

## MARRIAGES

of Milton, Rev. and Mrs. Greene of Albion, and Rev. G. D. Hargis, wife, and daughter, who had recently come to Walworth.

The denomination-wide Sabbath Rally Day was observed in our church. The visiting speaker was Rev. L. O. Greene of Albion.

Sabbath morning, June 8, the service was given over to the children under the primary superintendent, Mrs. Lillian Campbell, and her helpers. A very enjoyable and worshipful program is to be remembered.

The usual Vacation Religious Day School was conducted in our church June 10-28. The total enrollment was forty, with four full-time teachers. Miss Jean McWilliam was in charge of the kindergarten; Miss Bettie Scholl, the primary class; Miss Betty McWilliam, the juniors; and Pastor Randolph, who supervised the school, also taught the intermediate class. Nineteen pupils had perfect attendance. The school cost \$24.75.

A demonstration was given to the public in the church on the evening of June 27, in which each class gave some demonstration of the work it had been doing. Hand work and note book work were also on display.

The school had its usual picnic on the closing day at Palmer's Park, Janesville.

After the regular business meeting of the church on July 7, the young people's society sold ice cream in the basement of the church. The cream was home-made and very good sales were made, helping the young folks raise their quota for the State and County Union.

The annual Sabbath school picnic was held at Palmer's Park, Janesville, on July 14. Shuffle board seemed to be the main attraction for the adults, while the slides, swings, and wading pool furnished amusement for the children. And, of course, lots to eat for all.

—July News Letter.

## BE A BOOSTER

Boost, and the world boosts with you;  
Knock—and you're on the shelf;  
For the booster gets sick of the man who kicks  
and wishes he'd kick himself.

Boost, when the sun is shining,  
Boost, when it starts to rain.  
If you happen to fall, don't lie there and bawl,  
But get up and boost again.

Boost for the town's advancement,  
Boost for the things sublime,  
For the chap that's found on the topmost round  
Is the booster, every time.

—Selected.

North - Doane. — Miss Alice Elizabeth Doane, daughter of Mr. and Mrs. William F. Doane, of Plainfield, N. J., was united in marriage with Charles Harrison North, of Plainfield, N. J., on August 10, 1940, in the First-Park Baptist church, by Rev. Horace L. Fenton. They will be at home at 828 First Place, Plainfield, N. J., after September 1.

## OBITUARY

Davis. — Joseph F. Davis, son of Frank G. and Mary Fogg Davis, was born December 5, 1916, in Stow Creek, N. J., and died July 1, 1940, at Marlboro, N. J.

He was baptized with seven other young people by his pastor, Herbert L. Cottrell, on August 24, 1929, and received into the fellowship of the Marlboro Seventh Day Baptist Church on August 31, 1929. He was graduated from the Bridgeton High School in June, 1936. He was very active in the church, the Christian Endeavor society, and the Shiloh Grange, a member of the Marlboro church choir, and loved and respected by all who knew him.

He is survived by his grandfather, Mr. Eber Davis; his grandmother, Mrs. Joseph Fogg; his father and mother; his brother Rollo; and many relatives and friends.

The funeral services, conducted by Pastor Herbert L. Cottrell, were held from his late home, July 3, 1940. Interment was made in the Shiloh cemetery.  
H. L. C.

Greene. — Frances Millard Greene, daughter of Samson and Almira Fox Millard, was born near Sacketts Harbor, N. Y., July 14, 1843, and died at her home in Adams Center, July 1, 1940.

She was married to Adna H. Greene August 14, 1858, and to them were born seven children: Lewis, George, Lyman, Arthur, Mrs. Addie Sheldon, all deceased, and Mrs. Tina Hall of Adams Center, and Mrs. Mabel Thomas of Adams. In 1866, she was baptized and became a member of the Adams Center Seventh Day Baptist Church, and has been loyal through the years.

Funeral services were conducted from the home, July 3, by her pastor, Rev. Orville W. Babcock, assisted by Rev. E. A. Witter, former pastor and close friend. Burial was made in Union Cemetery.  
O. W. B.

## 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., AUGUST 26, 1940

No. 9

## THANK GOD

Thank God every morning when you get up that you have something to do which must be done whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance, self-control, diligence, strength of will, content, and a hundred virtues which the idle never know.—Kingsley.

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# The Sabbath Recorder

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

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## EDITORIALS

### HOW GOD SPEAKS

We are mostly agreed that God speaks through his marvelous works of nature. "The heavens declare the glory of God and the firmament showeth his handiwork. Day unto day uttereth speech and night unto night showeth knowledge." With that we are in perfect accord. What thinking man has not seen that God speaks through the night watches?

Maltbie D. Babcock, years ago, voiced for us—as we sing—our belief that God speaks to us through nature:

This is my Father's world  
And to my listening ears,  
All nature sings, and round me rings  
The music of the spheres.

This is my Father's world,  
The birds their carols raise,  
The morning light, the lily white,  
Declare their Maker's praise.

This is my Father's world,  
He shines in all that's fair:  
In the rustling grass I hear him pass;  
He speaks to me everywhere.

He speaks to us in the mountains and valleys, in forest and field, in the storm and the sunshine.

We believe he speaks to us a noble language of revealed religion. We believe men were inspired by God to speak God's thoughts—and we have them in the Scriptures.

With the writer of the Hebrews, we believe that "God who, at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these days spoken unto us by his Son." Emptying himself of heavenly honor, glory, and position,

Christ took upon himself the form of a servant, as Paul declares. In his love and sympathy Jesus reveals God as our Father. As a servant he speaks of God's need of mankind to help make him complete in a needy world.

### He Speaks Through Man

This, then, is what we are trying to say: That while God speaks through nature, the Scriptures and the Christ of the Scriptures, he needs men through whom he can speak today—men and women, boys and girls, you and me.

Annie Flint Johnson beautifully expresses this in her verse:

Christ has no hands but our hands  
To do his work today;  
He has no feet but our feet  
To lead men on the way.

"We are fellow workers with God," Paul said to the Corinthians.

A moving poem with a challenging theology was written near a quarter century ago by one Angela Morgan—"God Prays," in which she shows how much God is dependent upon man through whom he can speak today.

As Frank Durward Adams in an article in the *Christian Leader* interprets: "God is perfect in power only when the strength of men, the children created in his image, is added to his strength. Then, and only then, can the purpose of his perfect love, goodness, and wisdom prevail." With this help of man, God has two hands.

In the poem the soul is complaining that apparently God has forgotten or is indifferent to the horrors and suffering of war:

Thou, who art mighty, hast forgot;  
And art thou God, or art thou not?  
When wilt thou come to save the earth  
Where death has conquered birth?

To this plaint God answers:

Till the people rise, my arm is weak;  
I cannot speak till the people speak;  
When men are dumb, my voice is dumb—  
I cannot come till my people come.

We pray for God to stop war, to relieve the suffering and need of men—to speak to the world. He is doing it as his children—made in the image and likeness of God—work and speak together with him.

Well may we take to heart what the poetess expresses for God:

"I will answer them from the swarming skies,  
Where Herculean hosts of light  
Shall spring to splendor over night.  
Blazing systems of sun and star  
Are not so great as my people are,  
Nor chanting angels so sweet to hear  
As the voice of nations, freed from fear.

They are my mouth, my breath, my soul!  
I wait their summons to make me whole."

### A FAMOUS FAILURE?

Were one of us to give long years to careful preparation for life work and then be given no opportunity to serve in our chosen field, the world might call "failure" at us, and too many of us, likely, would agree with the verdict.

The scholar and preacher, Marcus Dods, had some such experience. We understand he received no call to a church for five years following his graduation from a Scotch seminary. The reason for this we are not told. Was it the cut of his coat? The style of his trousers? Or were his sermons too long—or too short? Really, one would like to know.

After five years he had what was called a "grudging" call to a church—and he writes with no trace of bitterness, "I liken myself, during the past five years, to the cripple at the Pool of Bethesda; thank God, I have not thrown any mud at the angel." It is so easy to throw mud; so easy to become bitter.

But during those five long years he had given himself over to careful preparation, resolved that when the chance came he would be competent to meet the needs of the church. The chance did come and he became one of Scotland's great and most loved preachers.

His commentaries on Genesis and John in the Expositor's Bible are notable and deeply appreciated, not only by Bible scholars, but by the ordinary layman who discovers them. "His works do follow him."

Failures do come to us now and then. At such times may God give us grace to imitate this great Christian's noble example—not to "throw mud at the angel."

### "PATHFINDERS OF COLORADO"

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

### John C. Fremont

My time does not permit me to tell you of the personal traits and peculiarities of one of the most picturesque, versatile, in some ways the most impractical personages of American history, John C. Fremont, the western pathfinder supreme. His early life, education, entry into the army, romance and marriage with Jessie Benton, daughter of Thomas Hart Benton, U. S. Senator from Missouri, his several expeditions of exploration, his daily astronomical observations, his accurate maps of a heretofore unmapped territory, his leadership in the conquest of California, his investment of \$3,000 in California land upon which later gold was discovered that made him a multi-millionaire, how he became a general and department commander in the Civil War, a United States senator, the loss of his wealth in repaying investors in a fraudulent railroad promotion to which he allowed his name to be attached, and many other interesting incidents that made history, must be passed over without comment.

I simply wish to portray some of the hardships and privations undergone and feats of endurance performed. There were hundreds of incidents that would make our modern western motion pictures pale into the commonplace. I can speak of only two. On Fremont's second expedition to the Pacific coast, after a visit to Oregon, he turned south and expected to make his way to California, but found himself and men east of the Sierra Nevada range in late January, 1844. His only hope was in crossing a high range and an unexplored pass then covered with from five to thirty feet of snow. After days of Herculean effort in shoveling snow with wooden shovels made on the spot, and beating it down with wooden mauls, they at last gained the top.

For days they had been laboring with dried peas and mule meat as their only food. Hand sleds and snow shoes of willows and bark were made and their baggage pulled by hand. The exhausted horses each night were taken back down the mountain to a wind-swept ridge where they could secure some bunch grass.

On February 13, Fremont writes: "The meat train did not arrive this evening, and I gave Godey leave to kill our little dog (Talmath) which he prepared in Indian fashion, scorching off the hair, washing the skin with soap and snow, and then cutting it into pieces which were laid on the snow. Shortly afterward the sleigh arrived with a supply of horse meat; and

we had an extraordinary dinner—pea soup, mule, and dog.”

As they made their way slowly up the slopes, they fired hollow cedar trees which would burn out during the day and made sleeping quarters for at least a part of the party. This was a welcome shelter in below zero weather.

In another place he states: “I have already said our provisions were very low; we had neither tallow nor grease of any kind remaining, and the want of salt became one of our greatest privations. The poor dog which had been found in Bear River and which had been a “compagnon de voyage” ever since, had now become fat and the men to whom it belonged requested permission to kill it. Leave was granted. Spread out on the snow the meat looked very good, and it made a strengthening meal for the greater part of the camp.”

It took from February 1, to February 20, inc., to make this ascent of a few miles. It was seventeen days later, or March 8, before they were over the snow, down the steeps, and across the streams to a hospitable climate and a chance for food for man and beast. Besides the horses and mules killed for food, several had been lost. One man had been separated from the others for several days and sustained only by eating frogs and ants, which he found on the lower slopes. Another man had become partially demented and insisted on swimming in the icy water of the streams as though the water was summer warm.

This was one of many such experiences and one through which the whole party came alive. The most interesting thing about this was the minute manner in which the latitude and longitude were taken, the elevation recorded, the geological formation and tree species described—a truly great contribution to science and the knowledge of the day.

(To be continued)

### ADDRESS OF CONFERENCE PRESIDENT

(Given by President Ben R. Crandall at the Seventh Day Baptist General Conference, held at Battle Creek, Mich., August 20-25, 1940)

#### A Recommended Five Year Plan

It should be with hearts filled with deepest gratitude that we gather in beautiful Battle Creek under such convenient and inviting conditions to conduct the affairs of the 128th session and the 138th anniversary of our General Conference. Especially should we be grateful for the religious liberty and freedom of worship which we enjoy.

While there is much of serious matter to be considered carefully and prayerfully and voted upon, nevertheless, one of the most valuable results of these annual gatherings of our denomination is the social side and Christian fellowship. In the hospitable homes, on the beautiful shaded lawns, and in the ample lobby and rest room of this building, fine old friendships should be renewed, and inspiring and growing friendships should be created.

However, please do not take this latter statement as a suggestion from the president to absent yourselves from the sessions and important business meetings. We shall do our best to provide sufficient time for both business and sociability.

“These are times that try men’s souls.” It would seem that in the excitement and hysteria of the present we have forgotten the great Infinite Source that through the ages has been the sustaining power of those who believed in him. Gypsy Smith’s statement that “America must get down on her knees and back to God” rings in our ears with special significance at this time.

History repeats itself. We find parallels to our time in the history of Israel, Greece, Rome. We are all wondering if the great British Empire is to go through a similar experience as that of these great forerunners, overpowered by a less refined and advanced civilization and peoples in each instance. Nevertheless, eventually the better and more permanent element in each vanquished nation has survived to become the dominating influence in the succeeding generations of the conquerors. China is another country that might be cited as an illustration of the conquered eventually becoming the conquerors.

Let us hope, however, that the Christian civilization of today may profit by the experience of the past and turn to its Creator in repentance and faith, as did Israel of old at times, and not have to go further in this deluge of blood and pass through another wilderness discipline or experience another period of the dark ages.

One of the most significant and encouraging expressions made during the diplomatic statements in recent months was the ring of Christian sentiment in the reply of Lord Halifax, War Secretary of England, to the challenge of Adolf Hitler.

It is the great mistake of the Church and professed Christians that there has not been more of the influence of Christian ideals and practice injected into home and national life down through the generations. Had the precepts of the Bible and the example of the Savior been more aggressively and devotedly practiced, there would have been less opportunity for the substitutions of communism, fascism, and totalitarian influences.

We are proud and thankful for the history of our denomination. It dates back to earliest Christian history through the observance of

the Sabbath and through the Waldenses and other sects that held to truths they considered vital.

The old Mill Yard Church of London furnishes our first organized record more than three centuries ago. In America we point with pride to the old Newport Church with its history reaching back more than one hundred years before the Declaration of Independence.

During these years members of the Seventh Day Baptist denomination have contributed much in the social, economic, and political life of our nation. Have we contributed as fully to the religious life of our people and nation? Only eternity can answer that question.

However, with most beautiful and inspiring articles of faith and practice and with one of the great Bible truths as we interpret it—the Sabbath—a part of our heritage, I am sure we all feel that we could and should do more to fulfill the traditions of our forefathers and to meet our responsibilities and opportunities as followers of our blessed Redeemer.

With our numbers about stationary or showing a slight net decrease and our denominational giving in like condition it would seem we must answer the above question in the negative on our own judgment.

The cloud does have a bit of silver lining. The great family of Protestant churches—the Federal Council of the Churches of Christ in America—not only accepts us, one of the smallest denominations, but has given us consideration far in advance of our proportionate numbers. The United Stewardship Council includes us in its statistical report. And although ours is the smallest budget included, our per capita giving is above the average of the twenty-five denominations represented.

I am sure you will all agree that society is confronted today with three alternatives: the collapse of civilization, the acceptance of a new pagan faith like nazism or communism, or the revival of Christianity on a scale and with a sincerity that has long been conspicuous for its absence. It is the living force the world so tragically needs. It must begin in every professed Christian heart. “It is time America got down on her knees and back to God.”

In view of the present situation and a need for definite action and co-operation, may I humbly suggest through the Commission the

following Five Year Plan as providing common aims and fundamental procedure. Probably no one church can hope to accomplish all these desirable ends, but it may be of suggestive value to help keep our church programs throughout the denomination progressing with greater uniformity and with more specific aims.

#### A Recommended Five Year Plan for the Seventh Day Baptist Denomination

“Do your utmost to let God see at least that you are a sound workman, with no need to be ashamed of the way you handle the work of the Truth.” 2 Timothy 2: 15 (Moffatt).

Will you then join in a five year movement for increasing the enrollment and attendance in church, Sabbath school, and young people’s groups and in providing support for them?

#### I. Responsibility

1. The aim in all our plans shall be to lead our people into a vital religious experience and growth through personal commitment to Christ and in active participation in helping to create and maintain the kingdom of God on earth.

2. To provide a unified program for the entire church, in both organization and content, this being the direct responsibility of the pastor, deacons, deaconesses, Sabbath school superintendent, lieutenant, president of the Ladies’ Aid, president of the young people’s group, and any others the church may wish to select.

3. To provide supervision of membership attendance and a follow-up plan to obtain causes for absence from church services and church organizations, and to seek solutions of these enrollment and attendance problems.

#### II. The Family

1. A committee to study home conditions in the church and in the community and to do all possible to aid in developing a family spirit of worship and Christian devotion, through the daily reading of the Bible or some prepared devotion as “Daily Meditations” in the RECORDER, “The Upper Room,” “The Secret Place,” or others.

2. This committee should be able to interpret the family to the church and the church to the family.

## III. Worship in the Church

1. A carefully planned program of graded worship for all ages in the church, especially in the church school, supervised by the pastor, Sabbath school superintendent, and a special committee with particular attention to the guidance of our children into an understanding and vital experience of worship.

2. Teachers and pupils of the Sabbath school and members of the young people's group encouraged to loyalty by regular attendance at the church worship service and study.

## IV. The Church as Teacher-Evangelist

1. A class in "Training for Christian Service" at some period during the year if possible.

2. A plan for enlisting and supervising officers, teachers, and other leaders, and advising them with regard to materials and methods.

3. A gain each year in enrollment in the Sabbath school and young people's group.

4. To determine and maintain a high percentage of attendance on the part of those enrolled in Sabbath school and young people's group (65 per cent suggested).

5. A generous proportion of the young people attending summer camps and institutes.

6. A fuller use of Bible material in all departments of the church.

7. Seventh Day Baptist literature or that recommended by the Board of Christian Education as the basic lesson helps in every department.

8. Since the Sabbath is our chief reason for maintaining a separate existence from other denominations, a more loyal Sabbath observance, and careful teaching of the Scripture basis for such observance.

9. To make a substantial and systematic effort to increase the church membership annually.

10. A supervised plan for the encouragement of good reading by the whole church membership, including at least one SABBATH RECORDER subscription for every five members in the church, or a RECORDER in each home.

11. Thorough systematic instruction for all uniting with the church, as to the meaning and obligations of the vows of the church.

12. A plan for personal counseling under the direction of the pastor and the lieutenant.

13. A supervised program of social and recreational life including participation in community recreation and co-operation with agencies engaged in community betterment.

14. A vacation church school organized for the purpose of acquainting the children of the church and community with the stories and truths of the Bible.

15. A church with well-kept buildings and grounds which bespeak a worshipful and educational atmosphere and respect for the work of the kingdom.

## V. Service—Stewardship

1. Some definite home service project, enlisting the united interest of the church.

2. A church with a world-citizenship mind through regular, well-planned presentations of the denominational projects and undertakings.

3. Every member of the church, young and old, systematically making personal contributions to the church through the local budget for home church expenses and through the United Budget for denominational, world service enterprises.

4. An annual increase in the Denominational Budget (5 per cent suggested).

5. It is suggested that the first move of the local church toward working out the Five Year Plan be the meeting of all interested and the electing of a general chairman (possibly the lieutenant already appointed), also the selecting of a chairman for each division of the above outlined program, probably one already working in or especially interested in this department.

One of the most commendable features of this recommended Five Year Plan is its simplicity. It is not just another organization for our sometimes over-organized churches. It does provide for a united, co-operative plan with definite goals for the concentration of effort on the part of pastor and lay members. With the pastor as a member ex officio of every committee or group, his directing and inspiring influence will ever be present. At the same time it places responsibility for the success of the Master's work squarely upon the shoulders of every layman.

The principal purpose of this plan is to strengthen, unite, and make more aggressive the work of the local church. To this end special attention is placed on membership in and attendance on the appointed church and affiliated organization services. It further

## MISSIONS

## THE HOME FIELD

(Taken from the annual report of the Board of Managers)

As has been stated many times, the Seventh Day Baptist Missionary Society is organized for the purpose of conducting both home and foreign missions, and its contributions and endowments are and always have been on this basis. The churches in the homeland are divided into associations according to their geographic locations, and it is convenient to review the work on the home field in the same way.

## Eastern Association

The Missionary Board has helped no church in the Eastern Association in supporting its pastor. This, however, is not saying that no missionary work has been carried on. The churches of the association are active, and in various ways they have been doing home mission work in their immediate vicinities, in addition to contributing largely to the work carried on by the Missionary Board and other denominational agencies. They have entered heartily into the program of the Preaching Mission. The most of them held Missions during the year, and those that did not had other evangelistic programs.

## Central Association

As for several years past, the Missionary Board has made a small appropriation to help pay the traveling expense of Pastor Alva L. Davis that he might visit regularly our church in Syracuse, N. Y., and act as its under-shepherd. With the exception of the Syracuse Church, all the churches in the Central Association are endeavoring to support their pastors without help. Under the leadership of their pastors, they have been active in evangelistic work, as is seen from the fact that at the beginning of the Conference year they called for and received the services of the missionary evangelist.

## Western Association

There are four pastorless churches in the Western Association. Up to May, 1939, two of the churches (the First Hebron and the Second Hebron) were aided in supporting a pastor; and an appropriation for mission work in the association was made for the present calendar year. In this case, as in many others, owing to decrease in the income, the board has been unable to furnish help. These

emphasizes the selecting and training of men and women, both adult and young people, for effective personal service.

When we realize that every other person we meet is not identified with any church—Protestant, Catholic, or Jewish—we must appreciate the tremendous opportunity and responsibility that rests upon the Christian Church. Add to this fact that only about 50 per cent of the membership of the average local church are regular weekly attendants upon the house of worship, and you have a situation that calls for immediate and united action on the part of all Christian people.

Why not as a chosen and privileged delegate take this plan back to your local church as one of the contributions of this Conference? Then begin by joining with our sister denominations in a "World-Wide Communion Service" on the first Sabbath in October, as recommended by the Federal Council of the Churches of Christ in America.

The plan is to get every church member to attend this reconsecration service, those who cannot be present to be represented by letter. And those who are unable to attend on account of infirmity to have the Communion taken to them.

To make this Five Year Plan or any other plan a genuine success in salvaging souls it must begin in a regenerated and reconsecrated heart. It is the humble prayer of your president that this proposed plan may prove a helpful instrument in making us a more united and effective people. May God grant that the Seventh Day Baptist denomination may contribute its full share of effort to bring America "back to God" and develop a divinely approved "New Vision for a New Day."

## ANNUAL SLUMP

The report of the treasurer of the Denominational Budget (SABBATH RECORDER of August 12) shows that of sixty-two churches which made contributions to the budget last year only twenty-nine sent in anything in July and that "Budget Receipts" in July, 1940, were over two hundred dollars below those in July, 1939.

J. W. Crofoot.

Williams Bay, Wis.,  
August 15, 1940.

two churches voluntarily withdrew their requests for help and have been endeavoring to carry on with such ministerial help as they could provide. While the spirit of self-support is admirable and is to be cultivated, there should be a general missionary or a missionary pastor in the Western Association.

#### *Southeastern Association*

In the Southeastern Association two churches have been aided in the support of their pastors, and there has been an appropriation to help a third church, our church at Middle Island, W. Va.

Rev. Marion C. Van Horn has served throughout the year as missionary pastor at Salemville, Pa. The church has had a steady growth, and interest in all lines of work has increased.

Our church in Berea, W. Va., has continued to have as missionary pastor, Rev. Clifford A. Beebe. Brother Beebe, in addition to serving the Berea Church, has made regular visits to groups of Sabbath keepers in Braxton and Webster Counties, W. Va.

Besides the missionary work described in the foregoing paragraphs, two other items should be mentioned: (1) Last fall Rev. Ellis R. Lewis came into the association to conduct a Preaching Mission in the Berea Church, and the Missionary Board helped bear the traveling expense; (2) Missionary Evangelist Rolla J. Severance, under direction of the Missionary Board and supported by the Woman's Board, spent considerable time last spring conducting evangelistic meetings in some of the churches in this association.

#### *Southwestern Association*

Owing to the scarcity of funds, mission work in the Southwestern Association during the year has been retarded. Nevertheless, much has been accomplished, and new openings where work should be done are appearing.

Rev. Verney A. Wilson has continued throughout the year his work as missionary pastor at Hammond, La., and he has done some work at Columbus, Miss. As indicated in the last report, the board hoped that Brother Wilson would visit our church in Little Prairie, Ark., regularly; but he has not been able to make as many trips as planned, and the interests in Little Prairie and vicinity have been neglected.

Our church in Fouke, Ark., has been pastorless during the year. The plan of having a joint missionary pastor for Fouke and Little

Prairie has been discussed and was found agreeable to both churches; but here again the lack of funds stood in the way.

As in recent years, Rev. Ellis R. Lewis has served as missionary pastor of our church in Gentry, Ark., with the understanding that he would give part of his time to general missionary work. The church in Gentry is prospering, but the general missionary work has been limited because funds were lacking to cover traveling and other expenses connected with such work. Nevertheless, Sabbath-keeping groups and lone Sabbath keepers in Arkansas, Oklahoma, and Missouri have received helpful ministrations. Furthermore, upon urgent request of Pastor Beebe, Brother Lewis conducted a successful Preaching Mission in Berea, W. Va.

When we consider the need of the Southwestern field, we are reminded of Christ's words when he said, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

#### *Northwestern Association*

The Missionary Board has continued to assist our church in Dodge Center, Minn., in supporting Brother Charles W. Thorngate as missionary pastor. Occasionally the Dodge Center Church has lent Pastor Thorngate to do mission work elsewhere.

Rev. W. L. Davis has served as missionary pastor of our church in Jackson Center, Ohio, throughout the year.

As for several years past, Rev. Ralph H. Coon has served as missionary pastor of our church in Boulder, Colo. The board contributes toward the salary of Pastor Coon with the understanding that he is available for two or three months' general missionary work, and in addition to this there has been an appropriation for traveling expenses while doing mission work.

Rev. Rolla J. Severance, missionary evangelist supported by the Woman's Board and directed by the Missionary Board, has been located during the year on the Iowa field and when at home has ministered to the congregations in that field.

At the time of the last report, Brother Wayne R. Rood, a student in the School of Theology at Alfred, was serving our church in New Auburn, Wis. This work he continued during the summer vacation, and the Missionary Board helped bear the expenses

connected therewith. For some years, it has been the custom of our church in New York City to give the services of its pastor for missionary work one month during the summer vacation. The Missionary Board gladly accepted the offer again this year, and the pastor of the New York Church, Rev. Albert N. Rogers, is giving the New Auburn Church one month's service this vacation. This is done with the understanding that the board will help bear the traveling expenses.

Other fields in the bounds of the Northwestern Association are needing help in maintaining and extending the Cause in their midst.

#### *Pacific Coast Association*

The budget of the Missionary Board contains an appropriation to aid mission work in the Pacific Coast Association, but only a small amount of the appropriation has been used this year. In recent years the mission work has been carried on by the ministers in the association, and the appropriations have been made to aid in the traveling expenses in connection with this work. From reports we learn that considerable missionary work has been carried on by Pastor Loyal F. Hurley, Rev. Edward S. Ballenger, and others, but the most of the expense has been cared for locally.

### DAILY MEDITATIONS

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

#### **Sunday, September 1**

"Let there be light." Genesis 1: 3.

This is the first recorded saying of God in our Bible. As I sit down for this first meditation, I see before me the picture of a sunrise. A dark bank of clouds is hanging on the horizon of the sea. There is a brilliant line of light along the upper edge of this cloud bank.

The dark breakers of the ocean are also capped with lines of light. It is creation's story over again. That story relates that darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters. Then God's first word, "Let there be light." And that first word has been repeated at every period of the world's moral darkness. It is now being spoken. Immediately following that first word the fact is recorded, "There was light." Just as certainly will the present moral darkness give

way, and warring nations will yet see the awful blunder of war.

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Corinthians 4: 6.

"And the evening and the morning were the first day." Genesis 1: 5.

Our Father, may "the true light that lighteth every man that cometh into the world be our light to guide us as we make our way through mazes of mystery that so often darken our road. Help us to walk in the light as he is in the light." Amen.

#### **Monday, September 2**

"And God made the firmament." "And God called the firmament Heaven." Genesis 1: 7, 8.

That was the second day of God's creation week. "The heavens declare the glory of God; and the firmament showeth his handiwork." Psalm 19: 1.

Go out under the stars on Sabbath eve. How very appropriate it is to study the evidence of God's power and wisdom looking into the vault of blue above us decorated with the glory of the stars.

"The spacious firmament on high,  
And all the blue ethereal sky,  
The spangled heavens a shining frame,  
Doth the Creator's power proclaim."

Lord, help us, on the day which thou hast blessed and sanctified, to worship in reverence and awe, as we lift our thoughts into the infinite spaces of the firmament above us. Amen.

#### **Tuesday, September 3**

"And God called the dry land Earth; and the gathering together of the waters called he Seas." Genesis 1: 10.

Here are inexhaustible fields of thought. The keenest and most cultured minds have been exercised in describing the beauties of land and sea.

But, with all of man's inventive genius, and his urge for exploration, he has not yet ascended the highest peak of land, nor gone to the deepest depth of ocean. Art has not yet pictured for us the rarest beauties of nature, nor has literature described the sublimest aspects of mountain and river.

"How unsearchable is his wisdom, and his ways past finding out."

Our God, thou who hast in wisdom, conceived all the intricate processes of nature, so impress us

with the beauties of thy world, that when we come before thee to worship on thy holy day, we may worship thee in the beauty of holiness. Amen.

#### Wednesday, September 4

"And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also." Genesis 1: 16.

Are you not glad, I am, that God did not forget the stars? That was a beautiful thought of the little girl, who expressed the idea that the stars were holes punched through the sky to let God's glory shine through. Adult astronomers can hardly accept that theory of the stars, yet we can all appreciate the little girl's view. On the Sabbath we can all sympathize with the Psalmist's feeling, "When I consider thy heavens, the moon and stars which thou hast made, what is man, that thou art mindful of him, or the son of man, that thou visitest him?"

We thank thee, our Father, Lord of heaven and earth, that while thou art so far beyond us in the marvels of thy creation, yet thou art always mindful of us in our humble estate, and expending thy care upon us day by day. Amen.

#### Thursday, September 5

"And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly." Genesis 1: 20, 21.

The sciences of entomology, ichthyology, and ornithology are intricate studies of the creatures that came to life on this fifth day of creation week. The bird that flies above us and the tiniest insect that crawls in the dust are not inappropriate subjects for meditation on the Sabbath. Under a microscopic lens a fly becomes a marvelous revelation of the Creator's wisdom. "Creeping things and flying birds, let them praise the name of the Lord." Psalm 48: 10, 12, 13.

"O Lord, how manifold are thy works: in wisdom hast thou created them all." Psalm 104: 24.

We know, O Lord, that thou carest for the most insignificant of thy creatures which we often spurn with our feet. How much more dost thou care for us. We thank thee for thy providential care. Amen.

#### Friday, September 6

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth,

and over every creeping thing that creepeth upon the earth." Genesis 1: 26.

One of our great poets has said, "The proper study of mankind is man." This is especially true if that crowning work of God's creation can be studied as an illustration of God's infinite wisdom and love.

After his creation man turned away from God. All subsequent history is an account of God's ceaseless effort to get man to turn back to him.

What more appropriate theme for Sabbath meditation than God's persistent effort to win man away from the darkness of sin to the light of his love and home.

These six steps have now led us up to the house of God for Sabbath worship.

#### Sabbath, September 7

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." Genesis 2: 2.

Contemplation of that work is the privilege of all on this day that God blessed and sanctified. Praise and worship will be the spontaneous outgoings of the soul as God is studied in these wonderful exhibitions of his power and love. Not merely his creative work, but his redemptive grace we find appropriate for contemplation.

"And thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God brought thee out thence by a mighty hand, and a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day." Deuteronomy 5: 15. Jesus Christ has delivered us from sin, a more terrible bondage than Israel suffered in Egypt.

God has set aside this day as an opportunity to get better acquainted with him. Read Ezekiel 20: 12.

Our gracious Lord, we pray that this Sabbath may be so full of joyful meditations upon thy goodness and thy saving power that the prohibitions of the law of the Sabbath may pass from our minds as we shall remember the Sabbath day to keep it holy. Amen.

#### CHANGE OF ADDRESS

A. J. Williams of Austin, Tex., asks to have his new address printed in the RECORDER. The new address is: P. O. Box 628, Edna, Tex.

## WOMAN'S WORK WORSHIP PROGRAM FOR SEPTEMBER, 1940

Mrs. T. J. Van Horn

"If I take the wings of the morning,  
and dwell in the uttermost parts of the  
sea; even there shall thy hand lead me,  
and thy right hand shall hold me."  
Psalm 139: 9, 10.

Opening prayer.

Scripture reading, Psalm 84.

Hymn, selected, or "Flee as a bird to your mountain."

#### In His Care

Behind the house which faces the highway there is a quaint old garden. The broad wings of the dwelling subdue somewhat the roar of near-by traffic, and the garden is a pleasant spot. Tall palms sway and catch the whispers of the wind. Banana trees wave their broad green banners. A lovely silk oak flutters its lacy fingers. Ferns crowd about the stem of a huge palmetto that bears great cloudy clusters of its pale green blossoms. Mulberry, plum, and fig trees, and an ancient grape vine offer their fruit in leisurely succession.

There are gay, old-fashioned flowers in the garden—roses and daisies, asters and zinnias, petunias and calendulas, and everywhere the scarlet and green heads of the wild poinsettia.

It is a friendly garden, and the birds have found it so. Sparrows and scarlet tanagers, mocking birds and cardinals, sing their happy songs and nest in the branches.

But, yesterday there was trouble in the garden and threat of tragedy. Two tiny birds in their nest in the live-oak tree had spied danger—and the mother bird was away.

A neighbor's cat, with watchful eye, was lurking near the garden's border. Fear possessed the fledglings, and their frantic cries made a discordant note in the quiet place.

It was a pretty sight, to watch the swift return of the small blue mother, her soothing of her babies' fright, her gentle leading of the wee things up to a higher bough, and her evident assurances that all would be well.

One's thoughts flew quickly to the tender words of the Master: "Are not two sparrows sold for a farthing? and one of them shall not

fall on the ground without your Father." "Fear ye not therefore, ye are of more value than many sparrows." (Matt. 10: 29, 31.)

O, if the wren can sit on the spray  
And sing in the mad May wind and sing,  
As if he would burst for joy,  
Then why may not I,  
Contented, lie  
In His quiet arms,  
Beneath His sky,  
Unmoved by earth's annoy?

Maltbie D. Babcock.

#### MINUTES OF THE WOMAN'S BOARD MEETING

The Woman's Board met Sunday, August 4, with Mrs. G. H. Trainer. The following members were present: Mrs. Clarke Siedhoff, Mrs. S. O. Bond, Mrs. Homer May, Mrs. Edward Davis, Miss Lotta Bond, Mrs. G. H. Trainer, Mrs. Okey W. Davis, Mrs. J. L. Skaggs, Mrs. E. F. Loofboro, and Mrs. O. B. Bond.

The president, Mrs. Loofboro, conducted the devotionals from "The Upper Room," reading Proverbs 8: 1-11 and the comments. Prayers were offered around the circle.

The minutes of the last meeting were read.

The treasurer's report was accepted as read, showing a balance of \$890.03 on August 4, 1940.

Correspondence was read from Mrs. Lillian Crichlow, Nellie Grace Neil, Rev. Hurley S. Warren, Mrs. E. H. Bottoms, and Mr. Asa F. Randolph.

It was voted to advise the Commission that the Woman's Board still desires to incorporate and asks their approval of such action.

It was voted to accept the report of the executive committee on a tentative plan of incorporation.

The corresponding secretary read her report prepared for the General Conference for the board's comment.

It was voted that the corresponding secretary's report and the treasurer's report be the board's report to Conference.

It was voted that Mrs. Siedhoff and Mrs. May be a committee to have the report of the board and the board's Conference program printed or mimeographed.

It was voted that the amount of \$35 be allowed the president for Conference expenses.

The minutes were read and accepted.

Adjourned to meet the second Sunday in September in the Mrs. G. H. Trainer classroom.

Mrs. O. B. Bond,  
Secretary,

Mrs. E. F. Loofboro,  
President,

## YOUNG PEOPLE'S WORK HOW SHALL WE GROW IN THE SPIRIT?

By Marie Severance

"But grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ."

"Grow in grace"—"spiritual growth." We often hear these terms, but just what do they mean? There are at least nineteen different things for which the word "spirit" stands in the Bible. It stands for the renewed nature or spiritual part in man, for judgment, and for thoughts, affection, and care. The spirit of a sound mind; the spirit of wisdom and understanding; the spirit of knowledge; the spirit of grace and prayer—these are all parts of a spiritual life in which we can grow.

It is said of Jesus that he "increased in wisdom and stature, and in favor with God and man." Her certainly grew spiritually, and he is our example in this as well as in all other things. We must grow in the wisdom and knowledge and understanding of God and his word. We must develop our Christian character. We must develop our devotional life, in communion with God and in fellowship with men.

But the question is, how are we to do this? We grow in wisdom and understanding by reading the Bible and good books which help us to understand God and his ways. Even good novels, although entirely fictitious, sometimes make us see his power at work all around us. Another way to grow spiritually is to attend Sabbath school and church, but perhaps even more important than that is the privilege of teaching a class in Sabbath school or Vacation Bible School. I know from experience that this is a rich spiritual help, and it often does the teacher as much good as it does the children.

These things also help us to improve in character as well as in such things as standing up for what we know is right, even against ridicule and persecution from those about us. The most common way of progressing in our

devotional life is by prayer and private or family meditation periods. This is very necessary, and I fear it is neglected altogether too much in our homes of today.

This is not the only way of communing with God and feeling his presence. To walk or drive slowly along the open country roads, beside fields of growing or ripening grain—up on the mountain top, then down in the valley—or along the level prairie where one can see for miles and miles; to listen to the birds and see them; to enjoy the beautiful flowers and perhaps a glorious sunset; then to realize that all these are a part of God's handiwork—this, to me, is a wonderful way to feel God's presence and to grow spiritually.

Some people stay away from church on Sabbath morning in order to get close to God and nature, but, fine as this is, we all need the church service too. Just as we need a balanced food diet in order to grow in the right way physically, so we need to balance our spiritual food in order to grow our best spiritually. We need both public and private worship and the fellowship of other Christians.

So our spiritual growth is marked by these essential elements: increase in wisdom—growth in knowledge and understanding; increase in stature—development of a sturdy Christlike character in everyday life; increase in favor with God—communion with him through sincere devotional life; increase in favor with man—fellowship with one another in church and community life.

## CHILDREN'S PAGE OUR LETTER EXCHANGE

My dear Mrs. Greene:

We were very glad to have the picture of Skeezics. Thank you very much for it.

I have finished fourth grade and will be in the Boys' School fifth grade next year. Miss West gave a farewell party to the fourth grade boys who are leaving the Girls' School to enter the Boys' School. We had a very good time playing games that afternoon.

It is vacation time now. I am taking music lessons. Every weekday morning I write in Chinese and practice my music. Sabbath mornings at eight o'clock we have a children's service at school. Each one of us does some-

thing. This week Donald and I sang a song. Most of the children live on the school compound.

During school time and in vacation we learn Bible verses in English every Sabbath morning. When it was not too hot, we used to take a walk after we said our verses. Even little Paul tries to say them.

I have two brothers and one sister. Donald will be in the second grade, and Jean will still be in the kindergarten. She is four years old, and Paul is two. I have a friend whom you know. He is Philip Thorngate. We have good times playing with each other.

Your RECORDER friend,

Shanghai, China.

David Yeu.

Dear David:

I am glad you liked the picture of our Skeezics kitty. He is getting to be quite an old cat as cats go, but he is still quite lively, especially when a dog appears on the scene. The only dog he does not run from is a little white dog across the street. Her name is Fiddle, so named because her first mistress was a violinist. She is a "trick dog" and can do quite a number of amusing tricks, like playing dead, kneeling and crossing her paws as though she were praying, standing in a corner when she has been naughty, etc. The other day she started to cross the street just as a car was coming. The driver turned to the left to avoid hitting her, when she suddenly ran back and was knocked down by the car. She lay perfectly still, and everyone thought she was dead. Pastor Greene went over with a blanket, and he and the driver of the car carried her to the porch and discovered that she was rolling her eyes at them. When they laid her down, she got up and walked off. Evidently she was only "playing dead." However, she was not quite so lively for several days; so I guess she had a few bruises at least, and she seems to have learned to stay on her own side of the street when a car is in sight.

When Miss West was in Milton last summer, she gave me a picture of Donald and Jean which I have in my photo scrapbook. I hope some day I can have a picture of you and little Paul to add to it. I have saved a place for it.

It is splendid Sabbath morning practice to learn Bible verses. Don't you enjoy repeating the twenty-third Psalm best of all? It is known and loved wherever the Bible is read.

In thinking of the guidance of God there is no better description of the loving care of the heavenly Father than that found in the twenty-third Psalm.

Your sincere friend,

Mizpah S. Greene.

Andover, N. Y.

Dear RECORDER Children:

For our Sabbath lesson this week let us study Matthew 5: 17, 18, to find an answer to the following question: "Did Jesus teach his disciples that any part of God's law was not to be kept?" "Think not that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

And this is one of God's great laws and a very important law for the happiness and welfare of all God's children: "Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work, for the seventh day is the sabbath of the Lord thy God." Yes, Jesus taught his disciples to keep the Sabbath, the seventh day of the week, and never once told them to keep any other day than the one found in God's law. Are we not also Jesus' disciples? Can we think of keeping any other day as our Sabbath than the one given us by God, and kept and taught by our dear Savior, Jesus Christ, the seventh day of the week? Should we not be proud and happy to follow Jesus in keeping this great, God-given law, the law of the Sabbath?

Yours for Sabbath truth,

Mizpah S. Greene.

## OUR PULPIT THE CALL TO A CONSECRATED LIFE

By Rev. Herbert L. Cottrell

Pastor at Marlboro, N. J.

(Sermon given Friday morning at the Eastern Association at Ashaway, R. I., June 6-9, 1940.)

Text—Romans 12: 1, 2.

"Consecration" should be a very strong and meaningful word to the Christian. And it seems to me that no better text could be found in the Bible for this sermon than Romans 12: 1, 2. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, ac-

ceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." For a material illustration of the meaning of consecration, I see the picture of the ancient sacrifice of the lamb, burned on the altar in sacrifice to God. Its life was given in full to God. While we may say that this is not an ideal picture of consecration to God, since the lamb doesn't give itself of its own free will, yet it is suggestive of the ideal consecration which we, as Christians, may give to our Lord. We may never be called to give our physical lives in martyrdom for Christ, but in a very true sense, we may, gladly, intelligently, of our own free will, lay our lives at the feet of Jesus upon the altar of service; we may dedicate our talents, our influence, our opportunities and our possessions to be used unstintingly; unconditionally by our Lord and Master. Have we reached this stage of consecration?

What are some of the elements in a consecrated life? "Present your bodies a living sacrifice." In the early days of Christianity, it seemed necessary for multitudes of Christians to give their physical lives for Christ, to die of martyrdom. All of the apostles, with the possible exception of St. John, and some of our own Seventh Day Baptists of England, John Huss, Tyndale, Savonarola, and others without number went cheerfully and bravely to death for Jesus' sake. And today, whenever loyalty to God and the truth or martyrdom are the only alternatives, the choice of the true Christian should be clear. But usually the call of God to men and women, boys and girls, is to be living Christians, willingly sacrificing our personal feelings and worldly ambitions and making spiritual things of first importance. We are called to be God's ambassadors, doing his work in the world, or rather letting God work through us.

"Christ has no hands but our hands to do his work today;  
He has no feet but our feet to lead men in the way.  
He has no tongue but our tongue to tell men how he died:  
He has no help but our help to bring them to his side.

"We are the only Bible the careless world will read;  
We are the sinner's gospel; we are the scoffer's creed;

We are the Lord's last message given in deed and word.  
What if the type be crooked, what if the print be blurred?"

To be consecrated, we need to be holy, set apart for a religious use or purpose. In ancient times heathen priests performed the most immoral and licentious heathen rites and ceremonies in connection with their religion. They were called holy because they were set apart for this special work. But as time went on, the word "holy" came to have a deep spiritual significance. No one could be holy unless he was pure in heart and mind, pure in motives and ambitions. We need more "holy" Christians with an inner goodness and character which always rings true. The sincere longing of the true Christian should always be expressed by the words of the hymn:

"One thing I of the Lord desire,  
For all my paths have miry been;  
Be it by water or by fire,  
O make me clean, O make me clean.

"If clearer visions thou impart,  
Grateful and glad my heart shall be;  
But yet to have a purer heart,  
Is more to me, is more to me.

"Yea, only as the heart is clean  
Can clearer visions yet be mine;  
For mirrored in its depths are seen  
The things divine, the things divine.

"I watch to shun the miry way  
And stanch the springs of guilty thought;  
But watch and struggle as I may,  
Pure, I am not, pure, I am not.

"O wash me now, without, within,  
Or purge with fire if that must be;  
No matter how, if only sin  
Die out in me, die out in me."

But to be holy means not only to be set apart for a religious use, but it signifies that we should be set apart or separate from the world. But does this mean that we as Christians should not mingle or associate with the people in the world? Not by any means. For the last commission of Christ to the apostles was, "Go ye into all the world, and preach the gospel to every creature." And Jesus expressed his mission to the world on one Sabbath day when he was in the synagogue, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the

blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Jesus mingled with the people of the world and loved them, that he might save them from their sins, their misery and degradation, and lift them up to a higher plane of living, service, and character and prepare them for fellowship with God and his disciples. We are to follow Christ's example: associate with the people of the world that we may be able to help them up toward God. But we must not be dragged down by their sin and evil influence. We must not compromise with wickedness or allow our Christian ideals to be lowered through evil association. We must be separate from the world in character and ideals, in our spiritual likeness to Christ. Christ's prayer to his Father for his disciples was, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil."

But to be consecrated, we must not only be holy, separate from the world. We must be acceptable to God. A Scripture motto which should ever be in the mind of the Christian is that familiar verse, "Study to show thyself approved unto God." 2 Timothy 2: 15. In the commercial world, most manufactured goods and the different kinds of machinery and means of transportation must be approved and tested before they are placed on sale. Automobiles are driven over very bad roads, rolled down steep embankments, given the hardest usage before they receive the stamp of approval. Airplanes are given severe tests to prove their durability and effectiveness, tests so severe that they result in the death of many test pilots. Our boys and girls are compelled continually to take examinations, intelligence tests, personality tests in school in order that they may be graded as to natural ability, intelligence, and acquired knowledge. Why should not God have more approved Christians, Christians who can stand the test of temptation, severe trial, character, knowledge, influence, service? Have we the moral stamina necessary to stand up under hardship? If the occasion demanded, could you show forth the Christian fortitude, the capacity for sacrifice of a William Tyndale, a John Huss, a Savonarola, or our own John James of England?

The man who is truly consecrated is "not conformed to this world." The etymology of this word is worth while: it implies here not merely a passive acceptance of the things of,

and in, the world, but in the realm of association and intimacy being so influenced by environment as to take color and tone therefrom. In the realm of biology we see how animals are conformed to their environment. The tiny fish, called the shanny, changes constantly in its appearance and hue according to the tint of its surroundings; the mountain hare, or ptarmigan, racing through the summits of mountains temporarily covered with snow, has its coat changed from brown to white; while in the forest glades the lion and tiger have tawny hides, hardly distinguishable from the trees and shrubbery amidst which they move. This conformation to environment may be an expression of the divine providential arrangement of God for the protection of his creatures.

But we human beings, made in the image of our Creator, should not be satisfied in taking our color, our tone of life, our character from our environment. We should dare to be and do higher things than the lower forms of creation. We should glory in having a personality, a character, an influence that stands out positively for God, that is able to lead others up to better things. In the world of labor and commerce, men and women seem to become, from necessity, mere cogs in the wheels of industry. But let us not belittle ourselves by being mere cogs in the realm of character and Christian influence. The children of Israel desired to have a king because they wanted to be like other people. We trust that we have risen above that stage of moral development. Jesus Christ did not conform to the evil influences in and of the world. Let us follow his example.

"Be not conformed to this world: but be ye transformed by the renewing of your minds." We should all desire earnestly this inner transformation of heart, mind, and soul. We need to be made into new men and women. Only God can bring about this new spiritual transformation. Only he can redeem us. We read of self-made men, men who consider that they have become what they are by their own unaided efforts. While many men may have attained the heights of success mostly through their own power and effort, I still doubt whether this would have been possible had it not been for some father or mother's prayers, some timely help and needed encouragement of friends, some timely opportunities offered by the business world. I still doubt whether there are any truly self-



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.

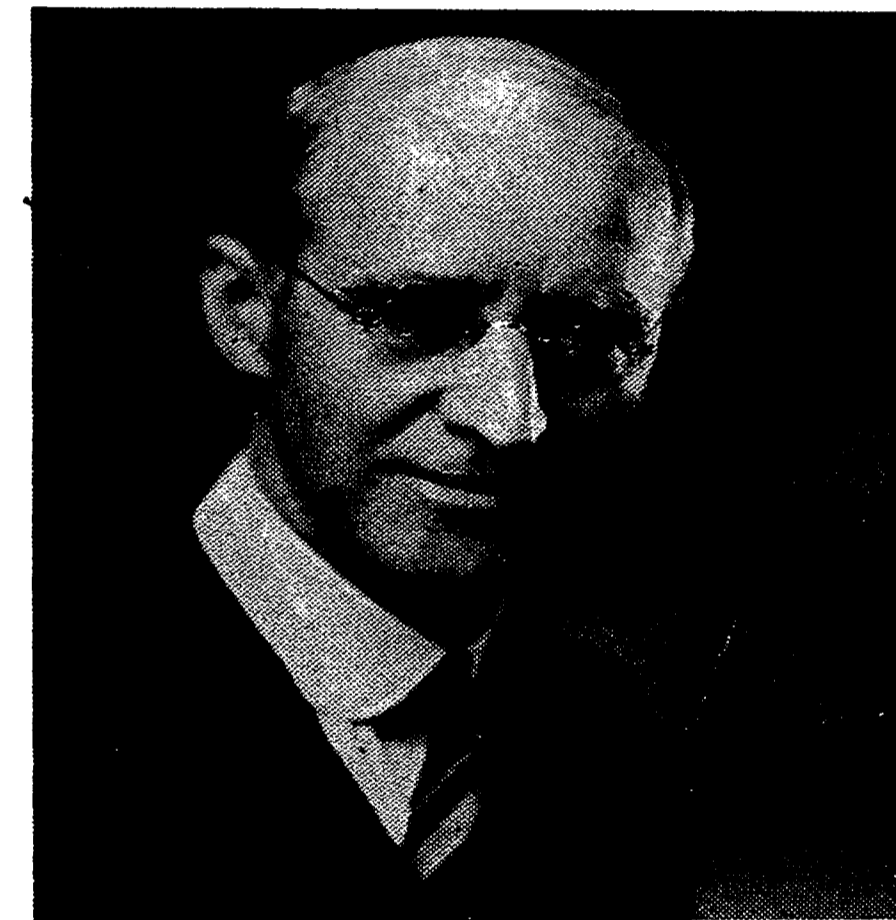
WANTED—A boy between the ages of ten and twenty to help with garden and other home duties in return for a Christian Seventh Day Baptist home, near to church and good school. Alena M. Bond, Nortonville, Kansas. 9-2

# The Sabbath Recorder

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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

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