate inspirational reading, including Bible, also personal and family devotions.

11. Memorize the 103rd Psalm and the hymn, "In Christ There Is No East or West."

12. Be ready to furnish at least one article for the Woman's Page of the SABBATH RECORDER upon the request of the editor of that page.

Twenty-one of the societies reporting have made practical use of these goals. Others perhaps accomplished some of them but failed to report. The first, fourth, eighth, ninth, and tenth were the ones most widely adopted by the societies. The continued hearty support of the women of the denomination in carrying on the special project, goal No. 4, that of supporting the missionary evangelist, has been outstanding. We deeply regret that because of illness Rev. Mr. Severance was not able to carry out in full the program planned by the Missionary Board.

Mrs. T. J. Van Horn has continued throughout the year to furnish inspirational worship service programs, which have appeared on the Woman's Page of the SABBATH RECORDER each month. Mrs. E. F. Looffboro and Mrs. G. H. Trainer represented the board at the Conference on the Cause and Cure of War. Mrs. Frank I. Hubbard has continued a member of the Woman's Committee of the Foreign Missions Conference of North America.

The board has used much time and thought attempting to evaluate its work. This has not been done in a spirit of over ambition but with an earnest desire to be of greater service.

The Woman's Board correspondents have done excellent work with the women in their associations. The correspondent in the Southwestern Association was not able to report because of serious illness. The following statistics were compiled from the annual reports of the correspondents.

In behalf of the Woman's Executive Board,
Lotta M. Bond,
Corresponding Secretary,
Mrs. E. F. Looffboro,
President.

Venie E. Bond, Treasurer
 In account with the
 Woman's Executive Board
 July 9, 1939, to July 9, 1940

Debit

Balance, July 9, 1939\$ 857.22
 Denominational Budget 146.81
 Contributions:
 Churches and societies\$1,518.03
 Individuals 95.95
 Refunds 20.00

1,613.98
\$2,638.01

Credit

Mrs. Eli F. Loofboro:
 Expenses, Conference,
 Milton, 1939\$ 30.00
 Expenses, Conference on the
 Cause and Cure of War ... 50.00

Officers of the board, postage and supplies \$ 80.00
 Woman's Board correspondents (seven) 14.00
 Foreign Missions Conference of
 North America 35.00
 Mrs. James L. Skaggs, chairman ways
 and means committee, supplies for
 special project work 12.00
 3.50

Mrs. T. J. Van Horn, worship programs 2.00
 Ethel W. Tomlinson, stenographic work 3.22
 Dr. Walter E. Hancock, missionary
 work, southern field:
 Salary, two months\$ 200.00
 Expenses 40.36

240.36

Mrs. Okey W. Davis, Mimeographing
 Conference reports, 1939 3.00
 Miss Lotta Bond, postage and
 mimeograph work 1.75
 Karl G. Stillman, treasurer Missionary
 Society, for Rev. R. J. Severance,
 missionary evangelist:
 Salary, twelve months\$1,200.00
 Expenses 173.93

1,373.93
 \$1,768.76
 Balance, July 14, 1940 869.25
\$2,638.01

Examined, compared with books and vouchers,
 and found correct.

August 2, 1940. Nellie W. Harris.

Association	Societies Reporting	No. of Members	United Budget	Local Work	Other Projects	Total
Eastern	9	356	\$ 662.00	\$1,251.73	\$ 472.00	\$2,385.73
Central	5	157	256.00	402.19	132.00	790.19
Western	6	212	238.25	1,277.52	101.00	1,616.77
Northwestern	10		405.40	1,299.40		1,704.80
Pacific Coast	1	53		169.24	36.00	205.24
Southeastern	3	105	125.00	350.62	242.00	717.62
Southwestern						
Washington Union						
Total	34	883	\$1,686.65	\$4,750.70	\$ 983.00	\$7,420.35

CHILDREN'S PAGE
OUR LETTER EXCHANGE

Dear RECORDER Children:
 Well, here we are in the beautiful city of Battle Creek, attending Conference; at least some of us are, and I wish you all were, don't you?
 How I have enjoyed meeting so many of my RECORDER boys and girls, the finest group of children in all the land, to my way of thinking.
 This afternoon I hope to attend the children's meeting, under the leadership of Miss Ada Keith, who certainly knows how to keep little people happy and busy. I wish I could have met with them every day during Conference. About twenty children have been present at these meetings nearly every day. Perhaps next week I'll be able to tell you, who were not here, who these children were and where they came from.

One of the grownups who likes to read our page, and who sometimes helps to make it interesting, suggested that I tell you about our auto accident on the way to Conference, and how we came to take the last half of our trip by train. To give some of the facts briefly: We were traveling west on number 3 highway, not far from the city of St. Thomas, Ontario, Canada, when a car, approaching from the west, pulled out of line to pass two other cars. When he saw our car coming towards him, the driver cut back into line, when he suddenly lost control of his car on the wet pavement and shot suddenly across the road directly in front of our car. The two cars came together with a crash, the front of our car striking the other in the side. Our car ended up in a ditch and the other skidded thirty feet off the highway. No one was seriously injured except an eight year old boy in the other car, whose face was badly cut by broken glass. We are all suf-

fering from cuts, bruises, and lameness. Pastor Greene has a cracked rib and yours truly a sprained nose and two very black eyes, from which the color is gradually fading, from black to blue, to green, and no doubt soon to yellow. One friend remarked yesterday that I was growing better looking every day, while another shouted, "My, but you look tough!"

We are indeed grateful to our heavenly Father that all escaped without critical injury. We take the train for St. Thomas tonight, where we had to leave our car for repairs, and hope to start for home in the morning.

For our Bible lesson on the Sabbath this week let's review all the Scripture passages we have had in our Sabbath lessons so far. I'll not take time or space to mention them here, for you can look them up in previous numbers of the RECORDER. Today, also, I have another little story for you.

Mary's Trials

Curly haired, blue eyed Mary was a rather lonely little girl when she first moved from her home in the country, to a large city. She missed her dear grandma and the little cousins she had left behind and the farm home where she had been so happy; but she was a cheery, friendly child and soon made new friends and found many pleasant ways to busy herself.

But one pleasant Sabbath morning she sat quietly at the dining room window with a very solemn expression on her usually sunny little face. She had just had a rather unhappy experience. That morning Daddy had given her five bright new pennies to put in the Sabbath school collection and she had proudly showed them to some of her little playmates. They coaxed her to go with them to the corner store to spend her pennies for candy. She explained that they were for Sabbath school and that she didn't buy things on her Sabbath. They first called her stingy and then some mischievous little boys shouted at the top of their voices,

"Take a piece of pork,
 And stick it on a fork,
 And give it to the curly headed Jew, Jew, Jew."

"Yes, Saturday is just a Jewish Sabbath," shouted the little girls.

She told them over and over that she was not a Jew and that the seventh day was the real Sabbath, but at last she had to go into the house to escape their taunts, and soon they all went away.

Soon she hurried off to a dear old auntie's, a few blocks away, where she was to stay to dinner and then go on to church and Sabbath school in the afternoon with Auntie and cousin Mary.

"Auntie can explain all about why the seventh day is the Sabbath," she thought. Wasn't she almost as good as Grandma about making little girls happy on the Sabbath? And Auntie took the little girl on her lap and explained all about how the Sabbath, the seventh day of the week, was a special present from God to all people, not to Jews alone, that Jesus kept the Sabbath and taught it all his life, and never once gave the name "Sabbath," to any day but the seventh day of the week. "Don't you think, little Mary, that Jesus would have told his disciples if it was God's will to change the Sabbath after this dear Savior had gone on to his heavenly home? Besides, as we study our Bibles we see that Jesus' disciples always kept the seventh day and that Paul, the great teacher, followed their example. All Christians are Jesus' disciples and so we, too, as Christians should keep faithfully the Sabbath, the seventh day of the week. Do you understand now, little Mary?"

"Oh yes, Auntie," said the little girl with a happy smile. "And I don't care if they do call me a Jew. Why even Jesus was a Jew! I'm proud to keep the Sabbath, the seventh day of the week, because God gave it and Jesus came to show us how to keep it."

Sincerely yours,
 Mizpah S. Greene.

DAILY MEDITATIONS

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

Sunday, September 8

"God is our refuge and strength, a very present help in trouble." Psalm 46: 1. See also, Isaiah 4: 6.

It is a dangerous world. That is a fact that is pressed upon our attention at every turn of the highway. Perils are multiplying. Men's hearts are failing them for fear. Such are the conditions along every avenue of existence that we look in vain for security anywhere. The feeling of insecurity has been felt ever since the advent of sin. David had his share of confronting dangers. But he had found a place of safety. For the benefit of everybody

he proclaims his find: "God is our refuge and strength, a very present help in trouble."

Prayer—Our Father, we thank thee for this haven of refuge from the storms that are raging around us. Amen.

"Oh, if the wren can sit on the spray and swing
In the mad May wind and sing, and sing,
As if he would burst for joy,
Why may not I contented lie
In his quiet arms, beneath his sky,
Unmoved by earth's annoy?"

Monday, September 9

"And the sea arose by reason of a great wind that blew. So when they had rowed about five and twenty furlongs, they saw Jesus walking on the sea, and drawing nigh to the ship; and they were afraid." John 6: 18, 19.

This is one of the many lessons we get from the Bible, that we are never in any trouble but Jesus knows about it and cares. Are we not glad that this is so?

A storm is likely to break upon us in the course of our journey, day or night. We have an ever watchful Christ. It may be difficult for us, as it was for the disciples, to recognize him through the mists of the storm, but he never fails to be there in the time of our need. It may be that we shall find in him a fondness for the storm; for this affords him an opportunity to demonstrate his close friendship for us.

"He hath his way in the whirlwind and the storm, and the clouds are the dust of his feet." Nahum 1: 3.

Prayer—Lord, let not the mists of doubt keep us from seeing thee, or from believing that thou wilt not allow the storm to be too much for us. You know how it is, Lord, that we reel to and fro, and stagger like a drunken man, and are at our "wits' end." But when we cry unto the Lord he brings us out of our distresses. Oh help us to praise thee, for thy loving watchful care. Amen.

Tuesday, September 10

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." 2 Corinthians 4: 17, 18.

So much depends upon the focus of our attention. It is such a help to be assured that while we are for the moment sorely troubled, we may look beyond the trials, knowing that God in his mysterious way is weaving them into a fabric of enduring character. Jesus en-

dured the cross, despising the shame, because he had his attention fixed upon the glory to be revealed to him after the struggle. See Hebrews 12: 2.

Prayer—Our Father in heaven, help us to see the truth of this portion of thy Word, so that we may be kept patient and steady under the tests of thy providence thou art calling us to pass through. Amen.

Wednesday, September 11

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3: 2.

John, the "beloved disciple," was the author of this meditation. With profound satisfaction he dwelt upon that mystic thought, "We are the sons of God." He was the son of Zebedee. He had well nigh forgotten that. I know a man who shows a trace of pride in a bit of evidence in his possession that he is ancestrally related to William of Orange. But how trivial are human relationships when compared with the fact that as Christians we are the children of God. But John is looking forward to something better than that. "Now" he says, but when he shall appear we shall be like him. That expectation makes us feel like making adequate preparation for that reception. "He that hath this hope purifies himself even as he is pure." 1 John 3: 3.

Prayer—Our Father, we thank thee for the hope we have of having part in that reception in the prepared home that Jesus was getting ready for us. Cleanse us from all impurity here, that we may be admitted to that glorious Presence. Amen.

Thursday, September 12

"For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Corinthians 15: 53.

Paul, with all the other disciples of Jesus Christ, was sure about some things. Little chance for argument about *them*. In the list of certitudes in his creed was this: there is a life beyond this life. The foundation stone of that belief was the fact of Christ's resurrection from the dead. After a long list of proofs of this glorious fact, Paul cries triumphantly, "But now is Christ risen from the dead." Because of this, Paul was looking forward to a time when the human limitations of his material body would be exchanged for

OUR PULPIT

DEVELOPING A SABBATH CONSCIENCE SUFFICIENT FOR THESE TIMES

By Rev. Neal D. Mills
Pastor at De Ruyter, N. Y.

I approach this subject realizing that it is a very large order, equivalent, perhaps, to telling Congress how to balance the budget painlessly. But I also realize that it is a most vital problem for every Seventh Day Baptist pastor, and if I can throw a little light upon it, it will be highly worth while.

The very form in which the subject was presented to me assumes that conscience, whatever else it may be, is something that can be developed. Dean Main used to define conscience as that which tells us that we ought to do right; that which tells what is right and what is wrong he called moral judgment. Being a function of the human mind, conscience may be developed, if at all, according to the laws of the mind. Then let us recall our knowledge of psychology and see what help it will give us for the problem at hand.

For our present purposes let us assume that a Sabbath conscience includes all those inner motivating forces that tend to control conduct with respect to the Sabbath, or at least that by developing these forces we develop a Sabbath conscience. In these days we are all convinced of the futility of blind, unquestioning, mechanical obedience to the commands of parents or others. Only the inner force of a developed conscience can effectively and continuously control conduct.

Fundamental among the motives that control conduct is *interest*. Let a boy become interested in kites and he will need no urging to make kites, fly kites, talk kites, study kites, and probably dream kites. A similar enthusiasm for the Sabbath will be evident when people become really interested in the Sabbath. We have such interest manifested by people newly converted to the Sabbath. That kind of interest needs to be cultivated and nourished. Increasing experience should make it grow stronger and deeper. Let us find more ways to create interest in the Sabbath. And the best way I know of is to show more interest ourselves. Talk it. "Call the sabbath a delight."

Another powerful control of conduct is *habit*, the tendency to repeat what has been done before. The strength of habit lies in

the unlimited facilities of immortality. For now he was united with the changeless Christ, "who," as he writes in another letter, "shall change this vile body that it may be fashioned like to his glorious body."

Prayer—Lord, we pray that here and now we may have some foretaste of the glory to be shown to us in that future life with thee. May it be ours to have victories *today* over unholy desires because of thy Spirit abounding in our hearts. Amen. †

Friday, September 13

"And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers came and told Moses." Exodus 16: 22.

For once, the rulers of the Jews were sure that the people had done the right thing. They seem to have been happy that they could report this commendable action in making thoughtful preparation for the Sabbath. To avoid unnecessary work on the Sabbath they provided food enough for two days. And the Lord took care that there would be no spoiled victuals for the Sabbath day dinner. Do you not suppose that the spiritual food that we take on the Sabbath would taste better and would contribute more to our effective service if we made careful and prayerful preparation for the day of worship?

Prayer—Our Father, help us to look forward with such glad anticipation to our Sabbath joys that we shall remove every hindrance to happy service on that day. Amen.

Sabbath, September 14

"And hallow my sabbaths; and they shall be a sign between me and you that ye may know that I am the Lord your God." Ezekiel 20: 20.

"Behold I stand at the door and knock. If any man will open the door, I will come in and sup with him and he with me."

It is quite beyond the range of human imagination to conceive that the omnipotent God, Creator of the earth and the illimitable expanse of the heavens, longs to have intimate personal relationships with us frail, infinitesimal fragments of this universe. Yet we cannot doubt his word, so often repeated throughout the Bible, that this is a blessed fact.

Prayer—O Lord, as we hear thee knocking at our door on this Sabbath day, may we gladly open the door. And may all the avenues of our soul give thee full possession. Amen.

its ever present effect, and its tendency to increase in force. In times of temptation, when interests pull in the other direction, a well fixed habit will often hold us to our ideal. I believe that it was William James who estimated that ninety per cent of all that we do in the course of a day is directed by habit. The sum total of a man's habits makes up his character or personality. Christianize his habits, and you have made a Christian; leave them untouched, and he may profess Christianity but he will not practice it. That may describe the situation of a great many members in all our churches. We need to develop habits of participation in church worship and in other activities. Perhaps we have permitted too much lag between creed and deed. A child learns more by doing than by being told. I believe our churches would be more effective if all our people, and especially our young people and children, were given more opportunity for definite participation.

The ethical importance of habit formation is forcefully expressed in the familiar passage by William James, a part of which I will quote:

We are spinning our own fates, good or evil, and never to be undone. Every smallest stroke of virtue or of vice leaves its ever so little scar. The drunken Rip Van Winkle, in Jefferson's play, excuses himself for every fresh dereliction by saying, "I won't count this time!" Well, he may not count it, and a kind heaven may not count it; but it is being counted none the less. Down among his nerve cells and fibres the molecules are counting it, registering, and storing it up to be used against him when the next temptation comes. Nothing we ever do is, in strict scientific literalness, wiped out.

The formation of habits in most people is influenced chiefly by the examples of others. Hence the social implications and the responsibilities that we all have for the influence of our example.

Many of us have been confronted by people who offer as their excuse for not attending church that they were made to go when they were young. I suspect that is not the true reason in most cases, but if it is, it simply illustrates the fact that habits are not formed by mere repetition. The law of effect plays an important part. When an act or experience is accompanied or followed by satisfaction or pleasure, there is a tendency to repeat the act and so to form a habit. And conversely, when an act is accompanied by dissatisfaction or unpleasantness, the mind's set,

or disposition, will not favor such action again. The implications are clear. We cannot make the Sabbath a delight by command. We should see to it that Sabbath observance, both in the church and in the home, shall carry with it real satisfactions. Too many people are negative Sabbath keepers. The Sabbath for them is a day when we must not work, we must not play baseball, and we must not do a number of other things that may be done other days. Positive ways of using the Sabbath should frequently be presented.

We pastors have a duty to save Sabbath keeping from becoming a dull routine, by adding new elements, thus emotionalizing it. We can help people to gain new appreciation of the significance of the Sabbath. We may present reasons for Sabbath keeping and the desired results. Habit is a strong force for Sabbath keeping, but it is a poor reason.

Professor James gives three maxims with reference to habit formation. They apply as well to habits in connection with Sabbath observance as to any. The first may be expressed in two words: launch vigorously ("blitzkrieg"); that is, begin a new habit with strong initiative and determined concentration. Let the world know that you are beginning a new course and that will help to keep you in that course.

The second is: never suffer an exception. People do not realize the importance of keeping fifty-two Sabbaths in the year instead of only fifty-one. The influence upon others of taking a Sabbath off for visiting relatives instead of attending church is probably greater than that of many Sabbaths meticulously kept. The exceptions are always counted and by them we are judged. We would not trust our property in the hands of a man who was honest ninety-nine per cent of the time but dishonest one per cent of the time. We probably wouldn't even call such a man an honest man.

The third maxim of Professor James is: seize every possible opportunity to practice the new habit. Unfortunately, we cannot keep the Sabbath oftener than once a week. Surely we should make every effort to use each Sabbath to the very best advantage. But during the week we can develop habits of thought and feeling in regard to the Sabbath.

Another important motive to be cultivated is *appreciation*. We appreciate the things that we like and the things which seem to us

to have value. In our modern public schools we attempt to develop musical appreciation through periods when the pupils simply listen to and enjoy good music. Some similar procedure concerning the Sabbath would be worth while. If we could impress people with the value of the Sabbath and "call the sabbath a delight" more often and more heartily, it would be more enthusiastically kept. What we appreciate builds itself into our thoughts, feelings, and actions.

There is motivating force in *ideals and loyalties*. Ideals are patterns of conduct or achievement which we have made personal, which we admire and appreciate and have set up as goals. Especially in youth, ideals come largely from concrete examples. An admired friend or the hero of a story becomes our ideal. To form clear and worthy ideals and to gear them to conduct is an important objective for our religious training. Let us make good use of John James, Mary Trask, and other ancient and more modern Sabbath-keeping heroes in our teaching and preaching.

Loyalty serves to anchor us to our cause and to urge us to action. Loyalty is a factor of personality that stabilizes and holds us to our ideals. It becomes so strong that men will give their lives for a cause to which their loyalty attaches. Even the Sabbath has so inspired men in times past! A church that lacks the loyalty of its members is doomed to failure; with their loyalty its possibilities are limitless.

The supreme motivating force in human nature is *love*. It is the highest form of human experience, giving to those who possess it values which they prize above all else in life. Fear may drive to temporary action, but it debases and degrades. Love ennobles and is steady and continuous. It overcomes pride, selfishness, envy, bitterness, and all the base motives. Love of God, of Christ, of fellow men, of the Sabbath—out of these emotions come powerful dominating motives for controlling conduct and shaping character. Winsomely to present these worthy objects of affection is the supreme task and privilege of every pastor.

It has been said that religion is caught, not taught. There is an element of truth in that, although I believe that religion is caught because it is consciously or unconsciously taught. And conscience, the essential part of human personality with which religion deals, can be successfully developed only by

application of the laws of learning and appealing to the natural motivating forces of the human mind.

DENOMINATIONAL "HOOK-UP"

Riverside, Calif.

Honoring the golden wedding anniversary of Rev. and Mrs. E. S. Ballenger, their nieces and nephews entertained the evening of August 12 with a reception in the basement of the Seventh Day Baptist church.

About sixty members of the local church, as well as some twenty-five out-of-town guests, were present for the occasion.

Mrs. Kemper B. Campbell of Victorville and Los Angeles, niece of the couple, spoke informally on family ties and announced the program numbers. Mrs. Campbell was introduced by another niece of the couple, Mrs. Euliel B. White of Glendale.

A boys' quartet, composed of Wayne Rood, Duane Hurley, Rex Brewer, and Lloyd Pierce, sang "I Know in Whom I Have Believed" and "Though Your Sins Be as Scarlet." Al White of Glendale, grandnephew of the couple, read "Sermon Time." Wayne Rood sang as a solo "Asleep in the Deep." Miss Bernice Brewer sang "O Promise Me," and Mrs. Joan Dalby of Los Angeles sang "Old Irish Air" and "Holy City."

On behalf of the church, Ray Rood presented Mr. and Mrs. Ballenger with a basket of flowers and a purse.

The Ballengers came to Riverside to make their home in 1920. Mr. Ballenger served as pastor of the Seventh Day Baptist Church for eight years and since his retirement has been a faithful member and worker in the church. —*Riverside Enterprise*.

White Cloud, Mich.

The members and friends of the auxiliary enjoyed a picnic at Lake Michigan recently. Some played ball, some went swimming, and everyone ate and had a good time.

On Sabbath day, July 27, a very impressive baptismal service was held at Diamond Lake. There were six young people who followed their Lord in baptism, namely, Leon Mosher, Chalsbert Reefman, June Siems, Cleo Mudget, Coleen Johnson, and Arlene Hepinstall.

Last Sabbath seven new members were received into the church. Mrs. Adelbert Branch by testimony, Dr. and Mrs. Ellis Johanson

and Mrs. Alma Johnson by letter, and Leon Mosher, Chalsbert Reefman, and June Siems on confession of faith and baptism.

The church choir and their families met for a steak roast at Nettie Fowler's cottage one evening last week. Our choir master, Dr. Ellis Johanson, was presented with a small gift in appreciation of his faithful work in directing the choir. We consider ourselves fortunate in having so fine a leader in our little church.

Recent visitors in White Cloud have been Editor and Mrs. Van Horn and their daughter, who visited the Maltbys a few days. Since they were taking their vacation, the editor did not speak except to tell us a little about the work of the Tract Society. We were all glad to see him even though we could not hear one of his good sermons. We are also enjoying the presence of Rev. Mr. Mills who is visiting his daughter until Conference. Another retired minister has promised us a visit. Rev. E. A. Witter and wife of Adams Center, N. Y., are planning to come this way on the way home from Conference. Next Sabbath we expect Rev. Jay W. Crofoot to speak to us. We cannot help wishing some of these visiting ministers could have come this way when we were for such a long time without a pastor.

Correspondent.

Verona, N. Y.

The Fourth Annual Home Coming Day was held at our church August 3. Following the opening service, an anthem by the choir and a solo by Kenneth Babcock of Milton, Wis., Pastor Davis delivered the morning sermon—"Bought at a Price." (1 Cor. 6: 20.) Following the sermon five of the young people who were baptized the previous Sabbath were received into the church. The sacrament of the Lord's Supper was administered by Pastor Davis, and the morning service closed by singing "Blest Be the Tie That Binds."

Dinner was served to one hundred thirty.

The afternoon session opened by a song service led by the choir, followed by Scripture lesson and prayer by Pastor Davis, an anthem by the choir, and a solo by Alfred Davis of Rochester. Rev. A. E. Budd, pastor of the Methodist Church, Vernon, N. Y., delivered an interesting address. A song and benediction closed the afternoon program.

Several out of town guests were present to enjoy the helpful day's service.

The Young People's Social Club met in the church parlors on the evening of August 10. A program of musical numbers and readings was given followed by games.

Our annual school picnic was held on the Vernon Fair Grounds August 14. Following the dinner, races and other sports were enjoyed.

Correspondent.

OBITUARY

Gray. — Annabelle Vincent, daughter of Joseph G. and Artilda Garlock Vincent, was born near Milton Junction, Wis., October 15, 1881, and died in Mercy Hospital, Janesville, Wis., August 1, 1940.

On October 30, 1901, she married Carl B. Gray, and they have lived in Milton Junction and vicinity. To them were born four children, who with her husband survive her: Mrs. Lillian Campbell, Milton Junction; Mrs. Leora Ferguson, Milton; Mrs. Evalyn Rabiola, Janesville; and Donald, Milton Junction. She is also survived by seven grandchildren, her mother, and four brothers.

Mrs. Gray became a member of the Rock River Seventh Day Baptist Church in her girlhood. After her marriage she transferred her membership to the Milton Junction Church of like faith, where she was a faithful worker throughout her remaining years.

Farewell services were held at the Crandall Funeral Home and at her home church at Milton Junction, Sunday afternoon, August 4, Pastor J. F. Randolph in charge, assisted by Dr. Edwin Shaw.

J. F. R.

Woolworth. — Addie N. Woolworth, the younger daughter of John and Mary Woolworth, was born September 30, 1856, at Alfred, N. Y., where she died June 22, 1940.

She was baptized into the fellowship of the First Alfred Seventh Day Baptist Church by Rev. Nathan B. Hull and remained a loved and faithful member throughout her life. For ninety-eight years the "Sabbath Recorder" had been a welcome visitor in her father's and her own home.

She is survived by her cousins, Edson Burdick, Clark Burdick, Mrs. William Jacox, Mrs. Arthur Irish, Mrs. Edith Wheaton, Elna Burdick, Mrs. Roscoe Collins, and other more distant relatives.

In the absence of her pastor, Rev. A. Clyde Ehret, farewell services were conducted from her late home in Alfred by Rev. Edgar D. Van Horn, and the body was laid to rest in the Alfred Rural Cemetery.

E. D. V. H.

RECORDER WANT ADVERTISEMENTS

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

WANTED—A boy between the ages of ten and twenty to help with garden and other home duties in return for a Christian Seventh Day Baptist home, near to church and good school. Alena M. Bond, Nortonville, Kansas.

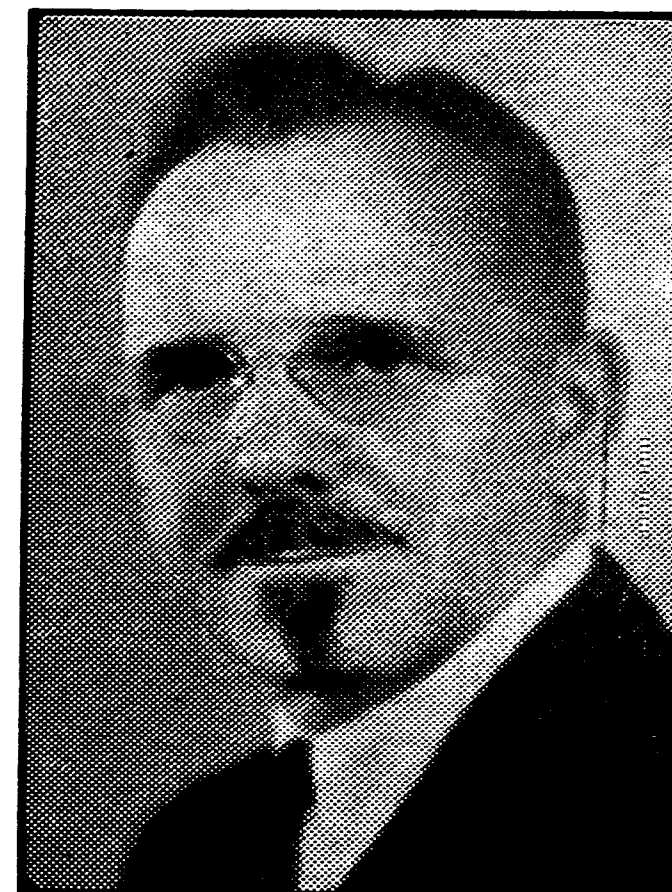
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The Sabbath Recorder

Vol. 129

PLAINFIELD, N. J., SEPTEMBER 9, 1940

No. 11



DR. JACOB G. MEYER,
President of Milton College,
Milton, Wis.

Contents

Editorials.—Conference Interests Continued.—Matter of Interest	170-172
Thanks From the Retiring President of Conference	172
Missions.—Attention.—Report of Rev. Luther W. Crichtow.—Treasurer's Monthly Statement	173-175
Daily Meditations	176
Woman's Work.—Women at Conference.—Report of the Section on Woman's Work	177
Annual Meetings American Sabbath Tract Society of New Jersey and New York	178
Children's Page.—Our Letter Exchange	178
Our Pulpit.—The Place of the Independent Christian College in Our Democracy	179-182
Positions Wanted	182
Denominational Budget	182
Denominational "Hook-up"	183
Marriages	184