an inner discipline. This is the way our Master lived and this is the way in all humility, I charge you to live. Keep studying, thinking, praying, and growing in spirit, disciplining yourself by the Spirit of Christ within you.

Again, I charge you to give yourself wholeheartedly to this work as worthy of your best powers and talents. There is no higher calling than to be a coworker with Christ, to be yoked with him in the great redemptive work of our heavenly Father—the building of the kingdom of Christ in the hearts of boys and girls, young people and adults. So burn your bridges behind you and make no mental reservations as you "launch out into the deep" with Christ. We who are leaders of the church, whether pastors or denominational leaders, must retain no lingering notion that perhaps we could have done better by ourselves as school teachers or lawyers or in a big salaried job in a defense plant. If we do not see this work as a calling of God demanding the best we have and are, if we do not go "all out in our consecration, if we are retaining a lingering notion that our present work is just a stepping stone to something we suppose to be higher, then we probably will fail in our calling and we will deserve to fail. Without divine impulsion we or others had best not begin on a calling that is bound to contain heartaches, criticism, hard work, and small pay—at least at small in the realm of criticism. But in this calling there are rich rewards, wonderful opportunities of fellowship with Christ and peace with God that passeth understanding. These things the world can not offer and neither can it take them away.

So I charge you, be not in a hurry to succeed from the world's point of view. Count not the measure of your success by the number of people that eat and sleep in the back. You will know the measure of your success as you stand in the secret place before God. And when you have your approval nothing else really matters.

A charge would not be complete without Paul's words to Timothy, preach and teach the Word of God. "For the word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit . . . and is a discerner of the thoughts and intents of the heart."

As one who will have much to do with the hearts of men you will need an instrument that can reach their hearts.

But the Word is not magic; it must be quick with life. You must live that Word that men may understand it. A large group of the people you meet will never read further than "the gospel according to you."

And preach Christ central in the Word. He is the key to the understanding of all the Bible. He is the one who will give power and urgency to your message. E. Stanley Jones tells of his attempt to preach equally all the heroes of the Bible along with Jesus the Son of God. He found himself defending this one's actions and that one's words always on the defense. Then he took a tip from Paul and decided to preach Christ, the power and wisdom of God, the Spirit, patience, and all other things secondary. He tells that at once he moved from the defensive to the offensive. Now sinful men were on the defensive and Christ was changing their hearts and lives. Thus I charge you, preach Christ the center and heart of the Word of God.

And finally, Paul charged Timothy, "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance unto the acknowledgment of the truth." We of the board, and I believe I speak for the denomination as well, feel that you qualify in these things and that you can carry out these instructions that Paul challenged Timothy to perform. But they are worthy of your thought and determination to carry out, "gentle, unto all men, apt to teach, patient, in meekness instructing those that oppose themselves." There can be no mistaking the tender and spirit that runs throughout these instructions.

And the end and goal is "God may peradventure give repentance unto the acknowledgment of the truth." This is the goal and aim of our board—the acknowledgment of the truth. I charge you give yourself wholeheartedly to the accomplishment of this goal. And may God give us grace and strength to stand behind you loyally and to uphold your hands as you lead the way.

Oh, I shall go a gypsying And climb the highest hill And feel the wind upon my face And hear bird voices trill. Oh, I shall go a gypsying And watch the sun's last ray And wait to see the stars come out To light the milky way.

Oh, I shall go a gypsying For God will set me free, And I shall roam in glory Through all eternity.

Battle Creek, Mich.

FREEDOM

By Mrs. W. C. Miller

Oh, I shall go a gypsying And climb the highest hill And stand on mountains high And watch the ocean's rolling waves That seem to touch the sky.

Oh, I shall go a gypsying And weave on life's great loom, But when I stop I really find I still am in my room.

Oh, I shall go a gypsying For God will set me free, And I shall roam in glory Through all eternity.
BETTER SUPPORT OF PASTORS

Most thinking people realize that the average pay of pastors is far too small. This is true, not only when adequate living conditions are in question but whenever the support of other specially prepared servants of the sacred is considered.

At least seven years of time, hard work, and expense are spent by the minister beyond high school in preparation for his calling. Sometimes, even more. The grade teacher in most public schools receives a larger salary than the minister even when a free parsonage is taken into consideration.

That the salaries are and have been inadequate is recognized in our attempts to support retired ministers with a meager pension from the national treasury. Such a pension should be a tax on the pay of pastors so that they may receive enough to meet the modest needs of their families without some supplemental income.

A group of pastors in one of our associations last spring considered this problem — for it is a problem — in their discussion of By-Laws. A group of church subscribers, or for that matter any group of churches or denominational interests, to quote from a summary of the group’s findings:

The problem of inadequate income for so many of our worthy pastors is a serious one. It does not seem that the pastors should have to lecture for a better position, to enter any business, or that this is a job for the secretaries of the boards and for the nonpastoral ministers and leaders of the denomination to stir up the people and challenge them. Christian education along the lines of the title, Lord’s Acre, is needed, of course. There is a natural continuation of this work, which would help. A greater consecration on the part of all would help. Many pastors find it necessary to have supplemental income work. Too many of our pastors wonder why our work to help support the pastoral home. This should not be so. It would be possible to have a plan whereby a minimum salary for ministers in our denomination could be established?

These remarks are made by a group of strong workers who are not thinking of themselves — but of the number of underpaid men when training, ability, and opportunity are taken into account.

What is the answer to their query? The writer in all his own experience in the pastoral age had to supplement his income by truck gardening, school-teaching, outside preaching, or keeping cows. While outside activities sometimes cut down on time one would better spend in other ways, they may not interfere with him the more firmly in esteem of the community and in the hearts of his people who also find it necessary to supplement their regular income by other activities. Fifty years ago, and more, our ministry was in many instances entirely self-supporting — and the point is that the church grew in membership and spiritual power.

This is not written in extenuation of circumstances. If we had our way we do not think it would be so. But that we need not be discouraged or led to feel that good results in the pastorate are not possible, or to disp pregnant the ability, consecration, and worth in the part of our pastors. By no means, and we go on to urge church officers committees, and people to see to it that their pastors have a support more in keeping with the abilities of the people to pay and in keeping with current needs and demands.

Rural churches could better support their pastors by an organized system of part pay in proportion to rounds checked by our churches in Salem, Pa. But in most churches there is a total income of the members adequately to support the pastor if everyone gave as he had promised. But no longer (one hopes) is there a member who feels that “Three hundred dollars a year is all a preacher is worth.” No longer should there be one who thinks his $5 pledge is commensurate with his $1,500 salary; though twenty-five years ago his $5 may have seemed large. In considering the present-day salaries of teachers, ordinary wages at $80 to $130 or $4 per hour, there is really no question why the pastor should not be comfortably supported without his wife having to take in washing or serve as someone’s secretary. Sometimes people have feared, a wife had rather be employed elsewhere than in caring for the preacher and children at home.

It may be time for the Conference to find some way Conference may care for this phase of our problem. Pastors who were recommended last year for Conference to supplement a pastor’s salary that he might have a minimum of $1,000 a year. The plan died for inadequate denominational cooperation along the lines of the American Bible Society.

Since the above was written the Conference in adopting the report of the Commission recognized 10, approved of the budget “for study” for the year beginning October 1, 1945, which included an item of $500 for supplementing pastors’ salaries. This, we believe, is a step in the right direction.

NATION-WIDE BIBLE READING

A nation-wide Bible reading from Thanksgiving to Christmas is being sponsored by the several national denominational and national sponsoring committees formed for this purpose. It is hoped that millions of Americans, service men and women, and great numbers of other Americans will join in the Bible reading.

The National Sponsoring Committee of laymen is composed of leaders in various fields — including ex-president Herbert Hoover, Mr. John Foster Dulles, Admiral Ernest J. King, and a host of other prominent men. More than thirty ma-
**Hull and Dulles and World Peace**

By Alva J. C. Bond

I knew something about Cordell Hull as a congressman and a secretarial political campaign, but knew nothing that would mark him as a great statesman. However, twelve years after the Chicago Democratic convention in Chicago I heard him on the air in a speech in which he pleaded with the delegates to retain prohibition and to include a plank in the platform opposing repeal. I have never heard prohibition defended more intelligently or with more restrained emotion. That experience gave me confidence in his character and ability. His conduct of the affairs of state during his term as Secretary of State, during the outbreak of the war and during hostilities, has strengthened my conviction that he is a great and wise statesman. I knew very little about John Foster Dulles until a few years ago when I found myself a member of the Commission to Study a Just and Durable Peace of the Federal Council of the Churches of Christ in America, of which Mr. Dulles is chairman.

I have for sometime now been able to observe the two men—a brilliant mind as he presided at meetings of the Commission and as he directed the important meetings of the constituent churches of America at the Delaware conference in March, 1942. Not only has he directed the important meetings of the churches to the postwar peace, but he has had the opportunity to get the mind of many leaders in the Protestant churches. He is an international lawyer of high reputation and a Christian layman who has the confidence of all Christians who have had the privilege of close association with him. He has a few years ago when...
Because of this decline in enrollment the Bible school teachers have had to carry the brunt of disengagement from this unhappy situation. Their morale has been low. If the missions have lost the sacred calling of the Christian teacher to the place it rightfully holds in the church and the community, it will have removed religion a great service. We doubt if there is a more significant group in the nation deficient in spiritual resources and character qualities—than the two million children in the Protestant churches of America. If these could be marshalled more effectively to the task of preventing juvenile delinquency, the country would be better off. Bitterness is an abomination. They can return to one another, tenderhearted, forgiving one another. Let from you, with all malice: And be ye kind one to another, forgiving one another, as Christ also hath forgiven you for His sake: Ephesians 4:31, 32 tells: “Let all bitterness, wrath, and anger, clamour, and evil speaking, be put away from you, with all malice. And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you.”

All the issues of a man’s life are out of the heart. Many hearts are fully set to do evil. The thoughts are continually evil, the churches of America. For this reason should strive to bridle his tongue, Ephesians 4:29. The Scripture speaks of a good tongue as a flowing brook, choice silver, honeycomb, and as a precious jewel. Every true child of God should strive to bridle his tongue. Then when the heart is pure and the tongue bridled, bitterness ceases and love prevails.

Christian friends, let us aim to put away evil. This truly is the romance of finance. The four quotations are from Chapletlon P. O., B. W. I.:

THE ROMANCE OF FINANCE
By Ethel T. Stillman
(An address given during the Tract Board hour at Conference.)

I hear the trains go shuffling through the night—
The toot of the automobile—
The train that carries the oil it needs,
To the Navy man, Marine, and G. I. Joe.

And the paratroopers, the pilots of the planes
All look to us that fatherland
While they are gone so far, so away,
To establish fair and true a home we love.

Our job to see that through our world and gifts
They can return to Sally, Bess, or Jane
And pick up life again with hope and faith
That what they’ve fought for surely will remain.

If we can help to make that day advance,
This truly is the romance of finance.

Never within the days that have gone by
Have men more really sought, more truly yearned
That which they hold and put a mighty trust in.
With all these things they deeply are concerned.

We would unfaithful to be our great trust
If we should fall just now to meet these needs.
If the cause is not strong, let it come.
And only live in terms of thoughts—not deeds.

If we can make a day of faith advance
This truly is the romance of finance.

And everywhere the spoken word can go
And we can make our work powerful
To bring contentment and a need of joy
From contacts happily made each friendly day.

If then our workers heed this precious call,
If we shall give to them the needful aid.
With both moral and financial help,
A new and happier day shall soon be made.

If we can make a day of hope advance
This truly is the romance of finance.

The receipts from contributions and the income from invested funds have been unusually large this year. We are all delighted that the Improvement Budget, which has been set up by the Commission allotting to each organization a certain percentage of the receipts, has been raised almost one hundred per cent. This definitely and encouragingly indicates a truly interested denomination eager to participate in the activities for which the work of the mission is responsible and definitely approving of that set up by the Commission. Of course, as you know, the amount received by each organization through the budget is only a part of the income needed to carry on the work pledged to be done and supplemental contributions are being received continually toward activities which appeal especially to one or another of our supporters. (That sounds like a presidential campaign, doesn’t it?) You will note from the treasurer’s report which is in your hands the scope of these interests—special for the Sabbath Recorder; for the Sabbath Bell; for the Children’s Page of the Centennial issue of the Sabbath Recorder; for Sabbath mission work; for work in Putnam County, Fla.; for additional field work; for corresponding secretary’s expenses; for return of books.

One annual membership was received. You will recall that in our constitution—the most recent printing of which is in the 1942 Year Book—it says, “Any Seventh Day Baptist may become a member of the corporation by the payment of one dollar for that purpose.” We would like to mention in this connection that any one may become a life member of the Tract Society by payment to the treasurer of $25 in not more than two payments. We have the privilege of receiving upon their request a considerable number of pages of tracts annually. The amount added a year ago. Life memberships are a part of the permanent funds for investment. Eight hundred eighty dollars has been received through the years since the plan was adopted.

Real estate may be a source of income or it may be a lien—as every one can testify! This year the income has exceeded the cost of its holding—by a small margin, it is true, but still on the black side of the ledger. I am reminded of some one who said, “There is good reason why real estate is called real estate. It is about the only tangible asset. At least one can always pick up a handful of earth and let it trickle through the fingers.”

The Sabbath Recorder which we estimated would cost a net $5,100 has by reason of increased receipts from subscriptions and lowered expenses of production, slid under the wire: a good length ahead—the net cost being $4,490. The printing of the Helping Hand has just about equalled the receipts from subscriptions.

We receive income from the Board of Trustees of the Baptist Memorial Fund dispensed from funds designated by the givers for the Tract Society. That amount was $4,211. Income from our own invested funds was $5,100. This is a good start. With both moral and financial help, we shall give to them the needful aid.

The capital of these funds is $116,060.02. Do not forget the two cents for one of such are the aggregate amounts in all world affairs made up! This is a gift of $3; the largest, a bequest of $24,656.00. Distributions of government bonds are in this list and are giving a delightful opportunity to those whose wealth is at hand, to serve in its great task and our own organization.
Mortgage loan................. $44,957.04 18.7%
Participating interest in mortgage loan............. 2,005.00 1.7%
Bond interest.......................... 49,000.00 42.7%
Building and Loan income shares........... 10,000.00 8.6%
Real Estate income............ 8,594.00 7.4%
Cash in Savings Bank.............. 997.98 .9%
ailing investment.................. $116,060.02 100.0%

These funds have come to us through three sources: through gifts and bequests, through annuity gifts, and gifts for endowment for maintenance of the Seventh Day Baptist Building. The total represents an increase of $1,837 over last year. Since last year there was an almost similar increase over the previous annual increment, we see that through your continued interest and helpfulness and the bequests of those who have loved the Tract Society through the years we are really building up a considerable amount of capital. The Endowment Fund received $13,565 this year.

When the erection of the building was completed and when all the erection costs had been met there were still some outstanding pledges, because people had been so cooperative and generous. Since these amounts were no longer needed for their original intent—that of erection of the building—those taking charge of them have been approached with the suggestion that the balance of their pledges could be happily used to increase the Endowment Fund—the income from which is used for the maintenance of the Seventh Day Baptist Building. Several have paid their pledges in this fashion. One person is planning to donate a government bond for this purpose.

Monthly amounts received from the Recorder are going to the credit of the maintenance of the publishing house such as coal, janitor service, insurance, and toward taxes on the publishing house exclusive of taxes on the machinery and equipment. This monthly amount has been increased as of July, 1944, (beginning of our new fiscal year) to a figure that more nearly meets the average annual expense of these items.

During the year the Seventh Day Baptist General Conference, incorporated under the laws of the State of New Jersey for the purpose of holding the property of the Seventh Day Baptist Building, has repaid the Bank the balance of the loan of $1,100 borrowed in October, 1940, to take care of the taxes on that building. We congratulate the church on its repaying of this loan of three and one-half years' standing and also the people of the denomination who have provided the Denominational Budget which contained the item for this payment and for the maintenance of the building for the current years. This amount has been returned to our Permanent Fund and been reinvested.

In all the work this year the doners of whatever amount, of whatever kind, for the erection of the building—through the exhilaration of helping accomplish tasks and of putting "major emphasis," as some have said we should do, "on things of survival value," and who have been the means of bringing real romance into finance.

I hear the trains go shifting through the night—
The trains that bear food and ones to and from
The trains that carry out the things he needs,
To the Navy men, Marine, and G. I. Joe.

Let us be sure that daily he may have
Things that are needed in his work and gifts
Things that will build up body, soul, and mind,
Things that will help to give his heart a lift.

Yes, we have work to do who stay at home
To see through all this grief and bitter strife
To show the love, and faith, and eager hope
And everywhere's sign of quickening life.

If we can make that joyous day advance
It will surely be the romance of finance.

THE IMPORTANCE OF THE SABBATH
(By the Pastor)

Jesus was criticized by his enemies for doing good deeds on the Sabbath. His people in the religious zeal had made the Sabbath a burden. He defended his acts by saying that "The Sabbath was made for man, and not man for the Sabbath." He always had to strive against evil and its consequences. This warfare seems to be intensified in these days. There are three vital necessities for the Christian in his life and struggle against evil; the Church, the Bible, and the Sabbath. The oldest of these is the Sabbath. Without it the Bible would be unknown and the Church would die.

Nothing takes so little time in proportion to its importance as the observance of the Sabbath. The business that leaves no time for soul culture is bad business. War is bad business. The demands of war are upon us greater than the demands of the Church. Civic clubs keep an uncasing vigil in the effort to maintain weekly attendance. These clubs know that regular attendance upon the meetings is the only guarantee of interest in and genuine pleasure from the organization. Is the Church of less importance than the Church of America needs God. He is found through worship. One has said, "No Sabbath, no worship; no worship, no religion; no religion, no morals; no morals, then pandemonium!"

The Pawcatuck Post, July, 1944.

Mrs. Okey Davis read the report of the Committee to Promote the Spiritual Life of Seventh Day Baptists in the World. The report was accepted and placed on file.

To the Board of Directors:

The Goals Committee recommend the following goals for the year:

1. Give more to the United Budget than last year and otherwise encourage its support.
2. Reprint in the Recorder through increased subscriptions.
3. Put in their religious zeal in the other form of proportionate giving. Encourage personal giving through personal methods.
4. Make direct gifts to the special project of evangelism sponsored by the women of the denomination.
5. Endeavor to give ten cents per month, per member, to the Helpers' Fund to supplement the project of evangelism.
6. Encourage the Seventh Day Baptist women to ally themselves definitely with temperance movements.
7. Organize to co-operate in work with isolated Sabbath keepers.
8. Make the best use possible of the mission study books.
9. Use the worship program on the Woman's Page of the Recorder in society meetings.
10. Recommend the Bible as the only book in the way of life, we urge that reading and study of the Bible is made a large place in personal and family devotions.
12. Build for the future by enlisting teen-age girls and young married women in the work of your society.
14. Promote the observance of the World Day of Prayer either in your church or community.
15. Accept yourselves of every opportunity to study a just and durable peace.
16. Stimulate the spiritual life of our men and women in the service by furnishing them with religious literature.

Respectfully submitted,

Mrs. Lotta M. Bond, Chairman.
Voted that the annual report of the Board of Directors to Conference be the annual report for the official records of the board. Voted that the bills for picture, "Power of God," printing annual report, and Federal Council materials be paid.

Voted that a unanimous ballot be cast for the following officers: president, Mrs. L. Skaggs; vice-president, Marion C. Van Horn; recording secretary, Greta F. Randolph; corresponding secretary, Lotta Bond; treasurer, Mrs. S. O. Bond; and editor, Mrs. Okey Davis. Mrs. Skaggs read a letter from Promoter of Evangelism Rev. L. O. Greene. Mrs. Skaggs presented some of the problems facing the Ways and Means Committee. The problems were discussed at length and advice given to the committee.

These minutes were read and accepted. Adjourned to meet the second Sunday in November at 2 p.m.

Mrs. J. L. Skaggs, President,
Greta F. Randolph, Secretary,
Salem, W. Va.,
September 10, 1944.

THE WINSASHRAM

By Mrs. Leslie Greene

To make two hundred new friends whom you may call by their given names, and with whom you work, play, and, best of all, commune and worship for seven full days in a cool and quiet spot amid the beauties of nature where you feel close to nature's God— that is, briefly, the Ashram.

The Ashram was held at Geneva Point Camp, near Meredith on beautiful Lake Winnipesaukee, N. H. The camp belonged to the International Council of Religious Education and is used by many other groups during the summer. One may attend the Ashram one week or two. We attended the week of August 23-31; Mrs. Greene was sent by the Women's Board, and I by the kindness of others.

Each day was a round of never-to-be-forgotten experiences, the "Quiet Hour on the Porch" before breakfast, through the songs and addresses each morning in the chapel, then an hour of fellowship in groups at work, and an address by Brother E. Stanley Jones just before noon. As we all waited for the doors to open for each meal, we were joined by "Brother Stanley." Each day we drew numbers for new tables so as to become better acquainted with different members of the big family. Usually newcomers were in some gave words of farewell at the table. In the afternoon there was free time for rest, or play, followed by a group meeting called, "Spiritual Resources for Living in a Time of Crisis." The leader was Miss Margaret Applegarth, chairman of the World Day of Prayer. Mr. Greene attended the one on "Evangelism" led by Dr. Norman Richardson, of McCormick Theological Seminary, Chicago. We came to feel that privilege in itself worth going far to enjoy.

After supper came the best time of all, the meeting at the Sunset Tryest where there is a white birch cross near the shore of the lake. After a walk in corporate silence through the pines, we could begin to catch the strains of some dear old hymn; and, as we entered the natural cathedral, we, too, would sit, perhaps on a rock, and join in the songs of praise and worship. When our daily plow came down the long winding trail "Brother Stanley" would again speak of the things of God and his revelation in Christ. Because of his wide experience, his consecration, and his deep insight into the Word, it was a wonderful privilege to sit at his feet and learn more of Christ whom God sent as his photograph that he might, through Jesus, see and understand him. As the sun set behind the hills across the waters of the lake, we sang a song, usually "Day Is Dying in the West," Brother Stanley resumed his talk, while we watched the changing panorama as we listened. We were all more and more deeply impressed by the fact that, as we look at the stars, the fact that he made the stars, the planets, the moons, the heavens, so we can, may, must, reflect to others the light of him who came to be the Light. Life came into focus and the life of Jesus Christ; his love can open our eyes to behold him.

SABBATH SCHOOL LESSON

FOR SEPTEMBER, 30, 1944

Jesus the Light of the World.

Golden Text—John 8: 12.

TRACING THE TRUTH

(Aдрес given at Conference August 23, 1944, at Alfred, N. Y., by Secretary Sutton.)

Jesus said, "I am... the truth" (John 14: 6). "And ye shall know the truth, and the truth shall make you free." "If the Son therefore shall make you free, ye shall be free indeed" (John 8: 32, 36). "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth" (John 16: 13).

As a truth, Jesus Christ was revealing God who is ultimate truth. In many ways he said that he and the Father are one. He spoke of the coming of the Holy Spirit who is one with Father and Son.

As men we are glad that God has planned that men shall have to search for truth. Truth is hard to discover and when Christ the truth came most of those who saw him did not recognize him as such; but put him to death because they did not think he was true. That is why he said, "We face the danger of not recognizing truth because of preconceived notions of what it should be.

Science shows us how to search for truth. With each new discovery there comes a definite value if put to practical use while search goes on. Take the massive machinery of a large industrial plant. It was not all invented at once, but workers who worked in it saw how it could be improved so new inventions were added. That gigantic plant would never have been what it is today if men refused to use the new because it was not the whole truth. So the Church says that not all truth has yet been discovered about all the things in the universe. Not all the ancient manuscripts of the Bible have been found, and not all the archaeological discoveries that throw light on how our faith came to be as it is today have made. The more these men find, the greater evidence we have of the Divine in the Bible and the marvelous way God worked through men to bring us our Bible. We are to make the very best use of all that we have discovered until more men are found. The same is true of the heights and depths of God's love, his mercy, his nature. Paul said that now we know only part. Shall we say that God
a speaker referred to Sunday as having the sanction of our young ministers took advantage of the question period to make a very impressive statement of our traditional attituded and received a fine compliment. It is being done, not always in a gracious manner. We want our goodness and conception and presentation of truth and were. But, are we ready to give the truth of the Sabbath to the world? Ask yourself. Ask your church what would happen if it lived out the truth in all kinds of situations which is Christ so 'all may learn how to be worthy of God be meted by whether the kind we had before. One of them finally said, "Mother will you please use the example?" Being a crab she could not. We are obliged to preach what we practice. God help us to practice truth.

It is not easy. The moving picture of Madame Curie showed how she and her husband labored for years to discover a truth that blessed all mankind, and yet they had very little help or sympathy. We all want something that will keep us on the right road marked to show us the right way. You Sabbath school teachers, pastors, parents, would like this board to present you a plan of work so prepared. The board will do all possible to help you, but the real work must always be done by each one for himself. We are given the right to struggle after truth. It is never handed out to us on a platter. I have a tremendous struggle in my personal life to live up to my ideals, my conscience. You see, Christ is revealed to me. I would not want a life free from this struggle. But thank God, just when I need him Jesus is near to comfort, cheer, and guide.

A little boy was lost. One man told him to go down one street so many blocks, turn right, go all parts like this, and so on until the boy was more confused than ever. A kindly old man came by and put his arm round the boy and said, "Come on sonny, I'm going your way; I'll take you home." Christ does that for all who will give him the chance.

One day a teacher taught Christ: then we will be teaching his idea of God; we will be teaching love to all men; we will be going to all the places where he went. Christ will be teaching the Sabbath. We will then find that personally and as a denomination we are more free from the sins of selfishness and indifference. Not that we will ever sit and sing praises that we are free, for in a sense we are not, for freedom. Therefore we will work and pray with Christ until every other man is free through the truth that makes a man free in the Christ who is the way, the truth, the life.

One internment camp in Germany, where American prisoners of war are quartered, reported that neutral Y.M. workers have "educational classes of all kinds in which 85% of the prisoners are taking part."
OUR DUTY TO GOD IN LEISURE TIME
By Oscar Burdick

(This is a summary of two talks given at the Quarterly Meeting at Walworth, July 22, 1944, under the general theme of "Our Duty to God.")

Our primary duty in everything is to try to live a Christian life. In the special lines of leisure, let us consider our duty to God in games or sports. Honesty, variety in activities, and broad-mindedness are all considered as good qualities. It is also our duty to keep in good condition —healthy and strong. We must be careful not to needlessly tear down our bodies.

A Christian plays a clean game with as little roughness as possible in such sports as football, soccer, etc.

Sometimes ago in one of our Intermediate Christian Endeavor meetings, the subject of hobbies was presented. The reasoning in advocating hobbies is that human beings need recreation, and there is no hobby.

God gave us the Sabbath for physical rest of our bodies after the six days of work, mental rest from the cares of this work, and spiritual rest from the enemy's efforts to exer the Lord. The first two mentioned are easily obtainable in hobbies, and spiritual refreshment from hobbies is also possible, but what do we do in our spare time on the Sabbath? God has provided for this, and we should help to determine the kind of a Christian life we live all seven days of the week.

Spiritual refreshment through hobbies is probably questions. Let's take a common hobby for illustration. A number of types of hobbies is the type portraying religious history. It is the type representing religious history.
THE SABBATH RECORDER

WARTIME RELIGIOUS READING

"We Thought We Heard the Angels Sing" by James C. Whittaker is the complete epic story of the ordeal and the rescue of those who were with Eddie Rickenbacker on the plane lost in the Pacific, written by

Children's Page

OUR LETTER'S PAGE

Dear Mrs. Greene:

I have written once before and sent my radio script, "A Day at the Beach," Thank you very much for publishing it for me. When I saw it published I was so proud that I showed all my school friends. I am almost fourteen now and in the ninth grade at Citrus Grove Junior High School. Next year I go to Miami High. Oh, boy!

I plan to write to one of our Recorder friends after I finish writing this letter, and I hope some of them will write to me, too.

I like school very much, and I wish it would hurry to start again.

Sincerely yours,

Mary Ann Fanch.

Miami, Fla.

Dear Mary:

I liked your radio script very much; and so, of course, was glad to publish it. I hope you will write another one of your good letters.

We would like to take a trip into Florida when the weather is better. We have written once before and sent my good Recorder friends would write to you.

Sincerely, of course, was glad to publish it.

Dear Recorder Children:

I don't think I need to send out any more calls for letters since we had two weeks without a single answer. I'm mentioning the subject, "let's forget." One of my teachers used to say when one of her pupils had neglected her task, "I want you to wait until I have to say, 'Three times and out'" I'll not have to say that to my Recorder girls and boys I'm pretty sure.

Perhaps some of the younger girls and boys will enjoy a little exercise I used to teach my primary children. It is called

The Eight Little Maidens

(1) See eight little maidens,
(2) Neat and white and trim,
(3) Hidden through the nighttime
In a castle grim.

(4) These are the stepping ground
At the castle door,
While the faithful wardens
All will safely keep.

(5) Rocking, gently rocking,
Now the maidens sleep,
While the faithful wardens
All will safely keep.

(6) When the morning dawns,
Their good work is done—
(7) Wide awake the maidens
(9) Full of life and fun.

I hoped for several letters this week but was happy to receive even one and hope to receive many more of your good letters.

Sincerely yours,

Mispa S. Greene.

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complaint unless he can make some suggestion that at least will remove the trouble. Neither is it of any value for me to draw your attention to these difficulties in the church unless I can suggest a cure.

When I was serving the first year of my apprenticeship as an engineer the foremost made an electric magnet which was a great source of attraction to me; it was made with a sliding switch which allowed the power to be put on very gradually. I found that if I drew electrical rows of steel pieces around the magnet at a fair distance away and pulled the switch over just a little, the ones nearest the magnet would go to work first. The outer power had to be put on in the next row and the switch had to be right over with the full power for the outer circle. I also found that by placing smaller nuts on the outside circle and larger ones on the center circle that when the power was put on often the smaller ones would be drawn first even at the greater distance; but very often they could not reach the magnet, their being hindered by those in the center circle standing in the way.

In every Christian church there is a power house, and it is in the center or heart of the church. The life of the church depends on the power this station generates. The Holy Spirit is the power. Prayer may be said to be the lines used to draw this wonderful power. The amount of power that we draw from the main station depends on the lines we have.

I have taken very careful notice in churches of different denominations. I find in a church of two hundred members there are only to twenty prayer lines connecting the church in question with the head power station.

That is why ten to twenty members go to the prayer meeting to draw power for the church. Some churches may do a little better, but some are not even as good as the one mentioned. Now does it sound right that ten to twenty praying souls have to keep the light going in a church of two hundred? No, it does not sound right; it sounds very selfish and worse.

What is to be done? There is but one thing we can do and that is: "Let all the praying ones be as a great united fort and load the prayer lines to their full capacity." By this united effort some must be drawn into the center circle and so build up our power station for greater things.

That is, only ten to twenty members go to the prayer meeting to draw power for the church. If we are going to give the last warning and to prepare for the coming of our Lord and Master.

On the first Sabbath in September our all-day church service was held. Rev. L. O. Greene delivered the sermon using as the theme, "Redeemed Men Seeking for a Redeemed World." The choir sang the anthem, "Come, Ye Children of the Day," following the Sabbath school, dinner was served in the church parlors.

In the afternoon Mr. Greene gave another interesting talk on "Different Ways of Promoting Evangelism."
read and reread them. Each time they stir me to great depths. Jesus Christ, as he presents him, becomes a living, ever present friend and guide. He "saves" me from my lower self and leads me in to more abundant living. Dr. Sockman uses many of the symbolic phrases that Jesus used; he interprets them and brings them into practical everyday Christian experiences.

These two types of services have, their values for different people. I can see how the older, strongly symbolic type appeals to many, how the almost rollicking lilt of some of the gospel songs sways the emotions. But, believe them and bring them into practical application the Women's Village Improvement Club and always took a deep interest in its activities.

She contributed not a little to the eminent success of her husband as president of Milton College.

Surviving her are four children: John N. (Dean of Milton College), Elton, Stephanie Hall, and Alexander K.; three grandchildren; and one great-grandson.

Funeral services were conducted by Rev. Carroll L. Hill, and burial was had in the Milton cemetery.

Editor.

Elnit, -- Doroth Youngest daughter of Mark A. and Bele S. Head, was born June 18, 1898, in Albion, Wis., and died August 1, 1944, in Milwaukee, Wis. She leaves to honor her memory her husband and two daughters.

K. V. H.

Gates, -- William R., son of George M. and Martha A. Huntley Gates, was born April 4, 1859, at North Pitcher, N. Y., and died at his home in Lincklaen, N. Y., July 22, 1944. He was united in marriage December 28, 1881, to Ida J. Davis who died 1940. To them were born ten children.

Surviving are five daughters: Mrs. Bertha Mowery, Mrs. Ruby Burrows, Miss Ruth Gates, Mrs. Nina Coon, and Mrs. Martha Mills; three sons: Everett, Lloyd, and Clair; fifteen grandchildren and fifteen great-grandchildren; and a younger brother, G. Fred Gates.

Funeral services were conducted by a grandson-in-law, Victor W. Skaggs, pastor of the Placeway Seventh Day Baptist Church, New Market, N. J., and the local pastor, C. Harmon Dickinson. Burial was held in North Pitcher, N. Y., C. H. D. Randall.

Frank, was born in Readings, July 11, 1876, and died in Edgerton, Wis., August 5, 1944. He leaves to mourn his death his wife, Kitty Hayes, and one son by a previous marriage.

Smith, -- Eliza Elizabeth, youngest daughter of Horace and Charlotte Clement Bliven, was born near Albion, September 25, 1861, and died in Albion, Wis., July 18, 1944. Except for a few years spent in Massachusetts, she lived in or near Albion. She was baptized and became a member of the Albion Seventh Day Baptist Church in 1877 under the guidance of Rev. J. L. Hoffman. She was a practical nurse and few homes in this vicinity but have felt her Christian ministry.

She leaves an only daughter, Gertrude Whitford; five grandchildren; and nine great-grandchildren to remember her useful life.

K. V. H.

WANTED--Owners of permanent home in New York State wish house with a family, two well appointed rooms, larger apartment, or house for elderly woman, 18 month old son, and a 4 month old daugh-

The Passing of Young People's Work

An Editorial

Our Conference President

William L. Burdick

In Touch with God

C. Harmon Dickinson

The Disconsolate Goldent

For the Children

Placentway Seventh Day Baptist Church, New Market, N. J.

Our Oldest Church in America -- Organized in 1705

Victor W. Skaggs -- One of Our Youngest Pastors

See Pulpit Department in This Issue for Pastor Skaggs' Sermon on Worship