conducted by Mrs. Wilson. It began by the group singing, "Old Black Joe," followed by a three minute talk on "Socials and Their Benefits," by Mr. Wilson. A two-act play, "Mrs. Jenkins' Brilliant Idea," was one of the best enjoyed features of the evening. The characters were dressed in old-fashioned costumes and played their parts well. The actors were: Mrs. Allie Stephan, Mrs. Jim Jensen, Mrs. Hatfield Stephan, Mrs. Elinor Stillman, Mrs. Earl Stephan, Mrs. Fred Bruns, Mrs. Laurence Niemann, and Reba Kenyon.

A girls' trio sang between acts. The "Kitchen Band," consisting of two combs, six kazoos, a bass drum, a snare drum, a violin, a washboard, and a toy piano, was directed by Elinor Stillman. Reba Kenyon gave a reading. There was a duet, and two quartets were sung—one a male quartet and the other a backward quartet. Four women dressed backwards, with false faces on the back of their heads, facing the audience sang two numbers. The program ended by the group singing "Deep in the Heart of Texas," saying "Kansas" instead of "Texas," at the pastor's request.

After the program the minister and his wife were ushered to seats in front of the crowd. Then Mrs. Ansel Crouch said a few words in appreciation of their work with us the past year. Mrs. Maude Burdick read one of her original poems. Refreshments of sandwiches, cup cakes, potato chips, and coffee were served.

Correspondent.

Bouck - Branch. — At the home of the bride's parents, Mr. and Mrs. Clifford Branch, of Fremont, Mich., at the setting of the sun on the Sabbath of May 30, John D. Bouck, R.O.T.C. student of Michigan State College, and Miss Carole Branch of Fremont were united in marriage in the presence of a score of close relatives and friends. Rev. Leon M. Malby, pastor of the bride, officiating. The future home will be East Lansing until the groom is called into active service.

Bouck - Branch.

Lane. — Wm. Hascal Lane was born at Vermont, Ill., April 11, 1875, and passed away at his home in Scottsbluff, Neb., May 22, 1942.

He married Hattie L. Pierce at North Loup, March 8, 1899. There are four to mourn their loss Mrs. Lane: six children: W. L., Everett H., and Erlo B. Lane, Mrs. Ruth Babcock, Mrs. Rua Wilson, and Fred C. Lane; nineteen grandchildren and four great-grandchildren.

Services were conducted by Rev. H. A. McHenry, pastor of the First Baptist Church of Scottsbluff. Interment in the Fairview Cemetery. H. P. L. Mills. — Rolla John, last of nine children of Samuel T. and Sarah Greene Mills, was born in Washaba County, Wis., October 23, 1860, and died at his late home, Hammond, La., May 16, 1942.

The family moved from Wisconsin to Minnesota in 1863, and when a young man Rolla was baptized and united with the Dodge Center Seventh Day Baptist Church. On moving to Louisiana, over fifty years ago, he transferred his membership to the Hammond Church, where he remained a faithful, devoted member.

He was married to Katie Green at Dodge Center, in 1880. To this union were born six children, four of whom survive. His wife died in 1910.

In 1915, he was married to Phoebe Stillman at Hammond. He is survived by his wife, one daughter, three sons, several grandchildren and great-grandchildren.

Funeral services were conducted by Dr. W. U. Holve, pastor of the Federated Church.

A CONSIDERED OPINION

"On the seventeenth of May I shall have rounded out my first year in the service. It has been the happiest year of my life. Never have I had such glorious opportunities to help promote the welfare of the kingdom of our Christ as I have had this past year. Come what may in the future, there are no regrets on my part. To my way of thinking there is no greater opportunity for Christian service to be found anywhere than in being a chaplain in the armed forces of our country." (Chaplain Alfred B. Claus.)
CHRISTIANITY IN GERMANY

Many are wondering about the survival of Christianity in Germany. It seems badly submerged at present. From "The Spiritual Issues of the War," of February 5, 1942, we learn of a recent article on "Why Theology," by Dr. Martin Dibelius, well known professor of New Testament Theology at Hildesheim. Some recent paragraphs are quoted, which we reproduce, showing the "tensions" which are felt by those in Germany who are unwilling to see Christianity fade into complete national insignificance. The outlook for Christianity for any practical place in the German Reich does not look very hopeful.

There are signs, however, pointing to considerations which point to "conclusions that German Christianity must according to imminent law, constantly come together." Such signs are:

1. We Christians are convinced that Christianity has a mission to the German nation; and this conviction is related, not only to the past, but also to the future. This is not a mission based on a missionary sailing around an unexpected, unoccupied God—we really wish to guard against applying the nationalistic concept of "mission." It means that each nation has its own special relation to its own spiritual gifts, which lead it to develop its relations to God in a special way.

2. It is the conviction of many Germans that from the historical point of view Christianity has been a spiritual nation which cannot be given up today without harm to the nation. It is not right to say that the confessional separation of Christianity means a division in the German nation.... To fight against Christi-
THE EASTERN ASSOCIATION

The one hundred fifth annual session of the Eastern Association was held at the Rockville church, June 11-14. The picture of this fine old church, constituted more than one hundred years ago, appears on the cover of this Recorder. Rev. Wayne R. Rood will close his year pastorate of the church next month, to pursue graduate studies at Hartford Seminary.

The church, to which we have just referred, has labored here. Rockville is still a splendid program, arranged by the older men, "who have carried so much of responsibility and the burdens of the denomination, felt fresh encouragement in the attitudes, ability, and spirit of the young men who are taking over, and hope in the fine young men now in preparation.

MISSIONS

Correspondence should be addressed to Rev. William L. Burdick, secretary of the Missionary Board. The address is 401 Missionary Hall, Eastern Association, Westport, Conn.

MISSIONS

From the Standpoint of the Treasurer of the Missionary Board

(Address delivered by Mr. Karl G. Stimson, Secretary of the Eastern Association, June 13, 1942.)

By the very nature of my official connection with the Danbury Baptist Missionary Society, it should be expected that in this address I should stress the financial aspect of our missionary efforts, and this I shall do briefly, but by the presence of Rev. and Mrs. William J. Kimshel of Durham, Conn. Mr. Kimshel is the pastor of an independent Baptist church here. Mrs. Kimshel, of Middlefield, Conn. They were accompanied by two ladies of their group, Mrs. West and Mrs. Lyons. Brother and sister share our great message on Sunday morning at the Tract Hour program. The names of these devoted Christians who are supporting our denominational work by their prayers and liberal offerings are becoming familiar to our readers through occasional contributed articles and Meditations.

Words of welcome and greetings were extended by Mrs. Carlson G. Irish, with response by John G. Douglass, the school superintendent of the Pawcatuck church. Words of welcome and greetings were also extended by Mrs. Eunice Crofoot, Ashaway, Missionary Society secretary. A splendid program, arranged by the older men, "who have carried so much of responsibility and the burdens of the denomination, felt fresh encouragement in the attitudes, ability, and spirit of the young men who are taking over, and hope in the fine young men now in preparation.

THE EASTERN ASSOCIATION

make at all times, government financing now enjoys practically a monopoly, which in itself has driven down rates of interest, and now figures among the leading problems of private industry. Industry's inability to forecast the future, its uncertain and scarcity of others prevent the building of new homes which could be a source of revenue through acceptance of deposits. Private industry then pays the government or pays a rental to it based on the value of the facilities made available at government expense. All these policies have been in effect in a degree for a long time, making it an impossibility to obtain more than a third of the six per cent considered to be a fair rate of return.

On the other hand, war work has placed in the hands of most of us much more income in the form of wages than we have had in years, or perhaps more than we have ever received. We are being restricted more and more to what we purchase with our increased income. Our gasoline is rationed; there are priorities on this and there are priorities on that; we can't buy new cars, refrigerators, radio, and countless other things, so what are we going to do with this money of ours? The government says it expects us to set aside ten per cent for income taxes and another ten per cent for the purchase of War Savings Bonds. It seems probable, too, that the church members are going voluntary to have we will have to accept deductions from our wages each week. I feel sure that we are going to find ourselves in the dilemma of having money to spend but unable to spend it for the things we crave, at least "for the duration."

As I have pointed out, the missionary budget has grown in its income from invested funds, and because of this fact only one remedy appears to be possible, and that is, all of us must make our gifts larger. Let's voluntarily match the ten per cent the government wishes us to set aside for taxes, with another ten per cent for the support of our churches! If we use some of this money we have and which we cannot spend, we will lessen those very taxes we must pay eventually. Our government says we can contribute up to fifteen per cent of our income to our churches and other religious, charitable, and educational institutions and it will permit us to deduct such contributions from the total income on which we will pay a tax. Many of us have done this, and even more per cent income tax this year, so for every dollar we give our church, we will save ten cents in taxes. Think of the extra stimulus to giving ten per cent of your income to the church and pay less taxes, realizing that in so doing you are helping to make your country strong and are strengthening the morale of its people through Christian teachings.

Although I have mentioned giving ten per cent of our income to the church, each one should give according to his ability. Some may not be able to give as much, while others should give more than ten per cent. In this time of national emergency we are urged to give until it hurts, but I believe a more helpful instruction is to give and to give until real pleasure and satisfaction are attained, for these results only follow liberality. Otherwise, stated, let us give as Jesus gives, having the example of the poet, Edwin Markham:

"Giving is living," the angels said.
"To feed to the hungry sweet charity's bread,
And must I keep giving and giving again?"
"Ah, no," said the angel, his look pierced me through,
Just give till the Master stops giving to you."

**EVANGELISM AND ITS METHODS**

(Addison, N.Y., by Rev. Herbert C. Van Horn)

(Continued from last week)

**Special Meetings:** The Rev. Alfred T. Seager

For one to do the work of evangelism requires the time or the need of the special meeting is passed. The church needs the special meeting, a time of revival, when many are ready to be reached in the way the church needs the special meeting, the world needs it. Just as in daily tasks, the following of humdrum duties day by day, month in and out, and the world is being widened, and duties viewed in a new light; needs of the church are allowed to pass, the world needs to be reached. The church's program is to be reached, the world needs to be reached, the world needs to be reached.

Revival results are seen in hearts being warmed, the church and the world are more together, and duties viewed in a new light; needs of the church are allowed to pass, the world needs to be reached. The church's program is to be reached, the world needs to be reached, the world needs to be reached.

"And we need the stimulus of the extraor-

I think the church and the world are more together, and duties viewed in a new light; needs of the church are allowed to pass, the world needs to be reached. The church's program is to be reached, the world needs to be reached, the world needs to be reached.

"And why?" I hear you say. "Because the church and the world are more together, and duties viewed in a new light; needs of the church are allowed to pass, the world needs to be reached. The church's program is to be reached, the world needs to be reached, the world needs to be reached."

But I think you should say, "Because the church and the world are more together, and duties viewed in a new light; needs of the church are allowed to pass, the world needs to be reached. The church's program is to be reached, the world needs to be reached, the world needs to be reached."

But I think you should say, "Because the church and the world are more together, and duties viewed in a new light; needs of the church are allowed to pass, the world needs to be reached. The church's program is to be reached, the world needs to be reached, the world needs to be reached."

That commercialism and professionalism find entrance into our time, and evangelism is weak and known. But until they did many of us can testify to many lasting results. In a city in the Northwest, ten years after a Billy Sunday campaign I heard testimony after testimony that debts had been paid, the saloon outlawed, and social conditions had been bettered. In my own experience with professional evangelism, in one place doubtful 'amusements disappeared for a few weeks, and the objectionable sort of "movie" was banished for years.

Revival results are seen in hearts being warmed, the church and the world are more together, and duties viewed in a new light; needs of the church are allowed to pass, the world needs to be reached. The church's program is to be reached, the world needs to be reached, the world needs to be reached.

"Are you right with God?" (2) Are you right with another? (4) Will you go and do as much as wants you to do? Perhaps the half dozen who do a week or ten days of daily, intensive, earnest, faithful presentation of our claim to you, the majority of your church is ready for such an appeal and test; from the unsaved, are reached, personal work consequent. These meetings have become an evangelistic force, and lost souls are saved by the redeeming love of Christ, a love being manifested by loyal, earnest and loving souls for Christ. A good man once told me, when inactive in church work, "I can't work in a 'cold colla.'" Even in baseball, com-
peting teams take their fifteen minute turn at "warming up," and during the game near the "doguit," which is pitched, "warming up" the old arm to be ready for the mound. The children of this "world," said the Master, "are wiser in their generation than many of them of old.

After waiting for many days, gathered together in one place and with one accord in prayer, the early church group was prepared—"for the Holy Spirit to come, which he did, and Peter stood up and preached till man cried out, "Men and brethren, what shall we do?"

"If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who reconciled us to himself through Jesus Christ, and gave us the ministry of reconciliation; being made partakers of Christ's sufferings, that, being also glorified, we may be the more like unto him."

It must be born in its place. It requires no special time or place. "Never was there a time when the Holy Spirit was needed more than we need it now."

"How many of us have ourselves been able, when we see some evidences of improvement in such things, to notice the two men, or the two women, who by their joint efforts, are working for God's glory and evangelistic advancement?"

"What's more, we can educate an unsaved soul into salvation."

"The work of Christ's redemption love under the ministration of the Holy Spirit."

"The Word is our sword, and if we are put to confusion, but sadly lose some evidences of improvement in such things, we must not deteriorate here, nor give up our efforts for God."

"For the good workmen, rightly dividing the word of truth, to show an inquirer effectively the way to a personal experience with God."

"The Word is our sword, and if we are put to confusion, but sadly lose some evidences of improvement in such things, we must not deteriorate here, nor give up our efforts for God."

"That's right."

"And put your armor on."

"Strong in the strength which God supplies."

"Through his eternal power know what the 'old-fashioned revival,' though new in the experience."

"Doubtless there are many other methods that God will use; we sincerely believe he is ever ready to bless such a special meeting today."

The Place of Education

I believe in education, but I don't see that you can educate an unaved soul into salvation. That's the work of Christ's redemption love under the ministration of the Holy Spirit.

"The Word is our sword, and if we are put to confusion, but sadly lose some evidences of improvement in such things, we must not deteriorate here, nor give up our efforts for God."

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Conclusion

Whatever our methods, we must have the evangelistic heart if we are to win men for God. Let us remember that winning men and women to the Christ is our biggest and best business in the world. In closing, I may speak briefly of a few personal experiences. In one room, a thought came to me, "Why do you not invite me to join with you in your evening worship?" He had noticed my habit of Bible reading and bowing in prayer at my desk before bedtime. He continued, "I am not a Christian, but I want to be." He soon gave his heart to the Lord and was baptized and joined the church. But what, a shame to me, that he had to make the approach."

"In all this, home influence, and prayer by conservatives"

"Together, mothers and fathers are urging their children to the Lord Jesus Christ is the biggest and best business in the world."

"In my college days, a roommate asked me, 'Would you not like to join with me in asking someone to come to Christ.' I replied, 'I would like to, but I must have an apology afterward,' and in each case, a new door was opened to someone."

"And put your armor on."

"Strong in the strength which God supplies."

"Through his eternal power know what the 'old-fashioned revival,' though new in the experience."

"Doubtless there are many other methods that God will use; we sincerely believe he is ever ready to bless such a special meeting today."

Some years ago, in cooperating with my brethren in several different fields, we practiced the two-by-two method, entering every home with the purpose of spiritual conversation, Bible reading, and prayer. One door, only, so far as I know, was closed to us (with an apology afterward), and in each of the series satisfactory results followed."

"In other fields of special meetings where evang"
I want to tell you now that it does not suit the Christian to accept this misconception of many Americans who are biding every effort in this war emergency, supporting this nation, and Christ our Lord, and sending their sons into the service of the Navy and the Army, to die in defense of our country's cause in order that our free institutions, our way of life, and our Christian civilization may survive.

Advertising Goes Religious
By William L. Sudier

I was in New York City a few days ago and happened to be talking with one of the biggest advertising men in America, a member of the J. Walter Thompson agency, when he said to me, "Have you noticed the new spirit and approach to advertising since the war began?"

I said, "No, not especially. What is it?"

"We are now using your stuff, what your approach must have been for us," he replied with a wise smile in his eyes.

"What do you mean by my approach?"

"I mean the religious approach."

"I don't exactly understand."

"I mean that advertising men, who are trained in the business of reaching the public through their dominant interests, now realize that the American public is deeply interested in religious and spiritual things. War or any crisis always does that to the American public. In dark periods, times of uncertainty and peril, we turn to God and the church. Every one of us here in the radio office, and I'm sure that the people were never more interested in prayer, faith, and religion. We are now using religious elements in Life in a more or less hit-and-miss fashion. We do not study the reactions of the public in any scientific way."

Having a Destination

When you come to a forks in the road, does your goal help you in making a choice of ways? (If my aim is high, I can follow Jesus' leading, Matthew 13:41, 13:42; Psalms 12:1; James 4:17; 1 Kings 8:21.)

Call to Prayer—By looking to Jesus, like him thou shalt be. ("Hope," Courage, ... God, ...)

Looking Back Over the Road.
Do you ever stop to consider how far you have come? (Such "views" as these come at vantage points. Malachi 3:11: Be a go-giver, not just a go-getter. Do unto others, is Christ's principle; not, do others. Master your life, or your life will master you. John 6:27-29.)

The Upward Trail.
Let us hearken to the voice of the Master, looking back. ("The Lord," ring down through the ages: "To dare to follow him in his courageous way of living, JESUS CALLS US."

To follow him in loving and serving others, cost what it may, JESUS CALLS US. To dedicate and consecrate our lives to the building of a Christian church, the kingdom of God on earth, JESUS CALLS US. Let us hearken to the call of the Master. John 10:11.)

Call to Prayer—Thy friends in thy conduct his likeness shall see.

Meditation for July

(Prepared by Rex Zwibel, Solem, W. Va.)

Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Psalms 51:12.

Before Christ, men realized that the Spirit of God was the spirit of freedom. Often, chained to the conventions of the earthly life, we do not realize that our religious beliefs give us. Undoubtedly one of the greatest blessings of our Seventh Day Baptist beliefs is freedom. If we don't realize the goodness of God on earth, then what will we do with the great gift of freedom that we received on the day ordained by God? Certainly, there cannot be any doubt.

Prayer—Dear Father, give to all Seventh Day Baptists a new realization of the freedom of our Sabbath. Amen.

Thursday, July 2

For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. (1 Corinthians 9:23.)

Freedom is not a concept. Most of us experience the freedom granted us by the Constitution. Paul went about his business while not being accountable to any man, yet he joyfully admits that he has become a servant to all, so that his experience may be greater. In serving, he realized the false gods to whom people bind themselves; and, girded with this knowledge, he could appreciate the freedom of a man of God.

Prayer—Dear God, teach me to appreciate the blessing received from knowledge gained from laboring for a free servant of mankind. Amen.

Friday, July 3

Stand fast therefore in the liberty wherewith Christ hath made us free, not entangled again with the yoke of bondage. (Galatians 5:1.)

Although Paul was speaking of the bondage of sins in this statement to the Galatians, he may be saying the same thing that our politicians' of 1776 quoting this verse in reference to the situation of that day.

Let us realize the value of freedom through Christ as Paul shows us. With that freedom in mind and soul, no earthly master can enslave us.

Prayer—For those who are demonstrating their love of freedom: soldiers who fight and leaders who guide.

Sabbath, July 4

Blessed is the nation whose God is the Lord. (Psalms 33:12.)

Independence Day in 1776 must have been a joyful day for those noble patriots. Some shouted; some sang; but those to whom liberty meant the most, prayed. They realized the task of weaving a strong nation. They
set the pattern for us, and our prayer, as it should be, is aptly expressed by Dorothy Cal- laway's poem, "Then Let Us Pray."

We are a Nation, bound by sacred ties
To keep our place before the throne, and weave!
God is so close—why have we turned our eyes away's poem,
Leaving the drab, until—each man alone—
Each for himself, we snatched the gleaming thread,
God is so close—why have we turned our eyes away's poem,
In the early history of man is the record of Sabbath observance long before there was a Hebrew nation—thus it is not of Hebrew origin.
Ths for the Sabbath, we live in, and in each week seri-
ously damages one's Christian growth.
Here is what may happen. There is care-
lessness in keeping the Sabbath. There is God is so close—why have we turned our eyes away's poem,
Some others have the feeling that Sabbath added many ceremonial laws, which laws Jesus refuted. But the basic law is moral—a vital part of the Ten Command-
ments—which law Jesus kept and explained.
There is no evidence from the Bible that Jesus or any of the early Christians observed any other day of the week than the seventh day.
Neither do we find reason for another day on the ground of Christ's resurrection, therefore the tomb was empty on the first day of the week.
Sunday observance comes at a later time than Sabbath days.
Sunday observance is one of the re-

sults of a compromise of Christian religion with the old Roman religion. Some leaders in the Roman Catholic Church claim that the Church made the change from Sabbath to Sunday.
Thus the day which God made holy is the seventh day of the week—the Sabbath. It is the day which Jesus kept.
There has been no loss of time nor have there been changes in the observation.
As Jesus said to the followers of Jesus should we not keep the day he kept, rather than a day established by a church which compromises the rights of man—doing nothing which would hinder you from worship, medi-
tation, and service in your church, or that would cause you to forget that it is the Sab-

bath—a day that is holy.

Churches in War Time

President Roosevelt has urged, in a letter to Dr. Douglas Horton, minister of the General Council of Congregational Churches, that "Sabbath observance is one of the vital things which we are asked.
Although we are called upon to employ force to the utmost, we must not lose sight of the strength lies in the word of the Gospel.
A real revival of religion, a quickening of the spiritual life of the nation, would strengthen our morals for the war effort and would be our sure guide to a just and lasting peace when our enemies shall have been vanquished.
The message which I would therefore send to the General Council of Congregational Chris-
tist young people face the Sabbath. Even those who have been brought up in a strict observance of the Sabbath. Even those who have been brought up in a strict observance of the Sabbath. Even those who have been brought up in a strict observance of the Sabbath.
I shall not make a set of rules as to what you may or do not on the Sabbath, but offer you suggestions which I have found help-
ful: Do on the Sabbath that which will bring you closer to God and Christ, closer to your church, and to your home—doing nothing which would hinder you from worship, medi-
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tation, and service in your church, or that would cause you to forget that it is the Sab-

bath—a day that is holy.
Dear Helen Ruth:

Yes, I do like your story and I’ll be looking for your next one. You have a talent for story writing and I hope you’ll be able to cultivate it.

If you ever read “Little Orphan Annie,” on the funny page in the Buffalo Evening News? Annie and her little orphan friends are working hard at their garden and seem to enjoy it as much or more than the most attractive games. I remember, too, a little friend who showed me how to make a game out of work, even dish washing, when I was a small girl. Every dish had a name: there was Sally cup, Billy saucer, Betty plate, etc.; a teaspoon was Baby. What a merry race they had and what fun it was for the dish washer and dish wiper; and we had to be very careful to make sure our haste for it wouldn’t do to break even one of our dish boys and girls.

Then there was our dust cloth game which was a sort of “Hide and Seek” game. My little friend and I were each given a dust cloth and the game was to see which one could find the most places to dust, and I can assure you it would be very hard to find a speck of dust when our games were over, even the little black and white kitten had to have his nose dusted sometimes.

Even our five year old Joyce has a little Victory garden this summer and her eyes shine when she sees me out to admire it. Woe betide a blade of grass. Even the Dormouse and dish wiper; and of course we had to be very careful even in our haste for it wouldn’t do to break even one of our dish boys and girls.

Time was our dust cloth game which was a sort of “Hide and Seek” game. My little friend and I were each given a dust cloth and the game was to see which one could find the most places to dust, and I can assure you it would be very hard to find a speck of dust when our games were over, even the little black and white kitten had to have his nose dusted sometimes.

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Dear Gertrude:

V for Victory

Gertrude sat down beside her mother on the grass in front of Cousin Pat. Sam had gone to get a letter from Cousin Pat. She wanted to know what she could do to help Uncle Sam. She lives in the city so she can’t have a garden like I have.

“Well,” said her mother, “Pat can buy defense bonds and stamps. She probably chews lots of gum. She can save the tin-flower and she can save newspapers and rags. Pat should be careful of her rubbers and shoes. She can keep herself healthy. Oh, there are lots of ways.”

Gertrude ran into the house and began to write a letter to Pat.

Two months later Gertrude got a letter from Pat. This is what it said:

Dear Gertrude:

I have a report for you. I have bought one dollar’s worth of ten cent stamps, ten of them. The stamps are in the tin-flower to the drug store. I collected sixty newspapers and six magazines and sold them for a dollar. I can’t eat vegetables as usual, and less candy. I like helping Uncle Sam. It keeps me busy. Thank you for helping me.

Love,

Pat King.

“Ah, Mother! Pat has more than started helping Uncle Sam,” wrote Gertrude on the V for Victory list,” said Gertrude. “It pays to be a helper of Uncle Sam.”

(The End)

I hope you like my story. I buy stamps every Friday at school.

Love,

Helen Ruth Green.

P.S.—I will send another story soon.

Helen Ruth Green.

Trumansburg, N. Y.
the university's investment problem. In these times that is an undertaking of great difficulty. The work of the committee under his direction has in recent years increased the income from endowment. In other ways he has shown his interest in university affairs. His advice and counsel at board and committee meetings and otherwise are always attentively listened to and appreciated by his associates.

Mr. Rogers is the son of the late Lester Courtland Rogers, for many years a beloved minister of the Seventh Day Baptist denomination, and in his later years the holder of the Charles Potter Professorship of History and Political Science in the university. Indeed, Mr. Rogers is a grandson and namesake of the founder of the professorship. He is connected with Alfred's best traditions and will make a fine executive of the board.

J. N. N.
Alfred Sun.

Ashaway, R. I.

At the eighty-eighth commencement exercises of the Rhode Island College of Education, in Providence, Frank Hill of Ashaway was honored when President Lucius Whipple conferred upon him the honorary degree of Doctor of Education, Mr. Hill having been a member of the old Rhode Island Board of Education for more than thirty years.

In awarding the degree, Doctor Whipple cited the unusual interest Doctor Hill had shown in teacher preparation, while a member of the board.

Doctor Hill, a resident of Ashaway for more than fifty years, is a native of Ithaca, N. Y. He was graduated from Alfred University, Alfred, N. Y., from which university he has a Master of Arts degree. On coming to Ashaway, he taught in the local school and was later appointed cashier of the Ashaway Bank, a position he now holds. He was recognized by Rhode Island State College with the honorary degree of Doctor of Education, and as a member of State Board of Education, acted as a Board of Trustees for Rhode Island College of Education. He was chairman of the State Board for Education for several years, and was a member of the Rhode Island State Legislature from 1893 to 1898.

—Westerly Sun.

"Good intentions will not help a man on his way if he takes the wrong road."

**THE SABBATH RECORDER**

**MARRIAGES**

Clarke - Polan. — David S. Clarke and Frances C. Polan were united in marriage at the First Alfred Seventh Day Baptist church on May 31, 1942 at three o'clock, by Pastor Herbert L. Polan, of Verona, N. Y., father of the bride, assisted by Pastor Everett T. Harris of Alfred, N. Y.

Rice. — Miles Rice, son of Charles and Esther Pickens Rice, was born April 8, 1854, at Parm, Mich., and died at his home in Milton, Wis., May 7, 1942.

He was the third of five children, all of whom have now passed on. He was married October 4, 1877, to Mary Caroline Goodrich, a granddaughter of Elijah and Polly Goodrich, who survive him with three children: Polly, Mrs. A. P. Hurley, of Riverside, Calif.; Anna, Mrs. Cash Stone, of Judah, Wash., and Edwin Rice, of Milton Junction. There are five grandchildren and ten great-grandchildren living. He served as county treasurer for four years, Milton village treasurer for twenty-two years, and had been a member of the Grange since 1872 and of the Odd Fellow Lodge since 1884. He was a loyal supporter and attendant of the Seventh Day Baptist churches at Milton Junction and at Milton. Funeral services were held at his home in charge of Rev. C. E. L. Hill, and Rev. Edwin Ben Shaw, and burial was in the Milton cemetery.

—E. B. S.

Williams. — Leander Williams was born May 6, 1841, in Richburg, N. Y., and died January 5, 1942. He was one hundred years and seven months old. On May 6, 1941, he celebrated his one hundredth anniversary.

He was the youngest of nine children born to Daniel and Mary Williams. At an early age he learned to care for himself. At sixteen he went to Wisconsin, but a little later returned to New York, for a short stay, again going West, in 1862. The next time he saw his old home in New York was 1913. He lived in Wisconsin, Minnesota, Arkansas, and Nebraska. The greater part of his life was spent in Nebraska.

He was united in marriage to Eunice Abigail Fuller who lived but a short time. At an early age he was baptized and united with a Seventh Day Baptist Church. His next church was at Gentry, Ark., at the time of his death.

He is survived by a son Henry of North Loup, twenty grandchildren, and sixteen great-grandchildren. He also leaves a daughter, Mrs. C. P. Cash, who conducted a Seventh Day Baptist church in North Loup, conducted by his pastor; burial was in the North Loup cemetery.

—A. C. E.