

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 small in the realm of finance. But in this calling there are rich rewards, wonderful rewards of fellowship with Christ and of 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 slap you on the back. You will know the measure of your success as you stand in the secret place before God. And when you have his 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 discernor 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, Christ primary 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 to 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 tenor and spirit that runs through 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.

# The Sabbath Recorder

Vol. 137

PLAINFIELD, N. J., SEPTEMBER 18, 1944

No. 12

## FREEDOM

By Mrs. W. C. Miller

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 stand on mountains high  
And watch the ocean's rolling waves  
That seem to touch the sky.

Yes, 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.

Yes, 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.

Battle Creek, Mich.

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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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Per Year ..... \$2.50  
Postage to Canada and foreign countries 50 cents per year additional.  
Subscriptions will be discontinued at date of expiration when so requested.  
All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Terms of Subscription

Six Months.....\$1.25

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Entered as second-class matter at Plainfield, N. J.

Vol. 137, No. 12

Established in 1844

Whole No. 5,103

## Editorials

### 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 public 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 monthly stipend. Few of our pastors 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 several matters of church and denominational interest. 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 lectioneer for a better income. Perhaps 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 tithe, Lord's Acre, proportionate giving, and stewardship of course would help. A greater consecration on the part of all would help. Many pastors find it necessary

to have supplementary income work. Too many of our pastors' wives find it necessary to take work to help support the pastoral home. This should not be so. Would it 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 ministers 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 pastorate 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 not infrequently establish 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 their churches grew in membership and spiritual power.

This is not written in extenuation of circumstances of an inadequately paid ministry. But, that we need not be discouraged or led to feel that good results in the pastorate are not possible, or to disparage the ability, consecration, and willingness on 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 peo-

ple 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 produce, such as worked out by our church in Salemville, Pa. But in most churches there is a total income of the members adequately to support the pastor if everyone gave according as the Lord has blessed him. 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 \$1.50 or \$4 per hour, there is really no Christian reason why the pastor should not be comfortably supported without his wife having to take in washings 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 Commission to find some way Conference may care for this phase of our problems. The effort was made following the last war 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 support.

Since the above was written the Conference in adopting the report of the Commission under recommendation 10, approved of the budget "for study" for the year beginning October 1, 1945, which included an item of \$1,000 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 American Bible Society and two national sponsoring committees formed for this purpose. It is hoped that millions of American service men and women and their families 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, Ambassador John G. Winant, and other prominent men. More than thirty ma-

ple 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 produce, such as worked out by our church in Salemville, Pa. But in most churches there is a total income of the members adequately to support the pastor if everyone gave according as the Lord has blessed him. 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 \$1.50 or \$4 per hour, there is really no Christian reason why the pastor should not be comfortably supported without his wife having to take in washings 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.

Through a nation-wide poll of pastors and Army and Navy chaplains, Bible passages most helpful in times like these have been chosen. Some of our own churches, if not all, have had the opportunity to contribute helpful passages. The list of thirty-three passages for daily reading from Thanksgiving to Christmas will be released later.

Reports coming to the American Bible Society continue to indicate a strong interest by service men and women in carrying and reading their pocket Testaments and in asking their families at home to join them in Bible reading. Their interest has produced a growing conviction throughout America that a home-front emphasis on Bible reading is an essential part in keeping faith with our men on the fighting fronts. This has been a major factor in the decision to sponsor a Bible reading emphasis on a scale never before attempted in this country.

The plan is being promoted widely throughout the country by various organizations and the religious press. Pastors will lead in local participation by their own congregations. Arrangements have been made for churches, civic organizations, newspapers, radio stations, and other agencies to cooperate in planning community-wide observances throughout the nation.

### NOTICE

The annual meeting of members of the Corporation of the Seventh Day Baptist Board of Christian Education will be held on Sunday, October 8, 1944, at 2:00 P.M., in the Gothic at Alfred, N. Y.

This notice is issued pursuant to Sections 1 and 3, Article IV, of the By-Laws.

1. The annual meeting of members shall be held on the second Sunday of October of each year at two o'clock in the afternoon for election of directors and such other business as may properly come before said meeting.

3. Notice of all annual and special meetings shall be given by publication of the time and place and object of such meeting in the three (3) issues of the Sabbath Recorder immediately preceding such meeting.

John Reed Spicer,  
Recording Secretary.

## HULL AND DULLES AND WORLD PEACE

By Ahva J. C. Bond

I knew something about Cordell Hull as a congressman and as the manager of a political campaign, but knew nothing that would mark him as a great statesman. However, twelve years ago at the Democratic national 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, both before 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 working of his brilliant mind as he presided at meetings of the Commission and as he directed the important meetings of representatives of the Protestant churches of America at the Delaware conference in March, 1942. Not only has he directed the thinking of churchmen on the relation of the churches to the postwar peace, but he has had the opportunity to get the mind of many leaders in the Church on this matter also. 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.

Doubtless, readers of the Sabbath Recorder know that these two men—members of the two great political parties, great Americans, both—have recently conferred together on the questions of peace and the postwar world. This is a matter of very great interest to the churches and to all Christians who take seriously our Lord's prayer that the kingdom of the Father may come on earth as it is in heaven. One news reporter has commented on the fact that a study of the independent writings of both these men reveals a common mind on the principles which should guide our nation in international relations.

It looks as if we are to have the co-operation of the leaders of both political parties this time in determining the place America shall take in helping to determine the nature of the postwar world and in preserving the peace.

The Church was overwhelmingly for a League of Nations following World War I. But alas, for the playing of party politics. The present prospects for the peace are much more encouraging. Let Christians continue to think straight, uninfluenced by a false national pride and unmoved by party prejudice, and to make the results of their thinking known. The situation is such as to encourage their participation with the hope of building a better world.

## SABBATH MEDITATIONS

By Miss Marjorie Burdick

It was Sabbath morning—a beautiful day! What was more it was Christmas morning and I was at home for the holidays! I sat with Father and Mother in our usual place toward the front in the Milton church. In this setting with the inspiring atmosphere of the sanctuary, it was easy to think of God and my relation to him. Then the organ began creating further beauty to add to the worshipful experience.

During this period of meditation my eyes turned from the beautiful stained glass window at the front of the church to the smaller window at my right. There I saw the symbol of an open Bible. The morning sun was coming through the window causing rays of light to stream from its open pages. I have often considered the meaning of various symbols throughout the church. But suddenly this symbol took on new meaning.

There came to my mind the realization that all symbols must have the light of understanding from God shining through them to help us to worship. We see the picture, we know the meaning, we recall the generations of Christians who have found value in using it. But it must come to us in the light of the true knowledge of personal values to help us truly to worship.

My meditations have continued on Sabbaths since then. I have meditated on what the Light from the Bible should mean to us as Christian people. Why do we who have

(Continued on page 211)

## Missions

Rev. William L. Burdick, D.D., Ashaway, R. I.

Correspondence should be addressed to Rev. William L. Burdick, Ashaway, R. I. Checks and money orders should be drawn to the order of Karl G. Stillman, Westerly, R. I.

## THE WORLD-WIDE COMMUNION

For the fifth consecutive year Protestant churches are asked to observe the first weekend in October as World-wide Communion Day.

The plan is not that different churches should unite in a Communion service, but that they should celebrate the Lord's Supper that weekend. For Seventh Day Baptist churches the date will be September 30 or October 7.

The observance of the World-wide Communion Day in past years has proved its worth as an evangelistic movement. A goodly number of Seventh Day Baptist churches and a multitude of other Protestant churches have been greatly blessed by preparing for and participating in these services, the blessing being in proportion to what they put into it. It is suggested that an effort be made to have every member of the church present and that the sacraments be taken to those who are unable to attend.

"The first objective is to demonstrate and symbolize this unbroken Christian fellowship in every church around the world. No church will be engaged in an isolated program. In the Protestant churches of the United States alone, probably 2,000,000 visitors will be enlisted to invite over 25,000,000 communicants to gather with them around the Lord's table.

"The second objective is that each church will plan to have 100 per cent of its membership present at its own Communion table.

"The third objective is that church attendance will be greatly increased. 'Absenteeism' in war industries is alarming to the nation. The 'absenteeism' of 70 per cent, which is average in Protestant churches, at their morning worship service is of equal concern to church leaders.

To state the substance of these quotations in other words, the chief objective is to make Christ supreme, to strengthen his Church, and to win converts.

Literature regarding this may be had by addressing the Department of Evangelism, 297 Fourth Ave., New York 10, N. Y.

W. L. B.

## THE NATIONAL MISSION TO CHRISTIAN TEACHERS

A movement in behalf of the Bible schools called, "The National Mission to Christian Teachers," is being launched. It is sponsored by the Commission on Evangelism of the Federal Council of Churches and the International Council of Religious Education. It is arranged that sessions be held in over thirty-five cities during October and November; and in addition to this it is planned that through church state councils all Protestant Bible schools and Christian teachers be reached.

Some of the cities in which meetings are to be held where the sessions will be available to Seventh Day Baptists are: Providence, R. I., October 18-20; East Orange, N. J., November 1-3; Charleston, W. Va., October 18-20; Rochester, N. Y., November 12-14; Topeka, Kan., November 15-17; Mankato, Minn., October 25-27; and Los Angeles, Calif., November 26 - December 1.

The Bible schools of Protestant churches are very vital, and as one looks back, it appears that not so much has been done in recent years as in former days to strengthen them. In days gone by every state and many counties had Bible school organizations which held conventions and aided the work in many ways.

The importance of encouraging Christian teachers and strengthening the Bible schools is well set forth by the editor of the Christian Evangelist, and we quote from a recent editorial:

The movement is exceedingly timely. For the past fifteen years or more, the enrollment of the church schools of Protestant churches in America has been marking a slow but persistent decline. The Disciples have been a part of this recession with a percentage of loss about the same as for the other communions surrounding us. But a survey made recently of the situation within one large communion revealed the fact that while this general decline was taking place across the nation as a whole, at the same time there were many local churches which had made definite gains in enrollment. Also it was found that wherever churches became concerned over the matter of enrollment it was possible for them to make consistent gains.

Because of this decline in enrollment the Bible school teachers have had to carry the brunt of discouragement in the church over this unhappy situation. Their morale has been low. If the missions are able to exalt the sacred calling of the Christian teacher to the place it should rightfully hold in the church and the community, it will have rendered the cause of religion a great service. We doubt if there is a more significant group of citizens in the nation—significant in spiritual resources and character qualities—than the two million Bible school teachers in the Protestant churches of America. If these could be marshalled more effectively to the task of preventing juvenile delinquency and be given the encouragement they deserve, it would be a service greatly needed at the present moment.

Of course the primary function of the movement is to emphasize the essential place which evangelism must hold in the work of the teacher. It is doubtful if there has ever been devised a more effective agency of evangelism than that offered by the Bible school class when it has been motivated by a vital concern for people and led by a consecrated teacher. Many of the Bible classes in our churches today are languishing due to inadequate motivation. If the missions can somehow inspire the leadership of these classes with a passion for evangelism, it will go far toward re-awakening an interest in the church school itself.

W. L. B.

#### PAPER READ AT A MISSIONARY MEETING

By Mrs. G. Perriea

If I can realize that God is my only hope of salvation, this I would do: put away all bitterness. Ephesians 4: 31, 32 tells us: "Let all bitterness, and wrath, and anger, and 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."

If every true child of God was following this advice of St. Paul to the Ephesians, what a wonderful place our earth would be. If ten out of every hundred were abiding by this, we certainly would be making a little bit of heaven on earth.

The failure of every organization, every meeting, can be traced to bitterness in some form or other. Bitterness is an abomination unto God, therefore, it behooves every Christian to put it away. It includes whispering, backbiting, talebearing, tattling, gossiping, evil speaking, raising and spreading false reports. It is a deceitful work, it comes from an evil heart, and it arises from hatred; it is the tool of the hypocrites and wicked, and they should never be trusted.

The effects of slander are as follows: separates friends, wounds the heart, creates strife, sows discord among brethren. It is a scourge, it is venomous, it is destructive. The people of God should lay aside bitterness, keep their tongues from speaking evil, give no occasion for slander, and not listen to slander.

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 imagination is full of evil. Man's heart is deceitful and desperately wicked. When we have salvation, then we have a new, pure, perfect, and tender heart.

The tongue is the index of the heart. As the heart is evil, so is the tongue. An evil tongue is a world of iniquity; it is a burning fire, and is always set on fire of hell. 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 bitterness—one of the most prominent enemies of happiness—and aim with God's grace to "walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour."

Chaptelton 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 shuttling through the night—  
The trains that bear our loved ones to and fro,  
The trains that carry out the things he needs,  
To the Navy man, Marine, and G. I. Joe.

And the paratroopers, the pilots of the planes  
All look to us that faithful we may prove  
While they are gone so far, so far away  
To establish fair the freedoms that we love.

Our job to see that through our work 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.

And true it is that work goes bravely on  
To bring to far and near the written Word,  
To make it possible that each may hear  
The thrilling Gospel message of the Lord.

Never within the days that have gone by  
Have men more really sought, more truly yearned  
Than now for truth and principles to guide—  
With all these things they deeply are concerned.

We would unfaithful be to our great trust  
If we should fail just now to meet these needs,  
If we should fail to fill this lack of theirs,  
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 speed it on its helpful way  
To bring contentment and a need of joy  
From contacts happily made each friendly day.

Our task it is to touch those groping souls  
Who searching look to us and can rely  
On us to lead them to a richer life  
Than that they have pursued in days gone by.

If then our workers heed this precious call,  
If we shall give to them the needful aid,  
With both our 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 Denominational Budget, which was 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 various organizations are responsible and definitely approving of that set up by the Commission. Of course, as you know, the amount received by allotment received 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 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 missionaries, etc.

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." I would like to mention in this connection that any one may become a life member of the Tract Society by payment to the treasurer for that purpose of \$25 in not more than two payments. Life members have the privilege of receiving upon their request a considerable number of pages of tracts annually. One such member was 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 \$4,484. The printing of the Helping Hand has just about equalled the receipts from subscriptions.

We receive income from the Board of Trustees of the Seventh Day 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 \$4,842. We are delighted that even with the difficulty of finding good investments, especially real estate mortgages, and with the prevailing low interest rates, the yield from our invested funds is 4.17%.

The capital of these funds is \$116,060.02. Do not forget the two cents for of such are the aggregate amounts in all world affairs made up! The smallest amount is a gift of \$3; the largest, a bequest of \$24,636. Donations of government bonds are in this listing and are proving a delightful opportunity to those who wish to help both the government in its great task and our own organization.

You will be interested in the way our capital funds are invested at the present time.

Mortgage loans	\$ 44,957.04	38.7%
Participating interest in mortgage loan	2,005.00	1.7%
Bonds and stocks	49,506.00	42.7%
Building and Loan income shares	10,000.00	8.6%
Real Estate	8,594.00	7.4%
Cash in Savings Bank awaiting investment	997.98	.9%
	<b>\$116,060.02</b>	<b>100.0%</b>

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 year you will 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 \$13.50 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 intention—that of erection of the building—those making such pledges 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 Press go toward the expenses 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, (the 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 Tract Society the balance of the loan of \$1,100 borrowed in October, 1940, to take care of the taxes on that building. We congratulate the trustees of Conference upon the repayment of this loan of three and one-half years' standing and also the people of the denomination who have upheld 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 donors of whatever amount, of whatever kind, for whatever purpose have—we are sure—felt 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 shuttling through the night—  
The trains that bear our loved ones to and fro,  
The trains that carry out the things he needs,  
To the Navy man, Marine, and G. I. Joe.

Let us be sure that daily he may have  
Things that are needful through our work and gift—  
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  
That love, and faith, and eager hope prevail  
And everywhere there's sign of quickening life.

If we can make that joyous day advance  
It will truly 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 their religious zeal had made the Sabbath a burden. He defended his acts by saying that "The Sabbath was made for man."

Always man has 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, and we are unable to escape its evil.

Civic clubs keep an unceasing 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 these?

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.

## Woman's Work

Mrs. Okey W. Davis, Selma, W. Va.

### MINUTES OF THE ANNUAL MEETING OF THE WOMEN'S SOCIETY

The Board of Directors of the Women's Society of the Seventh Day Baptist General Conference met in annual session in the Mrs. G. H. Trainer Sabbath School Room with the following members present: Mrs. J. L. Skaggs, Mrs. Okey W. Davis, Mrs. S. O. Bond, Mrs. Edward Davis, Mrs. Joseph Vincent, Mrs. Marion C. Van Horn, Miss Lotta Bond, and Miss Greta F. Randolph.

Mrs. Skaggs led devotions reading from the last chapter of Matthew and directed attention to evangelism. Prayers were offered by all present.

The treasurer's report was given by Mrs. S. O. Bond showing a balance of \$666.10. Her report was accepted and placed on file.

The report of the Goals Committee was read by Miss Lotta Bond. This report was accepted and included in the annual letter from the corresponding secretary to the societies.

To the Board of Directors:

The Goals Committee recommend the following goals for the use of the societies:

1. Give more to the United Budget than last year and otherwise encourage its support.
2. Promote interest in the Sabbath Recorder through increased subscriptions.
3. Emphasize tithing or some other form of proportionate giving. Encourage personal giving through thank offerings or other 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. Urge Seventh Day Baptist women to ally themselves definitely with temperance movements.
7. Organize or 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. Recognizing the Bible as our guide in the way of life, we urge that reading and study of the Bible be given a large place in personal and family devotions.

11. Make John 14: 1-15 our Scripture for this year.

12. Build for the future by enlisting teen-age girls and young married women in the work of your society.

13. Observe World Community Day, November 3, 1944.

14. Promote the observation of the World Day of Prayer either in your church or community.

15. Avail 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,

Lotta M. Bond,  
Chairman.

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

To the Board of Directors:

Your Committee to Promote the Spiritual Welfare of Seventh Day Baptists in Service would make the following report of progress:

With the exception of the preparation of the Honor Roll Supplement which appeared in the Recorder of September 4, our work has been chiefly correspondence. In reply to letters sent out by the chairman, she is in receipt of very helpful replies from Chaplain Maltby and Chaplain Rood. Another suggestive letter came from a Seventh Day Baptist Red Cross worker in New Guinea, Miss Ruth Kenyon of Hopkinton, R. I. One member of our committee received a comforting letter from the chaplain of her newly inducted son. Soon your committee will pass on to our women the gist of the inspirational messages contained in these letters.

Respectfully submitted,

Mrs. Ottis Swiger,  
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. J. L. Skaggs; vice-president, Mrs. Marion C. Van Horn; recording secretary, Greta F. Randolph; corresponding secretary, Lotta Bond; treasurer, Mrs. S. O. Bond; and editor, Mrs. Okey W. 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 2:30.

Mrs. J. L. Skaggs,  
President,  
Greta F. Randolph,  
Secretary.

Salem, W. Va.,  
September 10, 1944.

### THE WINNIASHRAM

By Mrs. Leslie O. 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 Winniashram was held at Geneva Point Camp, near Meredith, on beautiful Lake Winnepesaukee, N. H. The camp belongs 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 5-12; Mr. 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 from 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 joined in songs led 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 introduced, and some gave words of farewell at the table. In the afternoon there was free time for rest, or play, followed by seminars. Mine was 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. Either was a privilege in itself worth going far to enjoy.

After supper came the best time of all, the meeting at the Sunset Tryst 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 all had come 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 we 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"; then "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 the water reflects the beauty of the heavens, so we can, nay, must, reflect to others the light of him who came to be the Light. Life came into focus in 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.  
Scripture—John 9: 1-7, 13, 34-41.  
Golden Text—John 8: 12.

## Christian Education

Rev. Harley Sutton, Alfred Station, N. Y.

Sponsored by the Seventh Day Baptist Board of Christian Education

### TEACHING THE TRUTH

(Address 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 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 truth according to their ideas. 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. Men who worked with 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 many things in religion. Not all the ancient manuscripts of the Bible have been found, and not all the archaeological discoveries that throw light on how our Bible came to be as it is today have been 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 is 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 in part. Shall we say that God

is limited because we do not know him completely? No, we shall put to use all the truth we have found and continue our search for more. Out there somewhere is a better way to teach the truth and it is our duty to discover that way so that we can better carry out his great Commission to teach all nations.

We admit that as imperfect beings we never can in this life discover perfect truth. Because of this we face the danger of fastening ourselves too completely about half-truths. Some people have even died for such and have led others with them on the road that is only partly right. One illustration is the idea of having Christians in charge of governments. When the Puritans ran the government they were so tyrannical that some people were executed as witches, and in other ways their manner of governing held back real progress. This does not mean that Christians should not hold offices in governments, but it means that it probably would not bring the millennium if all offices were filled with the kind of Christians we have today. None are perfect.

Look at our ideal of giving the Sabbath truth to the world. Are we ready to do that? What about our shortcomings? For instance see the worldly, selfish way that the Sabbath is observed by so many of our church members. We stand for the truth of the Sabbath in a very halfhearted way. Look at our lack of system in pastor-church relations that has resulted in a very poor impression some of our churches and pastors have made on those of other denominations who live near them. Then see able pastors living on inadequate salaries. Do they cry? Even when one of our able young men on such a field was invited to join the Methodist Conference and have a church paying \$2,000 a year, he refused. That kind of spirit is worth handing to the world, but it does not excuse the lack of system for support of our ministers.

How are we meeting the impact that is made upon us by the fact that the multitudes of Christians keep Sunday for Sabbath? There is too much of the "taken for granted" attitude among our people. Recently when

a speaker referred to Sunday as having the sanction of Christ one of our young ministers took advantage of the question period to make a very impressive statement of our traditional stand and received a fine compliment from this speaker. It is being done, not always in a gracious manner. We want our goodness and conception and presentation of truth to be attractive and winsome. But, are we ready to give the truth of the Sabbath to the world? Ask yourself. Ask your church. I take courage in the historical fact that God used the Hebrew people, imperfect as they were, to bring his truth to the nations and even to give to the world the Jesus of history who is the Christ. We will be of help to God according to the degree of our faithfulness to his will and way.

Ours is the task to teach the truth. Christ is that truth. The Incarnation means that God was in the Jesus of history. The Logos, the Word, was an expressed idea of God. Yes, Jesus of Nazareth the historical figure was the Word of God spelled out in warm pulsating human kind. The language of eternity spoken in the language of time and of life.

We do not follow the principles of life just as being recorded on tablets of stone, nor as limited to written codes and interpretations of these by the priests, nor do we follow just a crucified Lord. He was that, and his sacrifice draws all men unto him; but now he is the living, indwelling Christ of your life and mine and is our ever-present guide and power to help us follow his guidance.

Jesus lived in times much like ours. He lived out the truth in all kinds of situations and was unchanged. We are not so but are like chaff blown about by the winds of customs and ideas. He did not give the truth in practice and precept in such a way that the details were all worked out. He did not draw a pattern of choices that would take care of every situation then or now. How then did he relate truth to life? He lived by principles which should govern every choice.

He said that there are two chief governing principles upon which every choice should be based. First, will this thing which I am contemplating be worthy of God who is my Father, my Creator, and who has wisely planned all things and who has a plan for

my life? Second, will my choice enhance human personality?

With Jesus the development of a Christ-like personality is important. He indicates that material, Mammon, should never become master; that anger and hatred are much more harmful to the one who is angry and who hates than to the object of the anger or hatred; that unclean thoughts destroy the inner fabric of Christ-like personality so that the structure is in grave danger of falling amidst the storms of life just like a house that is built on sand; that slavery is wrong—whether the kind we had before Civil War days, or the kind now administered the American Negro by segregation physically, socially, and spiritually—for no race is good enough to wield such control over another. Is it any wonder that a colored girl said that the worst punishment that could be meted out to Hitler would be to give him a black skin and make him live in America? It should be remembered that it is much more harmful to the white race than to the black for such attitudes to be held.

It is in this line of thinking that we see how eternally wrong war is, not only because of what our enemies do to us but what terrible results come because millions of youth have been trained and are sent out to kill and destroy instead of sending them out to preach and to teach Christ. What a blot on the pages of human history that we have been forced to do this. Enough then to show how important it is that we learn how to make choices carefully. As parents, Sabbath school teachers, pastors, laymen, we must be better prepared to teach the truth, which is Christ, so all may learn how to make choices under his guidance.

What if Christ is the truth if we do not become his ambassadors of that truth? What if he is the Light of the world if we are not candles of that Light where all is dark? What if he is the Way if we do not lead men from the wrong way to the Way?

A Negro lady minister was giving a sermon based on the record of the parents of Jesus finding they had left him behind in Jerusalem and found him in the temple. His parents had taken no special thought as to whether Jesus was with them or not. When they found him he was in the temple. She challenged her congregation by saying, "You have left your Christ in the temple." We

go to church once a week and leave Christ there. We leave him in the printed word of the Bible, leave him in great paintings, great music; we do not become that continuation of the Incarnation which the Church is supposed to be.

The Church is the body of Christ. Just as we respond to the Jesus of history, tempted in all parts like as we are, who was God in man, so people everywhere respond to those who become experiences of God in man and channels through which God reaches others. A young man returned home from his first year of college full of new ideas and arguments for God. He was ready to reveal all his new found information to his parents. As he sat by the fireside he saw his mother whose hands were rough from toil, but whose face was a wreath of smiles and a picture of victory over care and problems of life. His father seemed to him a true picture of victory over temptations which had threatened to destroy the young man himself. He could not give his new arguments, for here were two of the best arguments for God that a man could ever find.

Yes, we should so represent this Christ, the truth, that whenever people meet us they immediately think of Christ. A missionary upon arrival in one of the faraway islands was telling the natives about Christ when one of the natives said, "Yes, we know him; he lived here among us." He was speaking of a former missionary who had served them.

It is a sobering thought, "Of what do people think when they meet me?" Jesus always directed people's thinking away from himself to God and his cause. When a woman said to Jesus that the woman who raised him from babyhood must be very happy he said, "Yea rather, blessed are they that hear the word of God and keep it." In other ways he said to those who would praise him in mere words, "yes, but where do you stand in relation to the coming kingdom?" It is not then just for pastors, teachers, a board of Christian education—but for everyone of us.

A mother crab was trying to get her children to walk forward and in a straight line. One of them finally said, "Mother will you please set us 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 the way mapped out with every cross-road marked to show us the right way. You Sabbath school teachers, pastors, parents, would like this board to present you with 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 conception of truth as 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, and go so many more blocks, and so on until the boy was more confused than ever. A kindly old man came by and put his arm about 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.

This is our task—to teach Christ: then we will be teaching his idea of God; we will be teaching love to all men; we will be going into all the world to teach and preach Christ, the Great Commission; we 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 never free until every other man is free. Therefore we will work and pray with Christ until every other man is free through the truth that makes men free indeed—the Christ who is the way, the truth, the life.

One internment camp in Germany, where American prisoners of war are quartered, is reported by neutral Y.M. workers to have "educational classes of all kinds in which 85% of the prisoners are taking part."

## Young People's Work

Jessett B. Dickinson, Editor

Please send all material and suggestions to 510 Watchung Ave., Plainfield, N. J.

### OUR DUTY TO GOD IN LEISURE TIME

By Oscar Burdick

(This is a summary of one of the 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 broadmindedness are all considered as good qualities. It is also our duty to God to keep our body in a 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.

Sometime 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 a variation, physically and mentally.

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 refreshment by getting closer to God. The first two mentioned are easily obtainable in hobbies, and spiritual refreshment can be obtained in certain hobbies. What we do in our spare time on the Sabbath will help to determine the kind of a Christian life we live all seven days of the week, not just one.

Spiritual refreshment through hobbies is probably questioned. Let's take a common hobby of stamp collecting as our example. Stamps usually have on them pictured a work of God or man's work in God's world.

One of the most interesting types of buttons is the type portraying religious history. We might note the first part of the Bible contains history not strictly what we call religious, but history of God's world. It is quite likely that the Lord is impressing us with the fact that the world and all therein are from his hand. Realizing this is one of the outcomes that we may obtain from hobbies.

Most of us read considerably. Therefore it is our duty to God to include some re-

ligious reading and some informative material. The latter is so that we may go about life intelligently and if of voting age help give more Christian influences to our country.

Hobbies may be close to the will of God; it is our duty to make them that way.

Milton, Wis.

### SHIPS IN THE NIGHT

By Alice Annette Larkin

#### Chapter XVIII

Lucy and Peter, coming in from school, heard strange voices in the living room. Miss Linda, who usually met them in the kitchen, often with a glass of milk and some cookies to tide them over until supper time, wasn't there today. Who could the strangers be?

Lucy and Peter were not to wonder long, for hardly had they taken off their coats before they heard Miss Penny say, "Is it necessary—absolutely necessary—for you and Frances to go back tomorrow, Donald? This is such a short visit. Not but what I'm thankful for every minute of it; I am, but I'd hoped so much that you'd stay."

"I know, Mother, and I'd give almost anything in the world that I possess if we could; but Mr. Prentice needs us now. He isn't young, and there's no one to help him. Fran and I will have more to say about this later. Didn't someone come in?"

Lucy and Peter knew now that the strangers in the other room were Miss Penny's son and his wife, and they were very happy for her; but they had queer little feelings in their hearts. They had thought about this home-coming many times and wondered what it would mean to them if it should happen some day. Would there be room for them then? Oh, there was room in the big old house, but they weren't related to Miss Penny like Miss Linda was. They weren't really related to anyone, anywhere, that they knew of.

It was just when this thought had come back to trouble them that Donald Barnes came into the kitchen. "Well, see who's here," he said drawing Peter to him and

holding a hand out to Lucy. "Guess you don't know me, but I'm Don Barnes. You must be Lucy and Peter. You're the ones who have been taking care of my mother, and I'm grateful clear down in the bottom of my heart for that. But what are we standing here for? Fran's waiting to get acquainted with you. You know, we're all one family now."

"All one family now." Donald Barnes little realized how much those few words meant to the children standing beside him.

That it was a happy family no one could doubt, happy even when farewells had to be said the following afternoon, for Donald and Frances were coming back. Linda explained that in a letter she wrote to Bob late that night. She had already written to her family, and she knew with what joy and thanksgiving the news she had to tell them would be received. They needed no longer to worry about Aunt Penny and Donald.

To Bob she wrote, "I must tell you that we've been having a wonderful time here. Aunt Penny reached Don and Fran through the radio program on which Fran is the violin soloist, and yesterday they came home. Oh, Aunt Penny is so happy she can hardly contain herself. They had to leave this afternoon, but they're coming back to run the farm as soon as they possibly can. It may not be for a few months. But Mr. Prentice, Don's employer, is very understanding; and while he wants him to stay, he knows his place is here. So he will release him as soon as a nephew of his is out of the army. He has worked on the farm and would like to return. Don and Fran will be able to come two or three times during the summer just for the weekend. Don is going to send a cow here and somebody has to learn the art of milking. It will be wonderful for us to have the milk. Yes, I am included in the 'us.' Don wants me to stay until he comes, and Aunt Penny does need me. Perhaps staying here is my work for the present. Ted and Phyllis are coming when school closes. Don approved of that plan; he has seen some of the work done by pupils from the public schools. So you see, we are going to be very busy.

"But Bob, not all the happiness here comes from plans for the farm. Fran is a lovely Christian girl and Don has recently accepted Christ as his Saviour. How happy that

makes Aunt Penny. She had been blaming herself terribly because she had failed to show him the importance of that. Another wonderful thing is that they are going to keep the Sabbath and unite with the church we attended when I visited here — Aunt Penny, too. It's a long ride, but they'll have their car. They had a long talk with Mr. Prentice before coming, and he was lovely to them. He keeps Sunday, but he is going to make things as easy as possible for Don on the Sabbath.

"The old house is going to come alive, Bob, for Don and Fran want to be a help here in this place where there are no churches or Sabbath schools or other influences for good. Think what Fran will be able to do with her wonderful violin music. She and Don will have many plans. Aunt Penny already has some of her own. There have been heartbreaking years; but out of past experiences will come future blessings, I am sure."

Linda put down her pen and picked up Bob's letter. She had commented on that to him before telling him about Don and Fran. Now she read it again.

"Dearest Linda," it ran. "A longer letter will soon be on the way to you, but tonight I want to send you this special one. Something happened today that brought you very close. I was desperately tired and even a young doctor does get a terrible feeling of loneliness sometimes. Well, I've been caring for a soldier from back in one of the eastern states—hardly more than a lad. He was in a serious condition, but he's going to get well. Today he showed me his Testament and told me to look up John 14: 27. 'Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.' And there beside that verse I found your name and mine in your dear handwriting. You don't know what a lift it all gave me. The soldier told me the story of his meeting you on the train and I thought of your Aunt Penny and her 'Ships in the Night.' Thank God your light was shining, Linda, and it reached even me."

"Dear God, may all our lights keep shining for thee," prayed Linda. "May they never go out."

(The End.)



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

the co-pilot of the plane. Whittaker emphasizes the part played by faith and prayer and their constant feeling of the need of God. Regardless of how many times one reads the story of this miraculous escape, it remains interesting and impressive reading.  
E. Ring.

*Children's Page*

Mr. Walter L. Groono, Andover, N. Y.

OUR LETTER EXCHANGE

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 it to 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 you and I hope some of them will write to me, too.

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

Sincerely yours,  
Mary Annis French.

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 these days and send it on to me.

It would certainly be nice if some of our good Recorder friends would write to you. I know of several of our Recorder children who have made lasting friendships through their correspondence with pen pals chosen from our Children's Page. I am glad you are planning to pick such a pen pal.

Schools in Andover and nearby towns do not begin until September 11 at the earliest, and if more children have infantile paralysis the vacation may be still longer. Our little granddaughters, Joyce and Gretchen, have come to spend this week with us since Joyce is out of school, and they have planned this treat all summer. They keep me busy, but I enjoy every minute of their visit though their entertainment takes up most of my spare time.

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

We would like to take a trip into Florida as Pastor Greene's brother lives in Bradenton, but of course that is impossible until after the war is over—which, God grant, will be soon. How far is Bradenton from Miami?

Sincerely your friend,  
Mizpah S. Greene.

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 one, but I'm mentioning the subject, "lest you forget." One of my teachers used to say when one of her pupils had neglected a task, "Do you want 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 the keepers standing  
At the castle door,  
Lest some evil happen  
Ere the night is o'er.
- (5) Rocking, gently rocking,  
Now the maidens sleep,  
While the faithful warders  
All will safely keep.
- (6) When the morning dawneth,
- (7) Their good work is done—
- (8) Wide awake the maidens
- (9) Full of life and fun.

Directions for Movements

1. Hands upright, tips of fingers pressed together, thumbs turned inward out of sight.
2. Touch tips of fingers together quickly.
3. Quickly interlock fingers inside of hands.
4. Bring thumbs in sight.
5. Rock the hands gently to and fro through the whole of the verse.
6. Bring fingers out quickly.
7. Thrust thumbs inside hands again.
8. Touch tips of fingers together quickly.
9. Clap hands with spirit.

Sincerely yours,  
Mizpah S. Greene.

DENOMINATIONAL BUDGET

Statement of Treasurer, August 31, 1944

	Receipts	
	August	Total for 2 Months
Adams Center	\$ 70.00	\$ 70.00
Alfred, First		168.70
Battle Creek	90.95	346.50
Boulder		44.83
Brookfield, First		36.00
Brookfield, Second	55.15	55.15
Chicago	12.00	44.50
Daytona Beach	9.25	9.25
Denver	15.75	35.00
De Ruyter		13.00
Des Moines	3.73	3.73
Edinburg	5.50	15.00
Farina	15.00	30.00
Fouke	75.00	90.31
Gentry	5.00	10.40
Hopkinton, First	35.39	145.39
Hopkinton, Second		2.00
Independence		12.00
Individuals		50.00
Little Genesee	24.40	67.20
Los Angeles	25.00	25.00

Lost Creek		37.18
Marlboro	62.00	123.00
Middle Island	6.05	13.38
Milton	303.79	403.79
Milton Junction	43.57	156.74
North Loup	10.00	55.20
Nortonville	10.00	10.00
Pawcatuck		253.66
Piscataway		15.00
Plainfield		159.04
Riverside	129.15	129.15
Roanoke	6.00	6.00
Rockville	15.08	24.08
Salem	28.00	55.00
Salemville	21.30	21.30
Shanghai	5.00	9.00
Shiloh	59.00	179.00
Verona		83.10
Waterford	10.00	36.00
White Cloud	20.57	20.57

Disbursements

	Budget	Specials
Missionary Society	\$ 375.75	\$131.73
Tract Society	120.15	9.50
Board of Christian Education	183.51	
Women's Society	7.02	3.00
Historical Society	17.46	
Ministerial Retirement	69.84	77.00
S. D. B. Building	39.33	
General Conference	86.94	3.00
American Committee for Christian Refugees		35.39
Bank of Milton, service charge	3.46	

Now and Then

	1944	1943
Budget receipts for August	\$ 912.01	\$1,044.30
Special receipts for August	259.62	142.88
Total receipts for August	1,171.63	1,187.18
Budget receipts for 2 mos.	2,481.19	1,995.62
Special receipts for 2 mos.	582.96	882.24
Total receipts for 2 mos.	3,064.15	2,877.86

L. M. Van Horn.

Milton, Wis.

*Our Pulpit*

THREE CIRCLES IN THE CHRISTIAN CHURCH

By Rev. Edward Barrar

(Mr. Barrar is pastor of the Seventh Day Baptist Church, Christchurch, New Zealand. "The Gospel Messenger" contains this as an editorial.)

If we take but a casual glance at Christendom today we may behold these divisions. But let us take a closer look right into the Christian Church—and surely we need not go beyond our own churches. First we have the outer circle which in most churches is much the largest. It is composed of what we may term the haphazard Christian: the

fine-weather Christian; the worldly, pleasure-seeking Christian. The middle circle is composed of the orthodox type of Christian; always in his place on Sabbath; has many good Christian attributes and really much to recommend him, but as Jesus said "yet lackest thou one thing" and with him the thing is that he just will not be moved one way or the other. Then comes the inner circle, the very hub and heart of the church. Now I feel that certain questions are going to come up in your mind: (a) Why is this so? (b) Whose fault is it? (c) What is the cure?

It is little or no use to have a doctor tell you that you are suffering from a certain

complaint unless he can make some suggestion how to cure, or at least relieve 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 foreman 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 placed several rows of nuts or pieces of steel around the magnet at a fair distance away and pulled the switch over just a little, the ones nearest the magnet would go to it; but a much greater power had to be put on to draw in the next row and the switch had to be right over with the full power on to draw in 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. It is situated right 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 number of prayer lines.

I have taken very careful notice in churches of different denominations. I find in a church of two hundred members there are only ten to twenty prayer lines connecting the church in question with the head power station. That is, only 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 make a great united effort 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. You say "Is all this necessary?" Yes, even the Master Jesus found it necessary. He often spent the whole night in prayer as in the case of his appointing the Twelve, etc. Brethren, sisters, and friends, we have a great work to do; let us not consider ourselves wiser than our Lord and Master.

Then again, to the Apostles Jesus said, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 24: 49.) They could not commence the work of founding the Christian Church without that power from on high. When that power came upon the apostles they rose up and preached Christ and three thousand souls believed, and every man heard the gospel in his own tongue.

If we are going to give the last warning message to a perishing world, we need that power. We must have that baptism of the Holy Spirit. Brethren and sisters, let us be of one accord in one place, and that in the prayer meeting. Let us set aside one hour from seven to eight Wednesday evenings. I trust that not one soul will be missing. If you cannot get to a prayer meeting, join in just where you are—in your own home.

We may walk the soles off our boots in Christian work and preach until we are ready to drop and yet accomplish very little unless we have that power. I think it was Martin Luther who said, "Make prayer the greater half of your study." Let us determine that by God's grace we will all put ourselves face to face with the great task that is set before us that it may go forward quickly and powerfully.

#### DENOMINATIONAL "HOOK-UP"

Ashaway, R. I.

Vacation Bible School under the supervision of Pastor Coon and other teachers was held for three weeks in July. Closing exercises were held in the church, at which time a splendid demonstration was given of the work accomplished during that period of time.

Rev. and Mrs. Leslie O. Greene visited our church in July and he gave his message before our people.

Lewis Camp was again opened this year. A large group of boys and girls enjoyed ten days of study and fellowship under the supervision of Pastor Coon with Rev. Lester

G. Osborn and Rev. Trevah Sutton as the other teachers.

We as a Church were pleased to meet and to have Dr. Stafford come and visit us and are looking forward to his return for evangelistic services the latter part of October.

A successful picnic was held by the Sabbath school; they had as their guests the members of Lewis Camp and their faculty. The picnic was held on the parish house lawn.

Our church was represented at the General Conference in Alfred, N. Y., by Pastor Coon and Rev. and Mrs. William L. Burdick.

Correspondent.

Verona, N. Y.

The Young People's Class held a meeting with Mr. and Mrs. Alva Warner on the evening of August 19. The class, recently organized, drew up a constitution during the business meeting; this was followed by a corn and marshmallow roast.

Chaplain Leon Maltby—stationed at Camp Haan, Calif.—arrived by plane Friday to join his family who are visiting relatives here. He gave a very interesting sermon in our church on the Sabbath of August 19.

Rev. and Mrs. H. L. Polan, Mrs. Henry Dillman, Miss Agnes Smith, and Allison Smith called on Pvt. George Sorenson at Rhoads Hospital, Utica. Pvt. Sorenson was wounded in one foot while in France.

The Young People's Social Club held their August meeting at the home of Mr. and Mrs. William Vierow. A program of musical numbers—reminiscences and prophecies of club life—was given; this was followed by games.

The Ladies' Society was entertained by Mrs. Stanley and Mrs. Alva Warner at the former's home for the monthly meeting.

A five cent supper sponsored by the Ladies' Society was held in the church parlors Thursday evening; over thirty dollars was realized. After the supper Rev. and Mrs. L. O. Greene, who were here for the weekend, each gave a talk.

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 with Rejoicing." Following the Sabbath school, dinner was served in the

church parlors. In the afternoon Mr. Greene gave an interesting talk on "Different Ways of Promoting Evangelism."

Fourteen from this church attended the Conference held in Alfred.

Correspondent.

(Continued from page 196)

seen that Light still continue to hate, misjudge, hold prejudices, and fail in other ways to follow the Light?

Then I have considered objections to the use of symbols in our churches. Why object to picture symbols? Do we not all use symbolic words in our religious conversation—testimony, prayer, and song? Some of these phrases are very difficult to explain, though they may have come to have an emotional appeal to us adult users.

I have been listening quite regularly to two types of religious services on the radio. One is the only one I can get on Sabbath morning; it is an hour program for children and young people. Those who have parts have good singing voices, are talented, and have their portion of the program well prepared. I find help spiritually in listening to some of it. However, I ponder over the deep symbolism of phrases used by the children in their prayers and in their songs. "Saved by Grace," or "Washed in the Blood of the Lamb," as said or sung by a six or seven year old, causes me to wish they could have been taught songs with words that they could understand or thoughts which they have experienced. Even grown-ups have to think things through to get meaning and value from such symbolic expressions as "salvation by the grace of God through faith in the shed blood of Christ Jesus as our substitute."

I wonder if we who criticize Christians who make too much use of symbols in churches are not perhaps guilty of using symbolic phrases that become mere symbols with little meaning to us. There is danger in carrying symbolism of words or of pictures too far.

A second religious service to which I listen regularly is the Radio Pulpit on Sunday mornings. I do not agree with all that Dr. Sockman says, but I am deeply inspired by his sincere message. He has made God very real to me in a very worshipful and helpful way. Several of his sermons I have, and I

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, somehow I get more deep, spiritual food from the great hymns of the Church and the sermon that helps me live the Christian way without too much translation of phrases.

Thus my Sabbath meditations go on. Now my Sabbath joy is increased for I expect to be located in Milton and have the pleasure of worship in a church of people of similar beliefs after eight years of work elsewhere. I close these thoughts with that given by a Catholic priest in a Protestant church several years ago.

"We can disagree, but we do not have to be disagreeable." Symbolic words, symbolic pictures—some have value, others I prefer not to use.

Milton, Wis.

## Marriages

**Porter - Walters.** — Mr. Charles R. Porter, Jr., and Miss Betty Zoe Walters, daughter of Mr. and Mrs. La Clede Walters, Battle Creek, Mich., were united in marriage at the home of the bride's parents on August 18, 1944. Rev. Henry N. Jordan officiated. Their home address will be 171 West Bidwell St., Battle Creek, Mich.

## Obituary

**Daland.** — Agnes Norton, widow of the late Dr. William C. Daland, was born in Elizabeth, N. J., September 6, 1863, and passed away peacefully in sleep, August 12, 1944, at the home of her daughter, Mrs. F. G. Hall, Dayton, Ohio.

Previous to the present year she had been a resident of Milton for forty-one years and had been active in the literary and cultural life of the village. She had been instrumental in the founding of 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), Clifton, Stephanie Hall, and Alexander K.; three grandchildren; and one great-grandson.

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

**Elsom.** — Dorothea Head, youngest daughter of Mark A. and Belle S. Head, was born June 2, 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 March 24, 1940. To them were born ten children.

Surviving are five daughters: Mrs. Bertha Mowers, 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 Piscataway Seventh Day Baptist Church, New Market, N. J., and the local pastor, C. Harmon Dickinson. Burial was made in North Pitcher, N. Y. C. H. D.

**Randall.** — Frank, was born in Reedsburg, 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., August 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 grandsons; and nine great-grandchildren to remember her useful life. K. V. H.

## RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for each insertion, minimum charge 50c. Cash must accompany each advertisement.

WANTED—Owners of permanent home in New York State wish home with a family, two well appointed rooms, larger apartment, or house for soldier's wife, 18 month old son, and 4 month old daughter in or near Laredo, Tex. Have own baby beds. Babies are fairly civilized. Cpl. M. Stanley Butts, 32581806, Sec. C-1, Bks. 268, L.A.A.F., Laredo, Tex. 9-18-21

# The Sabbath Recorder

Vol. 137

PLAINFIELD, N. J., SEPTEMBER 25, 1944

No. 13

*The Passing of Young People's Work*

An Editorial

*The First Hand Clasp*

Our Conference President

*Looking Ahead*

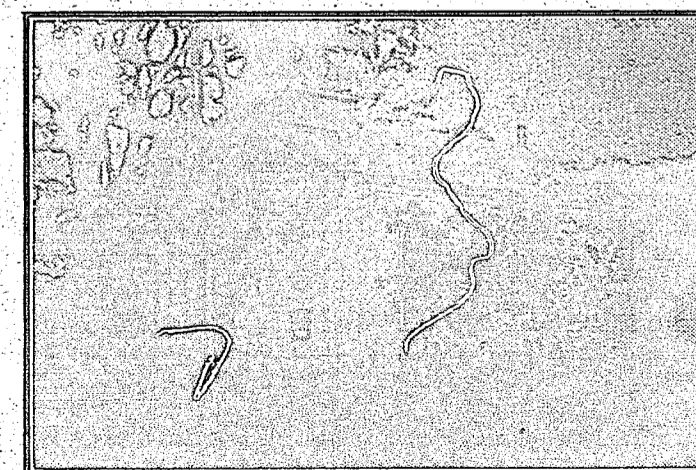
William L. Burdick

*In Touch with God*

C. Harmon Dickinson

*The Discontented Goldenrod*

For the Children



Piscataway 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