

been brought for the shower, and were asked to open and display them. This they did, revealing a miscellaneous assortment of beautiful and useful gifts. It will be remembered that the gifts given to the Harwoods at an earlier shower were burned when the buildings at Greenlea Farm burned to the ground. A very tasty luncheon of sandwiches, pickles, cake, and cocoa was served.

May 18 is the Sabbath when our pastors will exchange pulpits for the observance of Sabbath Rally Day. It is expected that Rev. W. D. Burdick will be in Farina and that he will speak Sabbath morning at the regular hour, at the C. E. Society, and at the vesper service. The pastor plans to be in Milton, Wis., for this Sabbath.—*The Farina News.*

#### North Loup, Neb.

The Woman's Missionary Society gave us a splendid program last week. The prelude was a piano-organ duet by Lyle Cox and Ava Johnson, and the offertory a trio, *Cast Thy Bread Upon the Waters*, sung by Gladys Christensen, Esther Babcock, and Ava Johnson. Doctor Crandall had charge of the worship service. The sermon time was taken up by four papers: *Early Church Workers*, prepared by Mrs. Mary R. Davis and read by Mrs. Genia Crandall; *The Woman's Missionary Society*, prepared by Mrs. Myra Hutchins and read by Doctor Crandall; *The Choir*, by Mrs. Esther Babcock; and *We Throw the Torch*, by Mrs. Cora Hemphill. We have a heritage of which we should be proud and we should strive to be worthy of it.

Dr. Grace Crandall left Thursday, for Milton, Wis., where she will visit with her brother Calvin Crandall and family, also with other friends and relatives. She will also be with others of her family before sailing July 13 for Shanghai, China, there to again take up her work as a medical missionary.

—*North Loup Loyalist (May 10).*

#### Milton, Wis.

About two hundred people attended the reception for Dr. and Mrs. J. G. Meyer which was held in the Milton Seventh Day Baptist church Tuesday evening, April 30. Those who received the guests with the new president and wife were Mr. and Mrs. O. T. Babcock, Dr. and Mrs. R. L. Moberly, Dr. and Mrs. L. M. Babcock, Dean and Mrs. J. N. Daland, Rev. and Mrs. Carroll L. Hill, all of Milton; Mr. and Mrs. Robert J. Cunningham, Janesville, and Mr. and Mrs. Heyward Humphrey, Whitewater. Among the guests were the

parents of college students and other friends from Edgerton, Whitewater, Fort Atkinson, Janesville, and Sharon.

Preceding the reception, a banquet was served in the church dining room in honor of Dr. and Mrs. Meyer. The new president was welcomed into the faculty by Dr. Edwin Shaw, into the trustee board by O. C. Keeseey of Madison, and into the civic life of Milton by Prof. D. N. Inglis. A piano duet was played by Miss Betty Daland and Mrs. Robert Randolph, and Kenneth Babcock sang two solos.

H. N. Wheeler, lecturer in the forestry service in Washington, D. C., presented a lecture before the student body Monday, April 29. His lecture, which was accompanied by many fine picture slides, was hailed as one of the most interesting speeches of the year. Mr. Wheeler gave a fifty minute broadcast from the Milton College studios Monday night.—*Milton Junction Telephone.*

## OBITUARY

Davis. — Lyle, son of Mr. and Mrs. Earl L. Davis, 762 Mulberry Avenue, Clarksburg, W. Va., was born December 9, 1916, at Salem, W. Va., and died at the family home in Clarksburg, February 27, 1940.

Lyle was a graduate of the Salem High School, and for some time had been an employee of Clarksburg Body Works. He was a member of the Salem Seventh Day Baptist Church.

He is survived by his parents and by one brother, Howard, of Nutter Fort, W. Va.

The funeral service was held at the Salem Seventh Day Baptist church February 29, and was conducted by Pastor James L. Skaggs. The body was laid to rest in the Odd Fellows Cemetery at Salem.  
J. L. S.

Hughes. — Mrs. Thatima Elithco Babcock Hughes was born August 26, 1851. She was the daughter of Jacob H. and Elizabeth Davis Babcock. She departed this life March 10, 1940, at the home of her daughter, Mrs. F. H. Maxwell, Milwaukee, Wis.

In 1867, she was united in marriage to James A. Hughes, who preceded her in death, December, 1904. To this union were born five children. Those living are J. Arlington, Monticello, Wis., and Mrs. F. H. Maxwell, Milwaukee. There is one sister living, Mrs. Edgar C. Davis, whose winter home is in Sarasota, Fla.

Mrs. Hughes in early girlhood united with the Jackson Center Seventh Day Baptist Church and remained a faithful member to the end of her life. She was a charter member of the Ladies' Benevolent Society of her church.

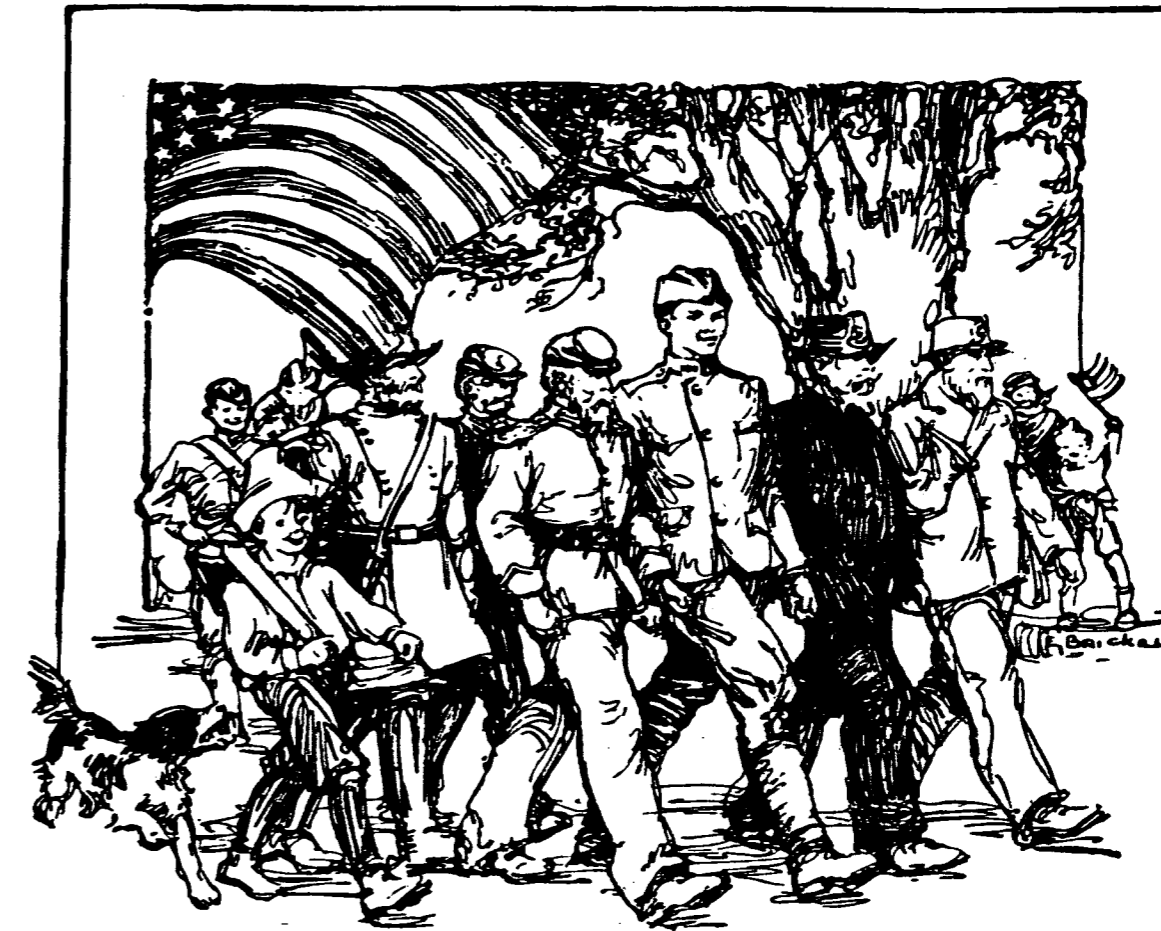
The last sad rites were conducted in the Jackson Center church, by her pastor, and interment was made in the Seventh Day Baptist Cemetery, Jackson Center.  
W. L. D.

# The Sabbath Recorder

Vol. 128

PLAINFIELD, N. J., MAY 27, 1940

No. 22



MEMORIAL DAY

In Honor of Our Soldiers, Who Though Dead Yet Speak.

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# The Sabbath Recorder

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

HERBERT C. VAN HORN, D.D., Editor

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Per Year.....\$2.50 Six Months.....\$1.25

Postage to Canada and foreign countries 50 cents per year additional.

Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

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

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

Vol. 128, No. 22

Established in 1844

Whole No. 4,878

## EDITORIALS

### A PRAYER

Lord, make me an instrument of thy peace!  
Where there is hatred, let me sow love.  
Where there is injury, pardon.  
Where there is doubt, faith.  
Where there is despair, hope.  
Where there is darkness, light.  
Where there is sadness, joy.

O Divine Master, grant that I may not so much seek  
To be consoled, as to console;  
To be understood, as to understand;  
To be loved, as to love,  
for

It is in giving that we receive;  
It is in pardoning that we are pardoned;  
It is in dying that we are born to eternal life.

—Attributed to St. Francis of Assisi.

### DON'T PUT IT AWAY

An interesting story in one of our contemporary religious papers sets us wondering about the pleasures and happy influences people often are missing.

A beautiful gift bedspread had come to a convalescing invalid. Her frugal and careful thought was to put it away till spring, when there would be less grime and smoke to soil its sheen and beauty. Her sister advised her to use it, and a note from the donor, later received, urged her not to lay it away for some special occasion. "Use it now," said the letter. "I bought it especially to brighten up your days, not to be folded up in some dark closet." Then she expressed the feeling that special occasions for which we often save some prized possession come too rarely.

Thinking matters over, the invalid realized as never before how others had been deprived of pleasure by her "saving" habit. The lace table cloth, too fine for family use, had been

saved for Christmas—and then unused because of flu in the family. A beautiful kimono had been laid away until the creases had become slits and the garment useless. And the children had wanted her to wear it because she looked so beautiful in it.

Well, isn't that a lot of life! We save so many of our best things, thoughts, and deeds for some special occasion — when the good they would do would be multiplied greatly if brought into every day or frequent use.

There are calls we do not make, letters we do not write, kind or appreciative words we do not speak—waiting for some appropriate or special occasion. Often the occasion comes not, and many are denied the cheer and encouragement our messages would have brought. How often the flowers are withheld until the loved one or friend lies sleeping and unconscious of the belated expression of esteem or affection.

Let us bring out the best that we have of cheerful words and helpful deeds, using the best we have for the encouragement of others and to the glory of God.

### MEMORIAL

Memorial Day this year brings to us an unusual degree of sadness. It always has been sad to the thoughtful as they have placed flowers and flags on the graves of the soldiers of our past wars.

But this year the day finds us in the midst of unprecedented war — a war well called World War II. There were things we cherished: chivalry, rights of women and little children, rights of nations unprotected by formidable arms, rights of nations honestly and

sincerely striving to be neutral. Now we stand completely disillusioned. One after another these ideals which seemed so practical have been shattered. The rights of nations have been usurped, neutrality violated, cities and countryside bombed, lines of refugees strafed—while a crazed moron continues to spread destruction and propaganda that smell of the "horrible pit." Austria, Czechoslovakia, Poland, Norway, Denmark, Holland, Belgium have felt the ruthless hand and heel of the berserker.

The dismay and horror of all this arouse feelings in the nation that cause the Christian the deepest concern. To be sure, we must not condone or fail to be aroused. But we must not be led to hate, or to entertain expedients of retaliation. We must not be swept off our feet by war spirit and selfish propaganda. America — Christians — must keep their heads. If we must fight let us do it intelligently. Once we thought we were fighting to save democracy. We awoke to find we had been "sold out." Secret diplomacy, untempered leadership, muddling government are now liable to similar errors, "ever learning and never able to come to the knowledge of the truth."

It's little satisfaction in learning truth too late, or unless we can profit by it. There are things we are willing to die for. Let us be sure we know what they are.

In this memorial season we do well to think on these things. We need to remember, war does not settle things. The Christian must remember that he that taketh the sword perishes by the sword. The Christian must not hate. From a recent Czech newspaper, "Fellowship" took these words:

To render evil for good, that is to resemble a devil.  
To render evil for evil, that is to resemble animals.  
To render good for good, that is to be a man.  
To render good for evil, that is to resemble God.

### CALLS TO SHARE

"One half of the world is at war—the other half must extend a ministering hand of mercy and brotherhood, or our religion fails and our civilization totters" is the concluding statement in a recent appeal of the Golden Rule Foundation. Always in times of crisis the call for aid falls upon the Christian Church. Always the look for a helping hand is directed to the Church of Christ. This is as it should be. Though the demands

be great, the Church must not fail. Jesus, its founder and Lord, knew human nature and life when he declared, "He that seeketh his life shall lose it, and he that loseth his life for my sake, the same shall find it." That is true of the Church.

The Church is constantly having to exert itself, its members constantly make sacrifices, to meet the calls for help in extending the gospel message to all the world. The demands upon us for sustaining our local work and for supporting the work as represented by our Denominational Budget grow greater, it seems, year by year. But great as they may be, we must not shut our eyes or ears to the cries for help of suffering, either from lands of peace or nations at war.

"Seldom, if ever, has the world known so many millions of innocent victims of cruel war as we have today. Millions in Asia and Europe have been killed." "Tens of millions of fatherless children and destitute mothers have been driven by air raids, bombs, and invading forces from the ancestral homes." "Two hundred thirty-seven war relief organizations are listed in the office of the Golden Rule Foundation as licensed by the State Department, or otherwise approved, to appeal to the public for war-relief gifts." Well known contributors everywhere will be receiving appeals in the months ahead. We cannot answer all the appeals, but we must not have closed minds and hearts. The hungry should be fed, and suffering alleviated as far as within our means is possible, and as many individuals as possible should be contributors.

### "Broadening the Base"

The Golden Rule Foundation is attacking this problem and seeking to broaden the base of giving and to increase the per capita of giving. "Every Citizen a Steward of Life and Property for the Welfare of Mankind" is the goal and slogan being emphasized.

Among methods being urged are: Immediate renewal of previous contributions; use of war-time coin-a-meal daily gifts; Golden Rule observance of Mother's Day; International Golden Rule Week; and Pan-American Golden Rule Christmas gift from the children and adults of the peace-blessed American republics, to the children and homeless refugees of the war-scourged nations of other lands.

No! The Church—we must not be found wanting.

"To the work, to the work,  
Let the hungry be fed;  
To the fountain of life  
Let the weary be led;  
In the cross and its banner  
Our glory shall be,  
While we herald the tidings,  
"Salvation is free."

#### ITEMS OF INTEREST

For the first time since tabulations were started in 1882, the South has closed a year without a lynching. This is according to a report by Mrs. Jessie Daniel Ames, executive secretary of the Association of Southern Women for the Prevention of Lynching. The twelve months just past, and the previous year's record of only three lynchings, represents the fruits of long years of campaigning to bring about "lynch-consciousness" by church and school, according to Mrs. Ames. Formerly, she says lynchings were "hushed up," but "now we get the facts and see that they are publicized. When we hear a lynch-mob has assembled, we make a direct appeal to law enforcement officials, so that a lynching cannot take place without the authorities knowing of it." Evil doing cannot stand the searchlight of publicity.

Said Bishop Benjamin M. Washburn, addressing the Protestant Episcopal Diocese of Newark, "If thick darkness threatens to engulf the old world, may it not be that our own brightly burning light will prove to be the salvation of men's hopes and dreams of happiness, security, and peace? May it not be the mission of this free land, unhindered by war's sad travail, to demonstrate beyond the shadow of a doubt that democracy is no idle dream?"

Expressing "horror and indignation" at the "unprovoked" Nazi invasion of Holland, Belgium, and Luxembourg, the Executive Committee of the Federal Council of the Churches of Christ in America, at its meeting in New York last Friday, May 17, cabled a message of "sympathy and brotherly affection" to the Provisional Committee of the World Council of Churches in Geneva, Switzerland. The cable included the statement that the Federal Council was "calling upon our fellow Christians in the American churches to lend all possible help and support in their power to our brethren in all the churches of Europe suffering from the war."

Another action of the committee was to approve the plan to set aside a day—June 2—as a day of "prayer, fasting, and sacrifice for the victims of war." It seems this is little enough for us all to do, at the beginning, to manifest our sympathy and concern for those who are thrown into the midst of suffering and death.

Still another step taken by the Executive Committee of the Federal Council was the appointment of a committee to study the problems confronting the conscientious objector. Membership of the committee will be composed of churchmen representing all "interested" denominations. It is expected the group will confer directly with the federal government and the Attorney General on the status and rights of America's conscientious objectors.

A ten-year evangelistic campaign to reach not only non-church members, but to reach inactive members of the Protestant Episcopal Church, has been recently announced by presiding Bishop Tucker of Virginia.

#### REV. MAZZINI GAVAZZI STILLMAN

Mazzini G. Stillman was born at Independence, N. Y., on February 6, 1854, the son of Henry and Juliann M. Wells Stillman, and departed this life at his home in Milton, Wis., on April 24, 1940. He leaves to mourn his passing his wife and companion of more than sixty-two years, Marcella Crandall Stillman; a daughter Lelia, at home; a son Harold of Pueblo, Colo.; four grandchildren; and three great-grandchildren.

As an infant Mr. Stillman was brought to Wisconsin, and at about the age of four was taken to the home of Daniel R. Burdick of Albion, where he grew to young manhood and was graduated from the Albion Academy. He then entered Milton College, from which he was graduated with his bachelor's degree in 1881, and nine years later received his Master of Science degree.

On March 12, 1878, he married Marcella Crandall of Utica, Wis. Following his graduation from Milton College Mr. Stillman taught school for several years. He was principal of Big Foot Academy and remained at the head of the school after it was taken over by Walworth High School, a period of seven years. Following this he taught for a year

in the Winona, Minn., High School. While teaching there he preached his first sermon in the Methodist Episcopal church. Then for two years he taught at Utica, Wis., and served as pastor of the Seventh Day Baptist Church. Following this he entered the Theological Seminary at Alfred, N. Y., and was graduated in 1893.

His service in the ministry included pastorates at Richburg, N. Y.; Walworth, Wis.; and twenty years in two different terms at Lost Creek and Roanoke, W. Va. He retired from the ministry after serving thirty-five years, and built a home near the campus of Milton College.

Until his last illness he led an active life. He was keenly interested in community and national affairs and in Milton College. For twelve years he served as treasurer of the Milton Seventh Day Baptist Church. An important event in his life in later years was the annual Albion Academy reunion, and he had served as an officer of the academy alumni for many years.

Rev. and Mrs. Stillman quietly celebrated their sixty-second wedding anniversary last March. The Milton Church gave them a public reception on their golden wedding anniversary in 1928, and a special ceremony was arranged to celebrate their sixtieth anniversary two years ago.

Funeral services were held in the Milton Seventh Day Baptist church Sabbath afternoon, April 27, conducted by Pastor Carroll L. Hill and Rev. W. D. Burdick. Interment was in Milton cemetery.

#### A Tribute

So reads the account of the life of Rev. M. G. Stillman. It gives facts, dates, and impressions. They are all a part of his life, yet they do not describe it. Nor can you. And least of all, I. We know in part and we describe in part.

When I think of Elder Stillman's life, I am reminded of a fountain, urged by an unseen power, rushing upward and catching the light. It is beautiful in itself, but it speaks eloquently of what we easily overlook, the unseen power that keeps it playing upward. He tells something about it in a little booklet which he, himself, printed under the title *A Little Bit of Life*. (Characteristically he placed on the cover a sub-title, "A Piece of my Mind," not at all inconsistent with the idea

of a fountain.) Although orphaned as a baby, he found himself in the home of Daniel R. Burdick of Albion. Under the preaching of pastor Joshua Clarke he was led to baptism and church membership, and remarks that on the night of his joining the church, his father publicly expressed his joy in the occasion. Mr. Burdick was taken soon after by typhoid fever, but the incident of that night remained a cherished memory to the thirteen year old boy.

He tells in this booklet, and another with the arresting title, *Get Wisdom in Getting Fact and Faith*, of his schooling, his joy in being able to go to college, and his sadness when he was not able to finish without an intermission of some years. According to the custom of the time he had been "bound out" to Daniel Burdick. Of this he says, "Here it was legally appointed that I should remain eighteen years to learn the art of farming. At the end of that time to have two suits and a Bible, also to have been taught reading, writing, and arithmetic. This was the usual form made by a Town Board in such cases. This secured to them some service when the boy should be older and able to serve. The Christian home was my most fortunate opportunity for life. They were very good to me, for which I am very thankful." Since the means of the home were not sufficient to put him clear through college, he was not able to finish till after his marriage.

Among other factors that were a part of the force of the fountain, and might have been placed first, perhaps, is that of ancestry. He was the son of Henry Stillman and Juliann M. Wells. He traced his genealogy back through the Wells family to the time they were granted a Coat of Arms in 1299 by King Edward I of England. He traced his ancestry through the Stillmans to George S. Stillman, Jr., who came to this country in 1701.

He paid great tribute to his home. In one sentence he records, "It is nothing new to this world that a good wife is the best of all divine gifts." He was happy that his daughter could be born under a roof his own hands had raised. He rejoiced in his son's marriage and his work. He was proud of his daughter's work. He took pleasure in his grandchildren.

What with teaching and his work in the ministry, there was yet time for hobbies and

avocations: music, printing, and carpentry. Of his young manhood he records, "It was not taken as an offense when I sometimes found a few minutes to sit on the fence and blow a fife." When past eighty years of age Elder Stillman attended the practices of the village band, playing a cornet.

Beside the two booklets already mentioned, there is another, *Mental Diet*—"Prepared and Served by Mazzini Gavazzi Stillman." On the cover is the sub-title "My Second Reader," and a note, "If this book is short, just read it again." For many years he printed the minutes of the Northwestern Association and the church calendar. At one time he was tempted to enter into journalism.

Like his Master, he was a carpenter. In Walworth he built three homes, one while teaching and two during his pastorate. In Lost Creek he built two homes, and Milton, two.

As a teacher he was much loved. One of his students of Walworth days described him as "the most helpful teacher I ever had. He was most kind."

But it was as a pastor that his greatest work was done. We remember the words of Scripture, "And he shall feed his flock." Dean Bond has said, "I like the expression, the cure of souls, as a definition of the work of the pastor, and I associate with it, in my own experience, the name of M. G. Stillman . . ." I know no higher words to speak. Thirty-five years he served in Utica, Richburg, Lost Creek, and Roanoke, Walworth, and back again to Lost Creek and Roanoke.

Upon his retirement from the ministry he entered into the life of the Milton Church, serving twelve years as treasurer, as helpful a parishioner as he had formerly been a pastor.

The poet has said:

Were a star quenched on high,  
For ages would its light  
Still traveling downward from the sky  
Shine on our mortal sight.

So when a good man dies,  
For years beyond our ken,  
The light he leaves behind him lies  
Along the paths of men.

—Contributed.

"The strategy of the good life is in capitalizing today's wealth of experience for tomorrow's interest."

## MISSIONS

### WHY MISSIONS?

By Rev. Walter L. Greene

The Christian enterprise is "big business" in the highest sense, when considered as an enterprise world-wide in extent or the breadth of human interests involved, the number of places touched, the number of lives influenced, or the demands it makes on life, time, and possessions.

The self propagation of this enterprise and the extension of its beneficent influences are primary objectives in this far-flung movement. It was the faith of its founder and the early disciples that of the increase of his kingdom there should be no end, and the verdict of history is that it is a growing and going concern. The accomplishment of the task, when all men shall know and acknowledge him and when the kingdoms of this world shall be the kingdoms of our Lord and his Christ, whether near or far in the future, is dependent on the vision and the activity of the whole body of Christian believers in the primary task of making disciples among all men and nations.

There are many who do not have a part in the self-propagating activity by which the gospel is sent and the Christian Church established in all the world. This is too evident. Some frankly and openly oppose and say that the non-Christian world has a religion that satisfies, why disturb it? Others hesitate to give their support because of the greatness of the task and the seeming impossibility of overcoming religious, national, and racial barriers, perhaps feeling that missions like charity begin at home, though usually such do little at home. Fortunately there are others to whom the world-wide mission of Christianity is an integral part of the Christian program and a primary objective of the Christian Church. If it is good for me and my family and the people on my street, why is it not good, also, for those across the seas? The motive is more than the continuing of an age-long tradition of the Church, or a matter of academic discussion. It is the acquiring and maintenance of a spiritual dynamic for achieving the divine purpose of love, self-sacrifice, and service among all peoples.

#### Mixed Motives

As one follows the history of missions through the centuries, one is impressed that

often other than basic Christian motives move men to cross seas, deserts, and mountains—some more or less worthy and some not so good. Self-interest, denominational, and national rivalries played their part. Protestant mission work in the American colonies and among the Indians delayed until Roman Catholic missionary orders from Spain and France had made notable conquests in Mexico, Canada, and along the Mississippi River. Protestant home missions on the colonial frontier were stimulated by the knowledge that some other denomination was grasping the opportunity of an unchurched population on the frontier. One wonders whether rivalry and self-interest or deeper and more fundamental Christian motives were dominant. Nationalism, denominationalism, self-interest, and humanitarianism give little hope for permanence and continuing success for the kingdom. It is probable and to be hoped that more basic motives have never been entirely absent from the missionary enterprise in any era of the Church's extension toward the ends of the world.

Some of these fundamental motives to give permanence and abiding strength to our missionary enterprise might be stated briefly as follows:

1. We are summoned by our Master to go with him in doing a work of saving grace among those who are very near to his heart, and we cannot refuse; loyalty to him constrains us. "God so loved the world," "I am come that they might have life," "Come, follow me," "Lo, I am with you alway, even unto the end." His command to go is tempered by his companionship and helpful sharing of the task.

2. We have received in Christ the finest and best in life and we are impelled from within to share his and our best spiritual good and impart it to the world. "Freely ye have received, freely give." This spiritual good of God's gift of himself is seen in Jesus Christ. This good is best made known by men and women and boys and girls who cooperate with God in radiating his love and way of life.

3. The world needs the gift of God's best and needs it now. The tremendous need moves us to action now. "Now is the acceptable time." The world needs the best in religion, the best in life, and those that have received the best in life and know the ways of God have something to share with a needy world.

These are motives impelling Christians to undertake and sustain the missionary enterprise and endeavor. An appreciation of God's best and richest gift indicates the vitality and vigor of the Christian life as the great storehouse of power for Christian missions. These motives are justified by present facts and by eternal realities, and there is nothing that can legitimately deprive them of their force except the full accomplishment of the end. Taking the world exactly as it is, and as sound knowledge finds it, these motives are sufficient. These are spiritual motives and must therefore be spiritually discerned. An unchristian world will keep Christian missions under fire, but the unchanging purpose of God and Christ, the unchanging needs of humanity and the unchanging power of the gospel to transform and enrich life continue to give an unchanging duty to Christian disciples to obey the Master's command to go into all the world and preach and teach his gospel of love and good will.

#### HOME MISSIONS IN 1821

(Missionary tour of Elder John Davis of Cohansey, through Virginia, Ohio, Indiana, and Pennsylvania. —From his journal)

I left home on the second of April, accompanied by Brother John Bright, and reached the neighborhood of Woodbridge, in Fayette Co., Pa., on the 12th. Providence directed my way to the house of Col. John Oliphants, at which place the widow Woodbridge resides. . . . At the proposal of Mrs. Oliphants, a meeting was appointed for the evening. It reflects credit on the neighborhood, that, although they had short notice, the house was filled. The day following, being the Sabbath, I preached in the Seventh Day Baptist meeting house at Woodbridgetown.

April 17 and 18, was rainy with snow, the streams rose and obstructed the traveling. Staid two days in New-Geneva, at the house of James W. Nicholson, whose wife keeps the Sabbath.

April 19. Left them, and arrived at deacon Abel Bond's in Harrison county, Virginia, the next day; spent eight or nine days within the bounds of Lost Creek Church, visiting from house to house, and preaching as opportunity offered. Administered baptism at two different times, to two persons each time. I think I can say my visit among them was mutually gratifying.

April 30. Went to Salem Church, within the bounds of which I staid about a week,

and preached nine times. This society has two meeting houses, fifteen miles apart.

May 21. Arrived at the house of Jonathan Platts in Wayne county, Indiana. This man, with his family, removed here from Jersey about five years ago. His wife has been for many years a respectable member of Cohansey Church, but Mr. Platts having been brought up in the observance of the first day as a Sabbath, continued in this observance until November last. He now came to a resolution with regard to the Sabbath, that let others do as they would in that matter he would serve the Lord. I had the happiness to wait on Brother Platts in the ordinance of baptism.

May 29. Bade farewell to Indiana friends. In two days called on Caleb Barratts, who with his family were formerly of our order in N. Jersey. He lives in Montgomery county, Ohio.

June 1. From thence I went to Fairfield, Greene county. Here lives Reuben Dunn, who moved here from Piscataway about three years ago. Three miles distant from them is a settlement of Seventh Day people on Mad River.

June 2. Jesse Maxson and Simeon Babcock, two brethren living in the above settlement, came to Fairfield, and conducted me to meeting in their Society; it being the Sabbath. Preached here and at Fairfield five times. A considerable part of the night before my departure was spent in exhortation and prayer.

June 28. I reached Brother Phineas Dunham's, on French Creek, near Meadville, Pa. Preached three times in this settlement and on the second of July, by the unanimous request of the Brethren, Deacon Isaac Davis was regularly ordained to the office of evangelist in the Seventh Day Baptist Church, called Shiloh. I set out the next day, and reached Samuel Bond's in the Forks of the Susquehannah, on the eighth. From thence, reached home on the nineteenth, having been absent three and a half months. Preached forty-eight times, baptized six persons, ordained one elder, visited many scattered people of our order, through the different settlements, traveled one thousand eight hundred and fifty-seven miles, a great portion of which lay through extensive wilderness and difficult roads. The people were uniformly kind and hospitable. My expenses in traveling were thirty dollars and forty-five cents.—Furnished by Rev. Walter L. Greene.

### BROTHER FREDERICK T. WELCOME PASSES AWAY

Word has been received of the death of Brother Frederick T. Welcome on April 9, after a long illness. Brother Welcome fostered Seventh Day Baptist mission work in the vicinity of the Pomeroon River in British Guiana, S. A. He was a most faithful laborer for the cause of missions.

Miss. Sec.

### DAILY MEDITATIONS

(Prepared by Mrs. Pearl Halladay, Stevens Point, Wis.)

#### Sunday, May 26

Matthew 10: 42—And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

Wrapping a bruised finger; wiping a tear-stained face; giving a word of encouragement where needed; a cheery smile to those we meet, are all little things—"cups of cold water." But they are refreshing and that is the first step to peace and faith in a divine power that helps to better things.

Hymn—Give of your best to the Master.

Master, be thou our guide through this day. Show us our tasks. Help us to realize that all we have is thy gift to us, and help us to be ever ready to give in the best way to those about us the refreshment their needs require. In thy name we ask it. Amen.

#### Monday, May 27

Matthew 6: 33—But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you.

All these things—physical and spiritual needs—will be given if we put first things first.

God knows the right answer to all our problems and he will teach us if we will walk with him.

Hymn—Jesus, Savior, pilot me.

Our Father, may we recognize thy presence through every hour of this day. Guide us that we may seek first thy kingdom, that we may claim thy precious promise through our Savior thy Son. Amen.

#### Tuesday, May 28

Matthew 14: 36—And (they) besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

#### Friday, May 31

Matthew 5: 17—Never imagine I have come to destroy the law or the prophets: I have not come to destroy but to fulfill. I tell you truly till heaven and earth pass away, not an iota, not a comma, will pass from the law until it all is in force. (Moffatt's trans.)

It would seem that Jesus who fulfilled the law would be the one best fitted to interpret it. He tells us not even the smallest part shall pass from the law until it is all in force.

We look for a city whose builder and maker is God, where his laws are all in force because we love to obey them.

We pray, O Lord, as thou hast taught us, "Thy kingdom come, thy will be done, on earth as it is in heaven." Amen.

Don't forget the Sabbath the Lord our God hath blessed,  
Of all the week the brightest, of all the week the best.

#### Sabbath, June 1

Matthew 7: 14—Strait is the gate, and narrow is the way, that leadeth unto life.

Sometimes the way does seem very straight and very narrow, and we are tempted to go with others who seem walking in a broad and winding way that has so much of pleasure. But the narrow road and the straight gate lead to pastures ever green and fair. We have a faithful guide each step of our journey in the narrow way.

Hymn—Saviour lead me lest I stray.

We thank thee, Lord Jesus, for making plain to us the way that leads to the Homeland. When we grow weary may we drink from the living fountain; then, refreshed, travel on in renewed strength, knowing that we never walk alone. Amen.

### THE ASSOCIATIONS

The time of the spring association meetings is at hand.

The Eastern Association will be held at Ashaway, R. I., June 6 to 9. Rev. Everett T. Harris, pastor; Robert L. Coon, moderator; Mrs. Alexander K. Austin, corresponding secretary. Her address is 12 Morgan Street, Westerly, R. I.

Central Association will be held with the De Ruyter, N. Y., Church, June 28-30. Rev. Neal D. Mills, pastor; Rev. Orville W. Babcock, Adams Center, moderator; Mrs. Margaret Stoodley, Adams Center, corresponding secretary.

Have we learned the lesson of humility? Are we willing to kneel and touch the hem of his robe? Perhaps our greatest need is spiritual healing, when we see only the physical. If we come to him in humble faith we are assured that he will give what is best. Remember Paul's earnest prayer for healing and the Master said to him, "My grace is sufficient for thee: for my strength is made perfect in weakness."

Hymn—Lean upon the arms of Jesus.

Humbly we pray that we may touch the hem of thy garment and be made whole. Sincerely we ask that we may rejoice in doing even the smallest service for thy kingdom. Amen.

#### Wednesday, May 29

Matthew 7: 20—Wherefore by their fruits ye shall know them.

We have all seen fruit that looked beautiful, but when tasted proved unpleasant. If the fruits of our lives are not sound and good, we have permitted wrong seed to grow. Jesus sows only good seed and by Bible study, prayer, church and Sabbath school attendance we are drawn closer to him and can be guided by the Holy Spirit. Then our lives will bring forth fruit for the kingdom.

Hymn—Trust and obey.

Lord Jesus, may we cultivate and cherish the seeds of truth revealed in God's Word, that our lives may show to others thy abiding presence within. Amen.

#### Thursday, May 30

Matthew 20: 33, 34—And they say unto him, Lord, that our eyes may be opened. So Jesus had compassion on them.

As we look around us, do we really see things? Does a wonderful bridge cause us to sense the many hours of labor in its construction?

Back of the trees, flowers, and birds do we realize our Father's love and power? Do we see only the sin in a broken life, or do we look beyond and see the Savior waiting to forgive and make whole?

Hymn—Open my eyes that I may see.

Savior, open our eyes that we may see the many evidences of thy love. Touch our hearts with understanding and give us grace to work at our appointed tasks. Amen.

Western Association will be held at Little Genesee, N. Y. Time not announced yet at the RECORDER office. Rev. Harley H. Sutton, pastor; Mrs. Lotta S. Gamon, Alfred, moderator; Mrs. Edna Pierce, Alfred Station, corresponding secretary.

Southeastern Association will meet at Salemville, Pa., July 4 to 7, beginning Thursday at 8 p.m. Rev. Marion C. Van Horn, pastor; Albert Blough, New Enterprise, Pa., moderator; Miss Velma Davis, Jane Lew, W. Va., corresponding secretary.

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

By Mrs. T. J. Van Horn

"Out of my stony griefs,  
Bethel I'll raise."

#### MYSELF

I have to live with myself, and so  
I want to be fit for myself to know;  
I want to be able as the days go by  
Always to look myself straight in the eye.  
I don't want to stand, with the setting sun  
And hate myself for the things I've done.  
I want to go out with my head erect:  
I want to deserve all men's respect;  
But here in the struggle for fame and pelf  
I want to be able to like myself.  
I don't want to look at myself and know  
That I'm bluster and bluff and empty show.  
I never can fool myself; and so,  
Whatever happens, I want to be  
Self-respecting and conscience-free.

Anon.

Do you wilt and whine, if you fail to win  
In the manner you think your due?  
Do you sneer at the man in case that he can  
And does, do better than you?  
Do you take your rebuffs with a knowing grin?  
Do you laugh tho' you pull up lame?  
Does your faith hold true when the whole world's  
blue?  
How are you playing the game?

Anon.

A small four-year-old had been reprovved for disputing her mother. Soon after, she had a severe fall which caused a bad bump on her head.

Through her tears she suddenly smiled and said bravely, "I'm glad I had this bump, Mama. I just hope it will knock all the 'sputement out of my head."

Oh, for the courage to take life's bruises, smiling, and let them jolt us free of our failings.

Scripture reading and prayer: Psalm 141: 1-6.

### AIR RAIDS AND FAMILY DEVOTIONS

(A true story of China's first family)

By Roy L. Smith

Pastor, First Methodist Church, Los Angeles, Calif.

A certain Canadian who must go unnamed, one-time aviator in the World War, was in attendance upon some official business in China's capital, and in the course of his visit had an opportunity to meet General and Madame Chiang Kai-shek. Unable to finish the matter they had in hand, Madame Chiang extended an invitation that he share their evening meal with them, and the invitation was accepted with alacrity.

The dinner appointment was for seven-thirty, but at seven o'clock the Canadian found himself in the immediate vicinity of the Chiang home. It was too far to return to his hotel and come back to dinner, and there was nothing to do in the neighborhood. Accordingly, he decided to present himself at his hosts' door a half-hour early, hoping to be excused for his early arrival. Madame Chiang Kai-shek answered his knock, meeting him personally.

"You are early," the good woman said, as she ushered him into the simple living room.

"Yes, and for that I apologize. But I was in the neighborhood with nothing to do, and I ventured to come in ahead of time," the Canadian replied.

"It is quite all right," his hostess assured him, "but I have some work I must finish before dinner, and if you will entertain yourself with these magazines, I will go ahead. The generalissimo will be in shortly to greet you."

The Canadian confesses to an interest in his surroundings that can well be understood, and for listening to the conversation that went on between Madame Chiang and a servant a few minutes later he can, perhaps, be forgiven. The evening lamps were lighted and all was quiet in the living room when the servant appeared, and approaching his mistress said, in a low tone of voice, "We have just had word that there is to be an air raid in thirty minutes. In twenty minutes the lights will go out."

Madame Chiang glanced at her watch, noted the time, and said very quietly, "Bring me my flashlight."

"Here it is," the servant answered, laying it down on the desk and retiring.

Madame Chiang went on writing, as unperturbed as if she had been told that dinner would be served in twenty minutes, but the Canadian says he was trembling from head to foot. Here he was under the same roof with two people who were wanted by the Japanese bombers more than any other two people in the whole world. If the generalissimo and his brilliant wife could be bombed it would be worth more to the Japanese than the destruction of an entire Chinese army. Madame Chiang could not possibly have been unaware of the tenseness of the moment, but she apparently gave it not the slightest thought, aside from an occasional glance at her watch.

Fifteen minutes that seemed hours dragged by, and the Canadian was all eyes and ears. At last, Madame Chiang looked up from her writing, glanced at her watch, and then said: "We have just had word that there will be an air raid within a few minutes. The lights will go out within one minute, and I will ask you to go with me into the yard." So saying, she arose, picked up some papers and her flashlight, and seemed to be preparing to leave the house when the general appeared. Almost at the same instant the house was plunged into darkness. Lighting their way with the little flashlight the three passed out into the night.

Somewhere in the yard they stopped, and in the distance the roar of the planes could be distinctly heard. Two minutes afterward the bombs began dropping, and bursting with a thunderous roar. Less than a quarter of a mile away three bombs dropped, destroying an entire block of the city of Chungking. The night sky was lighted up by the explosions and the fires that followed, and after the planes had passed over Madame Chiang said: "We will go back now. It is all over."

As they sat at dinner no mention was made of the raid. The general and his wife spoke quietly of the war, of the sufferings of the Chinese people, of the amazing spirit of unity that was coming into being within the nation, and of the great reforms that must come if China was to become a great modern nation. But there was not one word about personal danger or the night's bombing.

The Canadian had come to the moment when he felt he should excuse himself and return to his hotel. As he prepared to go General Chiang said, "Must you go immediately? We would be happy if you would stay and join us in our evening's devotions."

Such an invitation comes to very few, and the Canadian quickly acquiesced, seating himself again. With that a Bible was produced and the general began by reading some Scripture. Then the three joined in prayer, the general leading.

Says the Canadian: "I never expect to hear such a prayer again in all my life. The general began with a simple expression of thanks for their personal safety. Then he added thanks for the courage of the nation under fire. Then he prayed for strength for the men in the field and along the firing lines; he prayed for strength for himself, and added a most earnest plea for guidance and wisdom, that he should not fail the people.

"But the most amazing thing in his prayer was a plea that God would help him, and help China, not to hate the Japanese people. He prayed for the Japanese Christians, and all the suffering multitudes of Japan whose impoverishment was making the war on China possible. He prayed for the people who were bombed, and for forgiveness for those who dropped the bombs.

"In the simplest and humblest terms he laid himself at the service of Almighty God, and begged that he might know the Divine will and do it on the morrow."

When the thirty minutes of Scripture and prayer was concluded, the Generalissimo and Madame Chiang arose, extended their hands in friendly goodnights, and escorted their guest to the door. As he went out into the night and started on his way to the hotel, he was saying to himself, "At last I have found two Christians."

—Religious Digest.

### THE VOCATIONAL COMMITTEE SEVENTH DAY BAPTIST DENOMINATION

#### Opportunities

1. A fine opening for experienced printer and newspaper man with some capital.
2. A Seventh Day Baptist community needs a dentist.
3. A retiring civil engineer wishes to sell business and equipment to a Seventh Day Baptist.
4. A chance for an energetic couple to work up in developing a farm project.

5. A location on a dairy farm for a man and wife.
6. Seasonal labor for single men in general farming.
7. High school vocational agriculture teacher and county agent.
8. Opportunities for doctor and nurses.

#### Positions Desired

1. By a competent teacher of commercial subjects. Has had office experience and college training.
2. Young women with office, secretarial, and accounting training. Wish office positions.
3. By men of experience in electric wiring, radio, and repair work.
4. By a young woman ready to work in beauty parlor.
5. By young men specializing in biology and agriculture sciences, also chemical research and engineering.
6. Ceramic engineers desiring positions in Seventh Day Baptist communities.
7. By men who are skilled workmen in machine shop, garage, and carpentry, drafting, masonry, and general repair work.
8. A teaching position in commercial subjects and library work. Also in social sciences.
9. Opportunity to care for a home and do family cooking also for camp care and counseling.

(Please send all replies and information to the Vocational Committee, Box 523, Alfred, N. Y.)

#### THE BIBLE

By Ella Leuenberger

Please do not just put me away;  
I'm here to help you, don't you see?  
If you desire to live always,  
You'll find the way made plain in me.

I'll surely point you to the One,  
If you will read me every day.  
Jesus Christ, God's blessed Son,  
Who is the truth, the life, the way.

For you he shed his precious blood  
To cleanse you from your guilt and sin.  
You must go through the crimson flood  
That is the way to enter in.

Then all need daily food you know—  
So if you want to live aright,  
You will need me to help you grow  
In the fair path of faith and light.

As you are journ'ing thus along  
The way will soon be, oh, so bright!  
You'll know that you to him belong,  
Earth's crushing cares will all be light.

So, Pilgrim in this weary land,  
Until you reach the portal fair,  
Let me help you to understand  
How great God's love for you and care.

"Love between friends . . . has an added depth after long years of sharing common burdens and responsibilities."

#### MEETING OF TRACT BOARD

The Tract Board met May 12, 1940. Present: Corliss F. Randolph, Courtland V. Davis, Frederik J. Bakker, Mrs. William M. Stillman, Orra S. Rogers, Esle F. Randolph, Irving A. Hunting, Ahva J. C. Bond, Franklin A. Langworthy, George R. Crandall, Mrs. Herbert C. Van Horn, Everett C. Hunting, Hurley S. Warren, J. Alfred Wilson, J. Leland Skaggs, Trevah R. Sutton, and L. Harrison North.

The report of Secretary Van Horn was read and accepted as follows:

Forty-five pieces of correspondence prepared and mailed. As editor of the "Sabbath Recorder" he attended a three-day meeting in Washington, D. C., of the Religious Press Association. Unofficially he attended the centennial celebration of the Pawcatuck Seventh Day Baptist Church. He attended the April meeting of the Missionary Board. On invitation and at expense of the church he preached at Shiloh on Sabbath, April 27. Five thousand Sabbath Rally Day bulletins have been printed and mailed to the various churches in quantities sufficient for their church worship services.

Ten thousand "Sabbath Recorder" questionnaire cards were printed and distributed among the churches.

A letter to 754 lone Sabbath keepers was prepared and mailed with the Rally bulletin, a questionnaire card, and the tract—"Why We Are Seventh Day Baptists."

Two letters were prepared and mailed to ministers and leaders who will participate in the pulpit exchange work. The first letter was accompanied with a sample of the questionnaire card, the bulletin, and the tract—"Why We Are Seventh Day Baptists."

With the compliments of the Tract Board, three copies of the biography of Governor Samuel Ward were awarded winners in the "What the Sabbath Means to Me" contest. The three testimonies appear in this week's "Recorder."

Your secretary regrets absence from this board meeting, but is on duty at Berlin, N. Y., where he presented the interests of the society, Sabbath, May 11, and at Schenectady in the afternoon of the same day.

Leader in Sabbath Promotion Ahva J. C. Bond reported informally concerning his work in the National Conference of Jews and Christians, the Federal Council, and in the World Council of Churches. He spoke also of the progress of the consolidation of boards and of the preparation of the manual on the "Statement of Belief of Seventh Day Baptists."

On behalf of the Committee on Denominational Literature its chairman requested and the board authorized printing of "Statement

of Belief of Seventh Day Baptists" as an insert in the "Seventh Day Baptist Manual," at an estimated cost of \$9.75.

On recommendation of President Randolph it was voted that the edition of the sermon of Dr. Boothe C. Davis, authorized in January, be increased from one thousand to two thousand copies.

It was voted, that the matter of authorization of expenditure of funds by the board's special agent be referred to the Investment Committee with power, and to report at the next meeting of the board.

Courtland V. Davis,  
Recording Secretary.

#### YOUNG PEOPLE'S WORK

##### A THOUGHT FOR THE WEEK

By Edgar Wheeler

Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy. Psalm 107: 2.

Why do we who claim to be Christians withhold ourselves from confessing Christ? Faith without works is dead. Christ said, "Whosoever denieth me before men, him will I also deny before my Father." "Whosoever, therefore, shall confess me before men, him will I also confess before my Father." Let us confess Christ before men; it is not a burden, but a privilege and an opportunity.

Nortonville, Kan.

#### THE ESSENTIALS OF A CHRISTIAN LIFE

By James Bivins

If we would learn what the essentials of a Christian life are, we must go to the writings of the men who were closely connected with God and Christ and find what they considered to be the important things.

In the sixth chapter of Micah we find some interesting advice regarding God's requirements. Paul, in the sixth chapter of Ephesians, tells how we may overcome our wicked tendencies. He also told the Philippians in chapters three and four what things he considered of importance in the service of God. If you will read these selections you will find the many qualities that have been considered essential in God's work. Justice, purity, faith, truth, salvation, righteousness, peace, prayer—at first glance these seem to be quite

widely separated elements, yet I think that the majority of them will fall in one of two classes.

Let us consider belief as the first. Belief deals with our relations with God. Prayer is the connecting line by which we may receive more faith. Faith leads to salvation, and salvation results in peace. Belief is necessary because it provides the motivating desire for our Christian actions.

We cannot live to ourselves, even if we would. Justice, mercy, humility, purity, and truth deal with our relations with our fellow men. If we would call ourselves Christians, we must be willing to let the light of the Christian shine out of our lives. This must be a constant attitude growing out of an earnest, hearty desire to live the life to the full.

In chemistry we sometimes take a large amount of solution and, after a long period of distillation, obtain only a few crystals. Yet these few crystals give the whole solution its characteristic properties. Christ reduced the essential properties of a Christian to one primary quality. "Then one of them, which was a lawyer, asked him a question, tempting him, saying, Master which is the greatest commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself."

Love of God and of man is the one characteristic which more than any other sets a Christian apart. It matters not what a man's color or religion; all are sons of God and brothers of each other in Christ.

Bridgeton, N. J.

#### CHRIST CALLS

By Ida Babcock

Christ calls — he does not demand, but merely calls. That call should be sufficient to lead us to the right path. He calls so earnestly that we may hear him if only our hearts are open to receive his message. He calls and bids us welcome to take the higher path of life, the path that leads to the better and best things of life. His call is not for his own good, but works entirely for a higher degree of usefulness for his servants. The better things of life, which we should seek, are the ideals which Jesus set up in his own life as

the example for all his followers. He is overjoyed to be our guide; he will take your hand and lead you on the narrow path which leads ever upward.

The Church is the direct continuance of Jesus' divine love for us. He gave us the Church as a place of fellowship, praise, worship, and direct communication with him. It is his sacred throne and we should feel his presence and the Spirit which prompted such an incomparable gift. When in the church we should strive more earnestly to meet and serve Jesus. It is hard for young people to give their undivided attention to the speaker or the program which is in progress. But we must give ourselves to deriving benefit from whatever is presented for our benefit. Put yourself in the place of the minister who has prepared an excellent sermon and is anxious to deliver it to the congregation, when perhaps from the choir or congregation a whisper or similar disturbance is heard. This is very annoying and breaks into the service and should not be tolerated; yet wouldn't it seem queer if the minister would call out the individual's name and request that he quiet down? It can easily be seen that young people are a little too careless in this respect. When we are conducting a meeting we want others to give us their attention. So let us apply the Golden Rule and abide a little more closely by it.

There are numerous activities in our church, or any church, in which the young people should take an active interest. They should be sincerely interested in the development of the church and its program. Remembering what the church has done for us, we should keep it steadfastly in our hearts to give others the same chance of seeing Jesus, through the church and in it, as the church has given us.

Young people are rightfully expected to find their place in the choir, the church service, the Sabbath school, prayer meeting, and young people's societies. By our contact with the church we should see more clearly the better things of life. When we have them clearly in mind and have built a good foundation for them, we can go out into the world to serve Jesus by following and teaching these fundamental and divine principles.

Returning directly to the theme, "Christ calls to the better things of life in the Church," perhaps it may seem, after a certain period of time which has been well spent in prayer and keeping of God's commandments,

that our church may become nearly perfect. But this is not true. There can always be better things in the church of today, such as higher consecration, a more sincere feeling of meekness in accordance with the power of God, a greater desire to serve others, more orderliness, and more conscientious participation in all activities by all members. Be for the church, stand by the church, and be a part of the church—that church whose foundation is Jesus Christ!

"The Church's one foundation  
Is Jesus Christ her Lord;  
She is his new creation  
By water and the word;  
From heaven he came and sought her  
To be his holy bride;  
With his own blood he bought her,  
And for her life he died."

The young people of today are the Church of tomorrow. And that tomorrow is already dawning. So let us as young people accept the challenge and fulfill it. Whereby we may say to the coming generation in an unfaltering voice, "Christ calls to the better things of life in the Church."

North Loup, Neb.

#### FROM SABBATH TESTIMONIES

Not until I had yielded to my Master in the acceptance of his day, so divinely instituted and originally planned by God for his children, did I know there could be such joy in the Christian life.

I can never sufficiently thank him for his infinite patience and comprehending love in dealing with me—so many years of what seem to me to be wasted time. Why could I not have seen the truth many years before?

He knows, however, and because I do love him, I am pledging my life to him in the interests of Sabbath observance, and pray that I can help others to see just how much it can mean.

Nannie Greeley.

Nortonville, Kan.

#### My Sabbath

As I was born into a devout Sabbath keeping family, the week would be all out of joint were the Sabbath neglected.

Many of us have regular daily times for devotions, but like the short rests during the toil of a day, these are not enough.

Where conditions permit the gathering in groups for Sabbath worship, there is so much of spiritual uplift, encouragement, and social pleasure. Finally, I need the Sabbath so much more than God needs what little honor he gets from my efforts to keep the Sabbath holy.

R. 2, Lyle E. Maxson.

Littleton, Colo.

### CHILDREN'S PAGE

#### OUR LETTER EXCHANGE

Dear Mrs. Greene:

We have nine lambs; one of them is black and the others are white. We have eight ewes.

Grandpa has two colts and we have one colt.

We are going to have a big dinner on the last day of school. All mamas are going to bring a big basket of food. My, how we will eat!

James Ian and I enjoy the stories on the Children's Page. I haven't written any letters for a long time, so I thought that I would write a letter today.

Your RECORDER boy,

Roanoke, W. Va. Walter Lee Bond.

May 11, 1940.

P.S.

I am sending you a school picture. I would like to see your picture in the SABBATH RECORDER every week.

Walter Lee.

Dear Walter Lee:

Last Thursday I went with four other Home Bureau ladies to attend our County Home Bureau Achievement Day, at the Canaseraga High School, about thirty miles from here. On the way there we passed a pasture in which quite a large flock of sheep were feeding, but there was only one lamb, and a very tiny one at that. You can believe he was keeping very close to his mother, who seemed as devoted to him as a human mother would be.

One of our neighbors in Walworth, Wis., where I lived when I was a little girl, had quite a patch of woods on his farm where he pastured a large flock of sheep every year. These woods were just over the fence from the school yard and we children were in the woods so much that we made friends with the sheep, and especially the little lambs. One day some of us found a little lamb with a

badly cut and bleeding foot, and took turns carrying it to our neighbor's house, and close behind us came its mother, bleating all the way. We felt sorry for the sheep on shearing day, but nevertheless that didn't keep us from enjoying our good warm wool coats on cold winter days. Surely the sheep is a very useful animal.

I can imagine what a fine dinner you will have on your last day of school, for that is the kind we used to have at Independence on the last day of school. Now all the Independence children come to Andover Centralized School on the bus. We have five school busses coming into Andover. All the country schools are closed but three, and these will be closed next year when our beautiful new school, which is very nearly finished, opens next fall.

I was very much pleased to receive your letter and only hope you will not wait so long next time before writing. "Thank you kindly," as David Harum would say, for your picture. I shall treasure it.

Your sincere friend,

Andover, N. Y., Mizpah S. Greene.

May 17, 1940.

Dear RECORDER Boys and Girls:

Last week our study lesson was about "The Law of Duty," and our Bible verse was I John 3: 22. I hope by this time you can all repeat it from memory. I promised you a story this week, and here it is:

#### Faithful Wylie

Wylie was a beautiful sheep dog who always took the best of care of her master's sheep. After quite a number of years Wylie's master, who was growing old, decided to retire and take things easy for the rest of his life. He gave his faithful dog to two boys who lived in the town near by, and now she had nothing to do all day long but rest and eat and play. For several days, although everyone in her new home was very kind to her, she seemed restless and unhappy. At last the family noticed that Wylie disappeared every Tuesday night and that when she came home in the morning she seemed very tired. They could not imagine where she had been or what she had been doing.

Now in the city near by was a large market where sheep were brought in on Tuesday night to be sold the next morning. These



## OUR PULPIT

## "THE WATER OF LIFE"

By Rev. T. J. Van Horn

(A sermon broadcast from station WMFJ, Daytona Beach, Fla., April 30, 1940. Curtis F. and Mrs. Randolph, Theodore J. and Mrs. Van Horn sang two verses of "Face to Face With Christ, My Saviour," at the beginning of the hour, and one verse at the close, accompanied by Mrs. C. M. Rogers.)

But the water that I shall give him shall become in him a well of living water springing up into everlasting life.—John 4: 14.

There were two views of things that Jesus used as illustrations of the truths which he preached; they were familiar, and they were of vital concern to those who listened. Light, love, life, birds, flowers, salt, leaven, bread, money were objects of familiar and universal knowledge. Water was the theme of the sermon in the fourth chapter of John.

Water covers three fourths of the surface of the earth. It constitutes from eighty per cent to ninety per cent of the substance of our bodies. Animal and vegetable life are absolutely dependent upon this element of nature. Unsatisfied thirst brings the acutest of all sufferings.

And thus it is that water has become in our Bible the symbol of relief for the deepest needs of men. As a prophet of old saw the afflictions of his people, he lifted up his voice and cried, "Ho every one that thirsteth, come ye to the waters," and Jeremiah, seeing the apostasy of God's people represents God as saying, "My people have forsaken the fountain of living waters." And God's great concern that men return to him is revealed in that challenge which we read in the last chapter of the last book of the Bible, "and he that is athirst let him come, and whosoever will let him take of the water of life freely."

Thus, in striking metaphor, thirst represents the ultimate need of people, and water stands for the divine power which can relieve that need.

It is a significant thing that early in his ministry, Jesus uses water as the subject of a sermon which he preaches to a needy woman. Let this Samaritan woman be a parable of two erroneous trends in human conduct—searching for happiness in the wrong direction, and mistaken ideas of the worship of God.

She had made a long journey from her home in the village to this ancient well. It was to satisfy a bodily thirst. Little did she

sheep were very much frightened and would rush about in wild confusion so that it was very hard to drive them in. But one night a beautiful Shepherd dog came running in and, skillfully driving and pushing, coaxed even the most timid sheep in. As soon as her work was done she would disappear. This happened week after week, and everyone wondered where this helpful dog came from.

One day Wylie took a long walk with her young masters and on the way they met some sheep farmers, and one of them cried, "Why that's the dog who has been helping to drive the sheep to market every Tuesday night for weeks." So at last the mystery was solved. Wylie was not willing to be idle, and had found work to do. The best dogs as well as the best people are always faithful to duty.

M. S. G.

## A BRIEF BUT DEEPLY FELT TRIBUTE OF LOVE

I grew up in a little church which maintained a Sabbath school from the time I can first remember, but which had no pastor until I was a young man. Uncle Sammy Davis came to Roanoke (West Virginia) my home church, once a quarter, and preached and conducted the quarterly communion service. And then when I was about twenty the church called Rev. M. G. Stillman, who was moving to Lost Creek to be pastor there, to become the pastor of the Roanoke Church, and to visit that church monthly.

This good man with his good wife, and daughter and son, a truly Christian family, entered into the life of the church and community largely and helpfully, and into my own young hopeful life, bringing inspiration and guidance. Through many years and in many ways, gently and wisely, and with timely encouragement, Elder Stillman influenced my life through his sound teachings, his good counsel, and his exemplary life.

I am writing this tribute of love all too tardily perhaps, now that he is gone. I am sure however that he knew to some degree how much I felt I owed to him and how much I loved him—original, unique, kindly, generous, always helpful soul that he was.

A. J. C. Bond.

"Sand and grit keep morals from slipping."

realize that she would find at Jacob's well, the end of her journey, one who could supply a need of which physical thirst was a type.

It was the hour of noontide, and Jesus after his long journey sat wearied on the well. She found him there and was astonished that he should ask her for a drink of water, so persistent and strong was the traditional prejudice between Jew and Samaritan. The conversation that followed was skillfully directed by Jesus. He knew at once that this woman had deeper needs than water could supply. Such was the affinity between the heart of Jesus and the troubled void in the hearts of people.

Reading between the lines of this story, you discover three things which this poor woman was blindly searching for—love, joy, and peace. So vague was this longing that, in all probability, she herself did not know it, or was unable to name those essential qualities that make for happiness. But Jesus, who instinctively knows the yearnings at the hearts of all of us, determined to satisfy her innermost longings. And so he said, "If you knew who it is that asks of you a drink of water from this ancient well, you would have asked of him and he would have given you living water. I have asked of you a drink from this well. And I like all others who drink here, will have a recurring thirst. But whoever drinks of the water that I have to give, will never thirst, but the water that I shall give shall become in him a well of living water springing up into everlasting life." And I expect that Jesus recognized that it was from her heart rather than from her lips that the prayer sprang, "Sir, give me this water, that I thirst not, neither come all the way hither to draw."

The pathos of that appeal touched the heart of the Master, and he said, "Go call thy husband." That was a lancet thrust of the great Physician that went to the heart of the woman's trouble. But it was a probe of infinite kindness which stirred memories of a mistaken search for the satisfaction of love. There was recoil from that sharp thrust and she parried weakly, "I have no husband." What Jesus answered was like the firm pressure of the doctor's hand upon the sore to bring to the surface the hidden corruption. "You have rightly said I have no husband, for you have had five husbands and the one

you are now living with is not your husband. At least you have told the truth."

This stranger, then, knew all about her past. He knew the cause of the unsatisfied longings of an abnormal life. Her quest for love had been marked by five matrimonial failures. Was not this man pointing the way to the ultimate goal of happiness in saying, "If you should ask of me, I would give you living water"?

It is now time to pause in our story and try to get the meaning of this parable for ourselves. Is not this same Jesus coming to every one who is seeking, in mistaken ways, to allay a feverish thirst such as this modern life excites? The multitudes all about us are like this poor unhappy woman, seeking to satisfy the craving for love, peace, and joy. But they are coming to sources that have no capacity for meeting the need. I am living at a corner in this city, noisy with ceaseless traffic. I am sad to believe that the great majority of men and women at the steering wheels of these automobiles and trucks are going somewhere for something to help them out of the unrest in which they are. I am afraid that nothing but disappointment awaits them. They are not going in the right direction. They are not pausing by the wayside to listen to a word from Jesus, who is compassionately regarding them.

Can we not almost hear the sound of crashing airplanes, the awful detonations of destructive bombs across the ocean that are bringing suffering and death to innocent women and children as well as to armed soldiers? It is a melancholy illustration of a mistaken effort to satisfy the longing for power and wealth. All about us in this city there are dance halls, there are whisky stores, where many people go for something to give them satisfaction. The pavements are worn by myriad footsteps of those who are trying to quiet a restless longing. All are drinking from wells that can never satisfy. Goethe tells the story of his Faustus, who had sold himself to the devil with the understanding that the devil, Mephistopheles, should grant him everything that his soul craved and give him perpetual youth. After the wearisome flight of years, and after exhausting journeys, Faustus is at last brought at night to a witch's cauldron to satisfy an awful hunger. He starts back in disgust at the repellent sight of that cauldron into which the witches had

thrown all sorts of herbs and disgusting materials, and exclaims,

"Is there aught in the nauseous puddle of this pot  
To make a man younger by fifty summers?"

It was only a repetition of Solomon's experience. He in his quest for happiness had tried everything under the sun. Finally he had to exclaim, "Vanity of vanity, all is vanity and vexation of spirit."

Now as we thus try to visualize this world in its pathetic searching for something to satisfy, may we not also get a clear picture of Jesus there by the wayside offering the cup of living water?

Above the din of the world's strife and anxiety may we not once more hear his tender entreaty, "Come unto me all ye that labor and are heavy laden, and I will give you rest." "Jesus Savior, pilot me."

Frank Mason North has voiced our prayer:

Where cross the crowded ways of life,  
Where sound the cries of race and clan,  
Above the noise of selfish strife  
We hear thy voice, O Son of Man.

In haunts of wretchedness and need,  
On shadowed thresholds dark with fears,  
From paths where hide the lures of greed,  
We catch the vision of thy tears.

The cup of water given for thee  
Still holds the freshness of thy grace;  
Yet long these multitudes to see  
The sweet compassion of thy face.

O Master from the mountain side,  
Make haste to heal these hearts of pain;  
Among these restless throngs abide,  
Oh, tread the city's streets again.

### DENOMINATIONAL "HOOK-UP"

#### Kingston, Jamaica

The public press of Jamaica gives glowing accounts of the visit of Secretary William L. Burdick to that island on a Preaching Mission. Among other press notices, the *Kingston Daily Gleaner*, of May 10, briefly recalls his visit of seventeen years ago in company with Rev. C. H. Hansen, with whose assistance and that of Rev. Lewis Mignot, he organized and established the work in various parts of the island, which has grown steadily ever since. Further, that Doctor Burdick had now come to conduct a Preaching Mission on the island, and that already twenty-seven appointments had been made for him.

Of his reception the *Daily Gleaner* says:

An enthusiastic welcome was accorded to Dr. William L. Burdick, corresponding secretary and executive officer of the Seventh Day Baptist Missionary Society, at a public meeting held in the Charles Street Seventh Day Baptist church last Sunday night. . . . The welcome to Doctor Burdick was extended by Rev. Luther W. Crichlow.

In his reply to the address of welcome, Doctor Burdick commented upon the improvements in the City of Kingston since his previous visit. He also briefly reviewed the history of the Preaching Mission, as fostered by the Commission on Evangelism of the Federal Council of the Churches of Christ in America.

This week-end Doctor Burdick, accompanied by Mr. Crichlow, will visit Tydixon, Higgins Town, and Cottage churches. . . . He will return to Kingston on Sunday night in time to attend the Mother's Day program which the Ladies' Aid society of the Kingston Church is sponsoring.

Correspondent.

#### Alfred, N. Y.

Dean A. J. C. Bond was in Plainfield last Sunday to attend the meeting of the American Sabbath Tract Society. On Monday evening, he attended a dinner meeting of the National Committee of Christians and Jews held in the Town Club of New York City. At this meeting he was re-elected member of the National Committee for a term of three years.

—Alfred Sun.

#### Verona, N. Y.

The annual convention of the Town Council of Religious Education was held at St. Peter's Lutheran church in April. Rev. Neal D. Mills of De Ruyter delivered an interesting address — "A Challenge to the Country Church." The music was furnished by the combined choirs of the association.

The business session was in charge of the superintendent, Rev. A. L. Davis. After reports by the various officers were read, officers for the ensuing year were elected. Rev. A. L. Davis was again elected superintendent, and Mrs. Iva Davis secretary. The attendance banner was awarded to our church.

Our Ladies' Society sponsored a Virginia baked ham supper and sale of fancy articles April 23, from which they realized over \$37.

Pastor Davis gave an interesting and appropriate Mother's Day sermon. The subject was "Mother—God's Merchant Ship." Special music for the occasion was furnished by the choir. In the evening the mother and daugh-

ters' banquet was held in the church parlors. Mrs. Vie Warner was toastmistress and Miss Doris Lennon song leader. The decorations were yellow and white. Special musical numbers were given and several toasts and tributes. Also recitations were given by some of the younger daughters.

A group of young people from our church plan to attend the Oneida County Youth Conference at Boonville May 18.

Alva Warner, president of the Town of Verona Council, has been appointed one of the youth chairmen and Mrs. Anna Davis one of the secretaries for the Youth Confab.

Rev. Paul S. Burdick of Leonardsville will deliver the sermon in our church on Sabbath Rally Day, and Pastor Davis will occupy the pulpit in Adams Center.

An all-day meeting of the Religious Life Committee was held at the parsonage May 13. All the ministers in the Central Association were present.

—Correspondent.

#### Plainfield, N. J.

The annual church meeting with cafeteria supper, served by the Wardner Class, was held April 7, beginning at four o'clock and extending into the evening. Paul A. Whitford was moderator. Reports showed much activity along the different lines of the church work. As always, the letters from absent members were enjoyed.

The pastor and several others attended the centennial celebration of the Pawcatuck Church at Westerly, R. I., April 12-14. Very interesting reports were given of this anniversary.

The social committee of the Women's Society sponsored a breakfast in the church parlors Sunday, April 28.

Through the hospitality of the Piscataway Church, we have continued to meet with them in Sabbath morning services for several weeks, while the Plainfield church has been undergoing roof repairs and interior decoration. This weekly coming together of the two churches has been a profitable one, helping us to become better acquainted and cementing old friendships. The Sabbath morning church service was omitted May 11, in order that members from both churches might attend the installation service at New York City, when Rev. Albert N. Rogers was made the new pastor of that church. There was a good representation at that splendid service, and many attended the luncheon following.

The Pro-Con Group is adding its support to the redecoration project of the church. They put on a unique and quite hilarious program Sunday evening, May 12, in which much originality was shown. The program was introduced by the Parent-Teachers' Band of Plainfield, which was much enjoyed. Fathers and mothers were playing side by side with teachers of our schools, on their horns, wood instruments, and drums. This was followed by the presentation of an Animated Newspaper, "The Church Pew." A newspaper office was represented with the editors of the different columns reading their contributions. These were interspersed with television acts (on the stage), and much excitement was evinced at the arrival of Mazie, who had encircled the globe in twenty four hours, three minutes, and three seconds, by plane. Her recital of her trip and the people she met in the different countries added more fun. A collection was taken and ice cream and cake were on sale. Twenty-five dollars was realized for the benefit of the church repair fund.

Sabbath Rally Day was observed May 18, with the Piscataway Church. Rev. Marion C. Van Horn of Salemville, Pa., preached at the morning service. He also led the prayer meeting on the Friday evening before, in the Plainfield church. Mr. Van Horn is a pleasing speaker and brought us splendid messages.

Services will be held in the newly decorated Plainfield church Sabbath morning, June 1, to which the people of the Piscataway Church are invited.

Correspondent.

### MARRIAGES

Remaly-Crandall. — At the home of the bride's parents, Mr. and Mrs. C. Milford Crandall, Independence, N. Y., May 11, 1940, Miss Mary Maxine Crandall and Arnold S. P. Remaly of Hornell, N. Y., were united in marriage by her pastor, Rev. Walter L. Greene. The new home will be in Hornell, N. Y.

### OBITUARY

Arrington. — Francis Taylor Arrington, son of Dr. Shadrach C. and Catherine Douglas Arrington, was born at Owens Borrow, Ky. on May 23, 1854, and died April 24, 1940, at Mercy Hospital in Janesville, Wis.

In the fall of 1860, the family moved to Illinois, settling about eight miles west of Farina. As a boy, "Frank" met and shook hands with Abra-

ham Lincoln. On February 12, 1875, he was married to Sarah E. Sayre at Farina. They moved that same year to Waco, Tex., and in 1879, to Welton, Iowa, where their home was until after Mrs. Arrington's death in 1935. To them were born four children, three of whom survive: Elvan F., Clyde B., and Olin R. In 1907, they received into their home as a daughter Iris, now Mrs. Wilfred Knight of Milton, Wis., who for the past three years has made a home for her father.

Funeral services were held at the Gray-Albrecht Funeral Home in Milton Junction, conducted by Pastor Carroll L. Hill. Interment was in the cemetery at Welton, Iowa.

C. L. H.

Clement. — Sherman L. Clement, son of Benjamin and Eliza Lippincott Clement, was born in Welton, Iowa, November 25, 1864, and died at Riverside, Calif., March 30, 1940.

He was a carpenter and builder, supervising the construction of many edifices, including the Seventh Day Baptist churches of North Loup and Riverside. Brother Clement accepted Christ in early manhood, uniting with the North Loup Seventh Day Baptist Church. Later, he held membership in the Seventh Day Baptist Church of Riverside, for the last ten years being its faithful janitor.

He leaves his wife, Mrs. Winnie Clement; three daughters, Mrs. Roy Cruzan, Mrs. T. J. Hamer, and Mrs. Oscar Richards; a foster-daughter, Mrs. R. D. Harris; sixteen grandchildren and two great-grandchildren; two brothers; three sisters; and scores of nephews and nieces.

The funeral was conducted by his pastor, Loyal F. Hurley, and Rev. G. D. Hargis. Interment was at Montecito.

L. F. H.

Collins. — Cynthia Jane Bee, daughter of Nelson and Perdilla Bee, was born in Doddridge County, W. Va., January 25, 1853, and died at Berea, W. Va., July 19, 1939.

She was married to Sylvester Collins of Berea, November 6, 1875, and to them were born ten children, five of whom survive: Creed B., of Fairmont; Mrs. Lola Cox of Pullman; Mrs. Dale Dennison of Lancaster, Ohio; and Mrs. Nellie Kelley and Mrs. Beula Sutton of Berea.

She was a member of the old Pine Grove Seventh Day Baptist Church, but never united with any other. She was a faithful Christian and Sabbath keeper, and attendant of the Ritchie Church as long as health permitted.

Funeral services were in charge of Pastor Glenn Nay of the Pullman M. P. Church, assisted by Pastor C. A. Beebe.

C. A. B.

Kipp. — Henry T. Kipp, eldest of three children, was born to David G. and Sarah John Kipp, in Harrison, Ill., October 24, 1878, and passed away suddenly at his home in Albion, April 27, 1940.

He was married October 18, 1905, to Miss Mary Alice Mc Carthy, by Rev. T. J. Van Horn. In his youth he became a member of the Presbyterian Church in Beloit where he retained his membership, but after coming to Albion he identified himself with the Seventh Day Baptist

Church and has always been an active worker and supporter of that congregation. He was always ready to lend a helping hand to others and his kindness greatly endeared him to his host of friends.

He leaves to mourn his loss, his wife, and his late brother's family of Beloit, besides many friends. Funeral services were conducted by his pastor, Rev. L. O. Greene. Interment was made in the Evergreen Cemetery.

L. O. G.

Stillman. — Mazzini Gavazzi Stillman, born February 6, 1854, died April 24, 1940.  
(Extended obituary elsewhere in this issue.)

Stutler. — Lewis B., son of David R. and Caroline Richard Stutler, was born at Benson, Harrison County, W. Va., April 1, 1851, and died at his home south of Salem and near the Greenbriar Seventh Day Baptist church, March 13, 1940.

In early years, Mr. Stutler learned the shoemaker's trade. In young manhood he became an employee of the B. & O. Railroad, serving as brakeman and then as engineer, and later returned to his trade of earlier years.

He was married to Miss Abigale H. Davis February 1, 1883. He is survived by Mrs. Stutler and three children: Mrs. Gertrude Jordan, South Bend, Ind.; Orris O., of Salem; and Mrs. Jessie Stutler, Wolf Summit, W. Va.; also by thirteen grandchildren and two great-grandchildren.

Mr. Stutler became a Christian and he and his children were baptized together and received into the membership of the Middle Island Seventh Day Baptist Church. Later their membership was transferred to the Greenbriar Church, and still later to the Salem Church.

The funeral service was conducted from the home and from the old Greenbriar Seventh Day Baptist church, by Pastor James L. Skaggs. Burial was made in the Greenbriar Cemetery.

J. L. S.

Williams. — John Clarke Williams (Jay C.), son of John and Wealthy Clarke Williams, was born July 14, 1859, at Verona, N. Y., and died April 12, 1940, at Edgerton (Wis.) Memorial Hospital.

Jay C. Williams was a direct descendant of Roger Williams. He was of the third generation of the Williams family in Verona, N. Y., which was influential in organizing and maintaining the Seventh Day Baptist Church at Verona. On February 18, 1880, he married Emily Peckham. Two children were born to them: Anna M., and Emma May.

On October 10, 1908, he was married to Viola A. Davis of Adams Center, N. Y. After coming to Wisconsin Mr. Williams was active in organizing co-operative companies for building and equipping creameries and cheese factories. He was baptized at Watson, N. Y., and later became a member of the Adams Center, N. Y., Church. He is survived by his wife; his daughter, Miss Anna Williams; a half-sister, Mrs. Susie Gurley; a half brother, Chester Williams.

Farewell services were conducted from the home in Milton Junction in charge of Rev. John F. Randolph. The body was taken to Adams Center, where a service was held and burial was made.

J. F. R.

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PLAINFIELD, N. J., JUNE 3, 1940

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## COMMENCEMENT

Our Colleges and University

Salem (W. Va.) May 26-31

DR. S. ORESTES BOND, President

Milton (Wis.) June 7-12

DR. J. G. MEYERS, President

Alfred (N. Y.) June 7-10

DR. J. NELSON NORWOOD, President