

tinguishing beliefs and our denominational history.

Yes, "The need for junior and intermediate helps is vital and our material is sadly lacking for these groups of our young people," and we must meet the need.

Milton, Wis.

### WHAT THE SABBATH MEANS TO ME

By Dean A. J. C. Bond

#### Home

Home has always meant more to me than just a place to eat and sleep. Weekdays at home have given me more than these material necessities. But the Sabbath has brought to me from my first recollection and through the years sweeter experiences in the home, and greater family joys than any other day could bring. The Sabbath also has enriched the character and refined the tone of the other days of the week.

The Sabbath to me means happier home life.

#### Church

The "Bond boys' Sabbath school path" was made by four brothers who went that way only on Sabbath day and on the way to the little white church on the hill. I have missed something since those days, in living always near the church. But that is incidental, if enjoyable. The people in church, all clean and dressed up, the holy atmosphere of the house of God, the solemnly joyous services have blessed my life.

The Sabbath to me means happy and helpful church life.

#### God

I have seen God in majestic mountains, on the trackless sea, and in the starry heavens. I have heard him in the hymns of the church, and in the voice of the meadow lark. I have seen him in the wild doe with her fawn at her side, in the lives of people, and more clearly in the loving heart of a true companion. But definitely and distinctly throughout the years the Sabbath has symbolized to me the presence of God in time and in our human life. Time is a measured portion of eternity. The Sabbath, therefore, is a concentrate of immortality, and a revelation of God's mercy and of his kindly thought for his children, living in time and made for eternity.

The Sabbath to me means God.

#### Holy Time

Above are mere inklings of what the Sabbath means to me. Infinitely more than I have been able to express the Sabbath means to me because it is holy time. It is so declared in the Holy Book by holy prophets and apostles. It is so recognized in the practice of Jesus the Son of God, of saints in the Christian Church down through the centuries, and of many of my own ancestors for generations. It has been held sacred by those with whom I have been most closely associated, and by all whom I have loved most dearly.

The Sabbath to me is holy time.

—From the Beacon.

### MARRIAGES

Cochran - Brown. — Miss Marian E. Brown and Dr. C. Franklin Cochran were joined in marriage May 3, 1941, at the chapel of the First Methodist church, Evanston, Ill., Rev. Ernest F. Tittle officiating. At home, 6956 North Wolcott St., Chicago, Ill.

### OBITUARY

Davis. — Carroll Agassiz Davis was born at Walworth, Wis., April 22, 1866, and died April 22, 1941. He was the oldest of seven children born to Arnold Carpenter and Caroline Randolph Davis.

Carroll spent practically all his life in the vicinity of Farina and was for many years a business man in the village. When a boy sixteen years of age he was baptized and joined the Seventh Day Baptist Church and remained a member until his death.

He was twice married: October 22, 1890, to Martha E. Carlisle of Farina and to the union one child, Dessie Wal Kenyon, was born. October 19, 1909, he was united in marriage with Mrs. Edith Whitford Green; one child Arnold Carpenter, Jr., was born to the union.

Survivors aside from his wife, his daughter, and his sons are three sisters: Mrs. Ethel Irish of Peoria, Ill.; Mrs. Fern Johanson of Pipestone, Minn.; and Mrs. Aster Spears of Onida, S. Da.

Funeral services were conducted by Rev. C. L. Hill and burial was made in the Farina cemetery. C. L. 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 first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

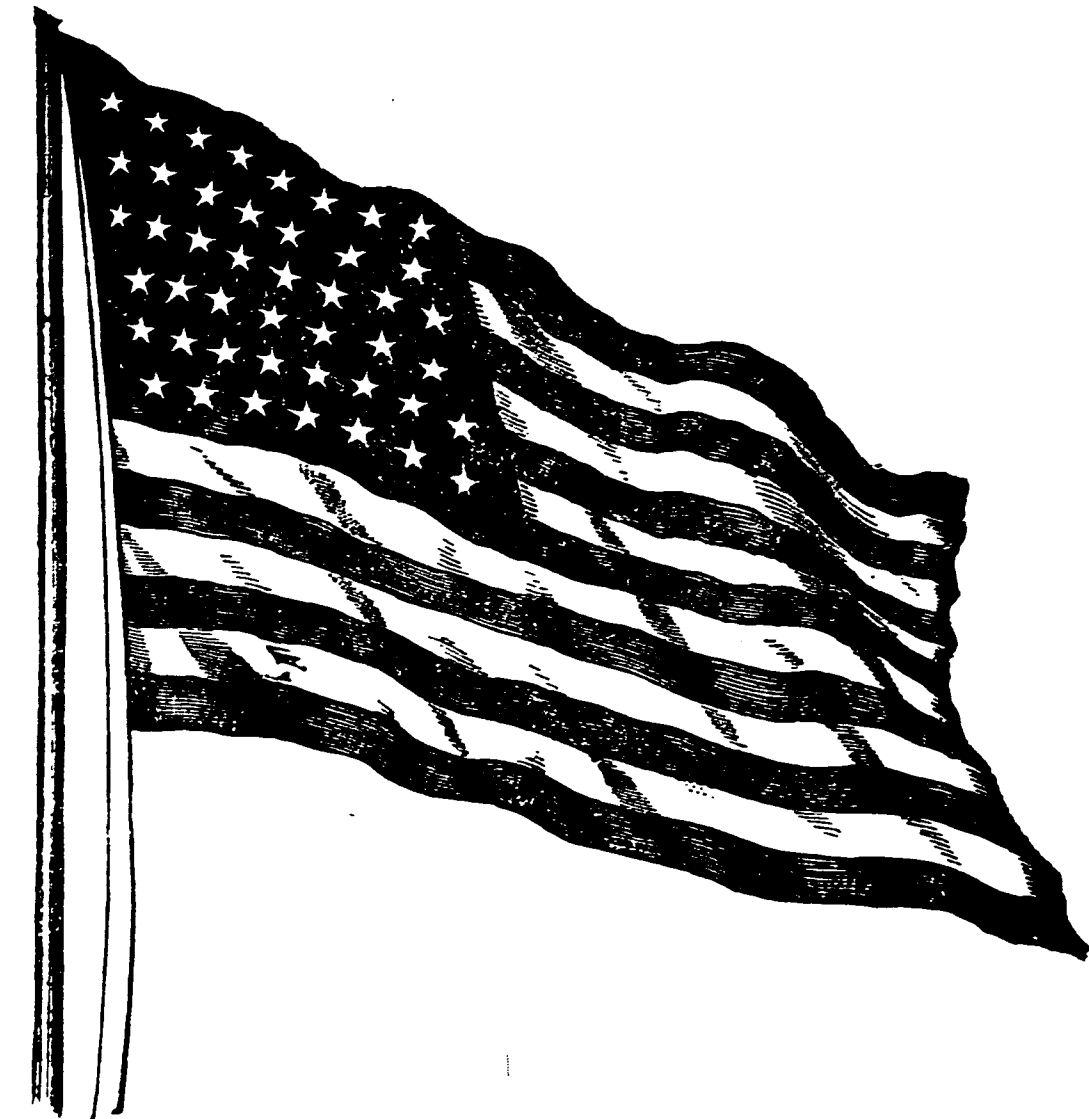
WANTED—Middle aged man and wife for farm help. \$50.00 per month; 5-room cottage, fuel, electricity, milk and garden furnished. Write N. E. Lewis, R.D. 1, Bradford, R. I.

# The Sabbath Recorder

Vol. 130

PLAINFIELD, N. J., JUNE 2, 1941

No. 22



"YOUR FLAG AND MY FLAG"

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# The Sabbath Recorder

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## EDITORIALS

### SPRINGS OR DRY WELLS?

Our readers will remember the Conference sermon at Battle Creek on "Water for the Neighbors." A wonderful underground current of water had finally been tapped that supplied water for all who came for it.

It is a wonderful experience to discover living springs. Benedicte, in the United Presbyterian, tells of various people who, using eyes and common sense, discovered perennial springs. A man, he says, was poking around in some moist shale. Noticing a dark spot a few inches in diameter and that a bit of water had seeped in around it, he tapped lightly at it. The crowbar dropped suddenly a couple of feet while a column of pure, cold water spurted up—a never-failing spring. The discovery of an unsuspected spring in the yard of a new, modest summer home enhanced greatly the value of the place.

Are there not hidden springs in our lives, which if discovered and uncovered will increase our joy and usefulness in the world? A fine young friend has discovered a wonderful voice and her friends and church are being more and more blessed by it, and her own joy is increased. It may be that someone, all unsuspecting, has a gift for saying the right word at the right time. Tap that moist spot—living water may be there. No one can fully estimate the influence of good men and women whose lives are like springs of living water. As Thomas Carlyle wrote in one of his more optimistic strains, "The work an unknown good man has done is

like a vein of water flowing hidden underground, secretly making the ground green."

In our lives more exploration is needed. Benedicte, already quoted, brings a verse from Sam Walter Foss suggestive of this need:

Seek not for fresher founts afar;  
Just drop your buckets where you are;  
Parch not your life with dry despair;  
The stream of hope flows everywhere.  
So under every sky and star,  
Just drop your bucket where you are!

Springs of living water and power are found in Christ at any time by those who seek. "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water." (John 7: 37, 38.) There is no satisfaction in a dry well. Are we uncovering springs or becoming dry holes?

### SALEM COLLEGE NEEDS HELP

Salem College is in the midst of a strenuous financial campaign. This college for fifty years has been valiantly struggling against many odds, but hopefully and courageously, to give young men and women of central and northern West Virginia a helpful "break" to secure an education. With great devotion the sacrifices of parents and students have been more than matched by the sacrifices of the teachers and officers.

With meager equipment and facilities, with almost no endowment, the struggle has been made. With contributions from friends and generous "lifts" by greatly interested

### U.S.O.

The United Service Organizations for National Defense includes the Y.M.C.A., the Y.W.C.A., the Salvation Army, Jewish Welfare Board, National Catholic Community Service, and the National Travelers' Association.

We understand the U.S.O. has the unqualified approval of the chaplains of both army and navy. It is held that it will be of vital importance to the spiritual and social welfare of young people in the service.

The U.S.O. plan calls for the operation of more than three hundred sixty service clubs in areas near army camps, naval bases, and defense industries. The organization, through its six co-ordinated agencies, will maintain these comfortable centers as "homes away from home" for the boys. The buildings will also be used for religious services at stated intervals. Trained staffs will provide spiritual guidance, individual counsel on moral and social problems, and wholesome recreational activities.

The chaplains are doing a splendid job within the camps, but it is manifestly impossible for them to extend their activities outside, and look after the spiritual, social, and recreational welfare of the men when they are off duty and away from their posts.

The U.S.O. is the extension of church and home to our boys called for training and service, and will receive such support as the home folks can give when it is called for.

### C. E. CONVENTION

International Christian Endeavor will hold its thirty-eighth International Convention in Atlantic City, N. J., July 8 to 13. Appropriately, it will observe the sixtieth anniversary of the organizing of the first Christian Endeavor society. It continues to honor the past by being active and at work in the present.

The "Rainbow Jubilee" program is being completed, and will be an unusually strong one. The theme has been selected but has not yet been announced.

The churches today owe much to Christian Endeavor, regardless of the fact that many, at present, promote their youth movements under other banners.

Our young people will be interested in this convention, and doubtless many of them will plan to attend.

ones, the school has ministered far beyond reasonable expectations and has maintained a high standard of excellence in its product, recognized by the state authorities and by educational leaders beyond.

For some weeks a campaign for needed funds has been making fair progress, according to President Bond, though not so much has yet been realized as the authorities had hoped.

The board of trustees have again shown their interest and confidence in the institution by giving something over eleven thousand dollars. "I have never seen," writes the president, "a group of men take a responsibility more seriously than they have."

The teachers, for the most part, though often delayed in receiving their salaries, have pledged liberally. A busy pastor of a large Washington church, greatly interested in the college and our people, has been actively engaged as chairman of the campaign.

In the midst of many demands and appeals, the needs of Salem College should be known and appreciated by Seventh Day Baptists. Our ministry in recent years has been and is being recruited largely from this college. For such a reason we should be thankful to the school and help when the school desperately needs it.

Prayer helps. President Bond believes also in prayer. He writes that there has been a "prayer circle organized in a Washington church, to pray for our cause here. I am thankful for that, for I still believe it counts." But the most effective prayer is that accompanied by the tokens of our earnestness. "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body: what doth it profit? Even so faith, if it hath not works, is dead, being alone." (James 2: 15-17.)

The spirit of President Bond is revealed in such words as, "I try to pray often that those who give to this cause may not be poorer, but vastly richer for their gifts and for their interest. This whole enterprise has largely been built and has lived upon sincere, earnest prayers."

We must not fail the needs of those in our second line of defense.

## THE CHRISTIAN WAY OF ACQUIRING POSSESSIONS

By Rev. Harley H. Sutton

Should the Christian Church have any say as to how a man makes his money? The purpose of the Christian Church is to aid in the development of Christian personality, and because of the great influence on personality development made by methods of acquiring possessions, the Church certainly has an important work in this phase of stewardship education.

One of the important objectives of stewardship education is to develop a disposition to acquire money, and an understanding of motives by which it may be procured, in ways that do not harm but positively enrich the life of one's fellows and the personal life of the earner himself. I have some money to invest. Shall I play the stock market? Is it Christian to get something for nothing? How rich can a person be and still be Christian? Is it ethically right to invest money in the stock of a corporation that denies the rights of labor to organize, which secures special privilege through political influence, which pays insufficient wages, employs child labor, or makes no provision for unemployment? These and many other questions face the person who would acquire possessions in the Christian way. There is but one unfailing principle. Does the source of my income *enrich life or make it poor*? Dr. Francis McConnell said that the aim of Christian effort is to make industry "man-making" and that in calling for the care of human values in industry we have fulfilled all righteousness. To attain this he says we must recognize that we owe a debt to society and that we must keep in mind that all of our getting of material things must be on the basis of the rights of others and respect for human personality.

Someone has said that there are few people with whom God can trust a thousand dollars. Dr. J. H. Jowett says, "There is a strangely paralyzing power about money, and it so restricts the heart that the more we get the less we are inclined to give. It is one of the pathetic ironies of life that men who are growing in wealth have an increasing fear of poverty." I have met such persons and it makes the heart sad to see them missing the Christian way of acquiring possessions.

Jesus laid down the fundamental proposition that there must be no rival in the heart of the individual to the rule of God. He made it clear that no person can be happy or have an abundance in life unless God rules supremely. He saw clearly how the love of money tends to become the dominant desire of life. Thus possessions begin to loom larger in the thought than obedience to the will of God. So Jesus said, "Ye cannot serve God and mammon." Mammon is the only Aramaic word for riches. He also taught that if we seek first the kingdom, these things shall be added unto us. This principle of stewardship as taught by Jesus has been demonstrated in human experience.

Because of the danger of man becoming a slave of things, the Church should agree with Bennett who in his book, "Social Salvation," brings out that the great need in economics is new people. A new system will not help the situation if it is carried on by people who do not have the Christian way of life. David Livingstone was one of these people. He said, "I will place no value on anything I possess, save in the relation to the kingdom of God. If anything will advance the kingdom of God, it shall be given away or kept, only as by the giving of it or the keeping of it I shall promote the glory of him to whom I owe all my hopes in time and eternity." J. E. Crawford said, "The greatest investment any man can make for the glory of God and the good of humanity is the investment of himself. Every man will be held accountable for what he does with himself even more than for what he does with his time, his talents, and his money; for what he does with these is determined and manifested by what he does with himself."

Eyes dimmed by the dust of things  
Can't see the truth.  
Ears deadened by the din of things  
Can't hear the truth.  
Throats choked by the smoke of things  
Can't speak the truth.  
Hearts burdened with the weight of things  
Can't feel the truth.

Author unknown.

Concerning speculation, Charles A. Cook says, "Speculation may take the form of playing cards for prizes of value, of dealing in futures, or taking illegitimate risks in business. The Christian must hold all property sacred, and since he is doing business for his Lord

he must neither seek nor accept that for which he is not willing to give a just exchange. Gambling and all habits of speculation have a deadening effect on moral character and distinctly lower the moral tone. Such habits do even more. They tend to magnify chance instead of God as the ruling principle in the affairs of life. The gambler enthrones chance, stakes his hopes on uncertainty, and by so much obscures and dishonors God, whose right is to reign. Students of economic life declare that speculation in its various phases offers a menacing peril in national life. Students of the spiritual life are equally sure that all forms of speculation imperil the highest interests of the soul." The Christian should carefully consider the numerous schemes used by business men and offers made on the radio and through the magazines and papers which may be contributing in some way to the gambling mania which is sweeping the nation. If any of these are questionable, it is better to have nothing to do with them, than to lend aid to this gambling danger.

Most of us earn money as teachers, farmers, wage earners, and in business. Is making money the motive? Is it merely a bread and butter proposition, or are we like the old shoemaker who said his business was to serve the Lord, and he made shoes in order to live? There is a sense in which he was wrong. We should say that we can serve the Lord through our life work, and if we cannot, then we are not in the right type of work. We should be more considerate of this phase of stewardship. As individuals, are we getting our earthly possessions in the Christian way?

What about the Church? Do churches always follow the best principles in getting money? A little girl misinterpreted the minister's appeal when he said, "For God's sake give to the Church." It is important that the right emphasis be given. The name of God should be at the top of the pledge card, not that of the trustees. Appeals should not be made for the payment of bills as such, but as investments in the cause of God. Because God has freely given, we should freely give. The Church is more interested in getting people than in getting their money. This should be the governing motive in the church financial program. It is pathetic that some churches of the great Christian Church Universal use gambling methods to secure money. Certainly much good will come from a more

complete program of stewardship education for the church.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matthew 16: 26.

Little Genesee, N. Y.

## MISSIONS

### BOARD SECRETARIES CONFER WITH JAPANESE CHRISTIANS

In Atlantic City, N. J., May 9-11, occurred a conference of unusual interest and importance to missions and the Christian Church. Participating in this conference were eight leaders of the Christian Church of Japan and forty-six Americans representing thirty-two missionary agencies of the United States and Canada. In the delegation from Japan were some of the leading men in the church, such as Bishop Yoshimune Abe; the noted evangelist, Kagawa; and the Honorable Matsuyama. The conference in Atlantic City had been preceded by one in California. The consideration of international questions was not permitted and what was said in the conferences was "off the record."

These conferences grew out of a request made last winter by the Church of Christ in Japan. The object was: (1) To promote Christian fellowship by demonstrating that the Japanese Christians have no bitterness in their hearts; and (2) to come to a perfect understanding regarding foreign missionaries and mission work in Japan.

Affairs have so developed in Japan that there is to be only one Protestant church in the empire; foreign missionaries are not to be employed; and the Japanese churches and missions are not to receive funds from foreign boards or Christians except for social work. The way these matters are being worked out is described in an article in this department this week. This article is condensed from a statement which came from the Atlantic City conference.

As readers of the Sabbath Recorder know, we (Seventh Day Baptists) have no missions in Japan; but we do have in China, and the same regulations will govern the Japanese occupied areas in China. Therefore, the whole question is vital to our mission work.

W. L. B.

## ATLANTIC CITY CONFERENCE

May 9-11, 1941

(Condensed from report approved by the conference)

A convincing demonstration of the values of international and interdenominational Christian fellowship and discussion took place in Atlantic City, on May 9 to 11, when eight Japanese, constituting a delegation from the National Christian Council of Japan, and forty-five Americans, representing twenty-five mission boards and seven other agencies of Canada and the United States, conferred about ways for the Christians of these lands to be mutually helpful.

Rev. Shiroshi Tada, a Presbyterian clergyman, first gave public expression to that dream when he suggested in an address in Osaka that Christians of today should have the faith and courage that characterized the early followers of Christ and should dare to cultivate international understanding and good will even in a time of the most tragic tension that has ever existed between Japan and the United States. A Japanese layman who heard Mr. Tada sent him a check for a thousand yen and asked that it be made part of a fund to send a delegation of Christians to America. The Sakai Church (Presbyterian) contributed five thousand yen for the same purpose. The parents of a young woman who had recently died gave, out of their poverty, a memorial of fifty yen. Many other Christians, some non-Christians deeply interested in Christianity, and a few who are concerned about better Japanese-American relations soon brought the total to seventy thousand yen. Not a cent was contributed by the government, and no mandate of any kind was given to the delegation by Japanese officials.

The two main topics under discussion were the newly organized church in Japan and methods of co-operation between that church and American Christians.

The government stimulated the movement toward church union, but exerted no pressure to accomplish that end. The minimum requirement of fifty congregations and five thousand members for government recognition eliminated all except seven denominations from the possibility of securing that recognition. Nearly eighty per cent of all Protestants belong to the Presbyterian and Reformed, the Methodist and the United

Church of Canada, the Congregational groups, and the Episcopalian Church. The creed caused the commission no end of difficulty. There were many deadlocks. But the "branch" system of organization (the church in Japan is to be divided into ten branches or groups) offered a way out by permitting each branch to use its own confession of faith as long as it does not run counter to the general minimum statement agreed upon.

The new church is to have a department of foreign missions. The East Asia Missionary Society, organized in 1933, will probably be absorbed in this department. The Honorable Tsunejiro Matsuyama, a member of Parliament, has become the head of the East Asia Missionary Society.

What will be the place of the foreign missionary in the Church of Christ in Japan? This question was second in importance at Atlantic City. A spokesman for the Japanese delegation expressed the hope that the wide scale evacuation of missionaries would be only temporary and that the missionaries would be welcomed back to serve within the framework of the Church of Christ. However, definite answers could not be given to such questions as, "What type of organization, if any, within the new church will be needed to enable the missionary to serve most acceptably and effectively?"

Four factors have a direct bearing on the problem of missionary co-operation with Japanese Christians. (1) Much depends on the type of missionary. Even in normal times some are more acceptable than others. (2) The geographical location is a determining factor. Missionaries are welcome and wanted in some areas, while in others opposition to them at present is strong. (3) The attention and energies of Japanese churchmen have been so completely absorbed in the difficult problems connected with the reorganization of the new church that they have been unable to work out an arrangement for future missionary participation. (4) The developments in the international situation will throw light on what may be done in the immediate future.

Missionaries now on the field will be directly related to those "branches" of the church that have in the past been connected with the boards that sent them. But these missionaries will wear no denominational

labels, and will be under the general supervision of the new church.

The future co-operation of Japanese and American Christians should be a two-way traffic, a holy commerce in spiritual goods, and exchange in the commodities of the mind and soul. Japanese should be called to America to become associate pastors of a few of our city churches, to teach in colleges and seminaries, to assist the boards in their educational and promotional activities, to engage in preaching missions. Both Japanese and Americans must be motivated by a sense of common membership in the ecumenical church.

Money from abroad will not be accepted for the current expense budget of the new church, but will be welcomed for endowment and building funds and for the conduct of Christian social work.

Although the shrine question did not receive as much time at the conference as the two main items presented above, two periods were devoted to it.

The conference had no secretary, kept no minutes, passed no resolutions, and in no way took formal action on any matter other than a rising vote to express deep appreciation to the Japanese deputation, and to all who made possible this opportunity for Christian fellowship.

### MISSIONARY OPPORTUNITIES IN ALL WALKS OF LIFE

By Rev. Harley Sutton

(Furnished by request)

Some years ago relations between the United States and Mexico became so strained that the President of the United States called for all citizens of the U.S. to come out of Mexico. Those who remained did so at their own risk. Among others was an American woman in charge of a hospital. One morning it was reported to her that the "portero" (the doorkeeper or janitor) was down with a mysterious infection which promised to kill him very quickly unless an expensive serum could be procured. To buy that serum would take all the money at hand. In the desperate condition of Mexico at the time this was a hazardous course. To the vast amazement of almost everybody the director ordered the

serum purchased, as if such a course were the only one conceivable. The "portero's" life was saved. Some might say that in an overpopulated country no individual life can count for much. The worth of every individual man as an end in himself is the message of Christian missions which in this and every age is imperative.

World conditions prove the point made by Samuel McCrea Cavert, that the missionary task is not only to send missionaries into foreign countries, but into the areas of human relationships where the message of Christ is needed. When Dr. A. J. C. Bond attended the World Council of Churches meeting in Holland, the Seventh Day Baptist denomination was sending a missionary into one of the vital areas of human relations. This World Council of Churches is one of the few international agencies still alive in Europe. Someone said that the influence of one Christian statesman was of greater value to England in maintaining satisfactory relations with India than a standing army. Race relations, economic disadvantage for millions, and other serious problems call for trained Christian citizens who will take Christ with them into business, and for special missionaries who will give their life to full time social service.

A minister from Canada was visiting a large church in England. After the service he spoke to the pastor, saying that he was from a small church in Canada. The great preacher looking seriously at the man from Canada said, "There are no small churches." The same value applies to mission work in small churches as to the call of world problems. Missionaries of our denomination who minister in the details of medicine, school work, and ministry in the rural areas are reaching into these larger areas of human need; and who can measure the extent of their influence upon the advance of civilization? May the Spirit of God speak to each of us, as to Peter, Paul, Philip, and the thousands who have followed in their train, and say unto us, "Go!" And, "lo, I am with you alway."

### DESIRE

By Mrs. Clyde Robe Meredith

God, let me do some worthwhile thing  
That I may be of use to you!  
God, let my life some fruitage bring  
So all your hopes for me come true!  
God, let me fill the world with song  
To glorify you all day long!

## DAILY MEDITATIONS

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

## Sunday, June 8

Let us consider for these six days Psalm 1.

"Blessed is the man that walketh not in the counsel of the ungodly."

To be blessed is to be happy, and in this Psalm three things to be avoided are mentioned if we wish to receive our Father's blessing.

First, when we find ourselves in company of those who speak ill of the straight and narrow way, we will be happier to part from them if possible. Jesus said straight is the gate and narrow is the way that leads to life everlasting. With this in view, could there be any true happiness in traveling a wrong road under ungodly counsel? Let us walk in the counsel of our Lord.

Prayer—Loving Savior, who taught the way to all who would heed and promised us the Holy Spirit for our guide, grant us a closer walk with thee. May we hear the guiding voice and with loving hearts obey. Amen.

## Monday, June 9

Psalm 1: 1.

Let us think again today about "the counsel of the ungodly." Sometimes we daily come in contact with those who think it does not matter what we do, where we go, or what we say as long as we do not get "caught"; but there is One who always sees and knows. Can you take Jesus with you everywhere you go? Would you want him to hear all you say? Can you ask him to help you in all you do? We must not let "ungodly counsel" separate us from our Lord.

Prayer—Heavenly Father, may we too, hear thee say, "Surely I will be with thee"; and help us to say and do only those things which have thy approval. Amen.

## Tuesday, June 10

Psalm 1: 2.

Meditating on God's law. Throughout all of our waking hours do we measure our lives by God's law? If we "delight" in his law we can surely walk closer to our Savior. Could there be sweeter companionship? Is there a

friend more true? He is ever present to help in time of need. Let us think more often of his teachings and look for the guide posts he has set for us along life's way.

Prayer—Lord Jesus, help us to love thee more and keep thee first. Then we will love those around us more truly and serve wherever we may be with gladness. For thy name's sake we ask. Amen.

## Wednesday, June 11

Psalm 1: 3.

What a precious promise this verse is. Like a tree planted by a life-giving stream that brings forth fruit in season and is always fresh and green.

What joyous service youth can give to the service of the King! How strong and faithful are the workers in life's noon-tide! But as life's evening draws on and the step is slower; when the shoulders cannot carry so great a burden, there shall still be "fruit in his season." Perhaps the fruit of the sunset years may be less in quantity but it may be golden in quality. Let us take courage and claim this promise as our own.

Prayer—Giver of Life, who knows the span of time granted to each of us, help us to see the beauty of the morning and noonday and evening of life, and adjust ourselves to the fruitful service of each season. Amen.

## Thursday, June 12

Psalm 1: 4.

Have you seen the wind blowing away the chaff at "threshing time"? Chaff—good for nothing. No one wants it and it can cause much discomfort. Have you ever heard one talking and acting like chaff—useless words, sometimes stinging and bringing tears to the eyes; foolish actions, careless of the rights of others and disregarding common courtesies, causing heartaches for others? May the wind of God blow the chaff away from our lives.

Prayer—Loving Savior, keep our thoughts like good grain—strong, tender, and true. Let us not be as chaff which is blown away, but let us abide ever in thy presence. Amen.

## Friday, June 13

Psalm 1: 6.

"For the Lord knoweth the way of the righteous."

Is the road dark and lonely? Jesus is walking with you. Is the burden heavy? Jesus

## MEDITATION

Many years ago, Thomas à Kempis wrote with deep insight, "Jesus has many crown-lovers, but few cross-bearers these days." The way of the cross, the way of the suffering servant has never been popular. But in a time when our deepest values are being shaken to their foundations, it is time to examine with new earnestness the possibility that the way of suffering love may be the only way of life for Christians who do the Father's will, the only way to the world's redemption.

In "The Green Pastures," one of the most poignantly moving scenes is the one where Gabriel finds God in his office with a worried look on his face. He tells Gabriel that it is Hosea who has worried him; Hosea keeps telling him that the only way to redeem the world of men is to suffer for them; and finally God himself comes to see that redemption is possible only through suffering, and that even God must suffer to bring it about. It is then he resolves to send his Son, who bearing his cross up Calvary's hill reveals the suffering love of the good God.

For Jesus, the cross had far deeper meaning than merely the tragic and untimely end of a promising career. It was far more than the last thrust of an implacable foe. It was for him the demonstration in time and place of the way God eternally deals with tragedy and sin and suffering, with all the evil of the world. War, injustice, rebellion, impurity, hatred, all the terrible category of man's sins, cause God suffering. And the suffering love by which he bears all these things and brings about reconciliation found its full flowering and perfect demonstration on Calvary. Jesus brought a new conception of Messiahship. His people were sure that the Messianic prophecies called for a Messiah who should reign with pomp and power on the throne of David. But Jesus with his much greater insight, saw that the true picture of God's Messiah was that in the servant passages of Isaiah. Taking that as his pattern, he permitted his life to be sown as wheat in the furrows of the world, demonstrating with incomparable beauty and reality the suffering love of God which has power to redeem.

Georgia Harkness has written a beautiful sonnet which expresses this love:

I cannot think that God would be content  
To view unmoved the toiling and the strain,  
The groaning of the ages, sick and spent,  
The whole creation travailing in pain.  
The suffering God is no vast, cosmic force  
That by some blind, unthinking, loveless power  
Keeps stars and atoms singing in their course,  
And reckons nought of men in this grim hour.  
Nor is the suffering God a fair ideal,  
Engendered in the questioning hearts of men,  
A figment of the mind to help me steel  
My soul to rude realities I ken.  
God suffers with a love that cleanses dross;  
A God like that I see upon a cross.

(Published in "Christendom")

will help you carry the load whatever it may be.

Is the road leading through a sunny valley with sparkling streams and beautiful flowers? Jesus will rejoice with you in your gladness and it will be greater because of his blessing.

"The way of the ungodly shall perish." Yes, the way shall perish, but if the ungodly turn from that way in repentance, seeking forgiveness and salvation, they may enter into the joy of their Lord.

Prayer—Our Father, help us distinguish between the way and the soul. Help us who know of thy great love to walk in a well marked path that those who are uncertain or have lost their way may find it, and turning, find thee. Amen.

## Sabbath, June 14

Luke 6: 10. "Stretch forth thine hand."

The man did so and his hand was restored. Jesus can heal both soul and body. Will we make an effort to come to him? Will you attend service in God's house this Sabbath day? Perhaps you are tired in body and sick at heart in these perplexing days, but the Sabbath was given to renew our strength and faith. Let us seek God in an appointed place on his appointed day.

Prayer—

Now we thank thee for the blessing  
Of this sacred day of rest,  
And for truths which thou hast shown us  
In thy Word divinely blest.

Guide and guard us, O our Father,  
Till another Sabbath day;  
Shield us with thy holy presence;  
Lead us in the righteous way.

## WOMAN'S WORK

## WORSHIP PROGRAM

## The Way of the Suffering Servant

Prayer:

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse thou the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee and worthily magnify thy holy name; through Jesus Christ our Lord. Amen.

Hymn—"When I Survey the Wondrous Cross."

Reading of the Scriptures: Isaiah 53: 1-6; Mark 8: 34, 35; John 12: 24, 25; Hebrews 12: 1, 2 (if possible read these passages responsively).

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The way of the suffering servant is not only for Christ; it is the way of redemptive life for all who would follow him.

"Must Jesus bear the cross alone, and all the world go free?"

No there's a cross for everyone, and there's a cross for me."

Men have been trying many other pathways to peace and brotherhood and good will among men. But there is no other way which in the last analysis can bring redemption except the way of the cross, the way of the suffering servant. To proclaim the way of the cross, to live it, to bear our own cross and thus make the suffering love of God real and incarnate in our world, this is the sublime and sobering task of the church.

—Selected.

### REV. SAMUEL D. DAVIS: AN AUTOBIOGRAPHICAL SKETCH

(Continued)

#### SOUTH-WESTERN ASSOCIATION

I had sown a crop of wheat in the fall; and obtained a hand to put in, and tend with my team, that summer, a crop of corn for a share of the crop, and the school closed in time for me to harvest my wheat and grass. My appointments in the church had gone steadily on, preaching two sermons a month, and the other Sabbaths holding prayer meetings. Though my church work was done in weakness and in fear, and in much trembling, it was acceptable to my brethren who nursed me in the lap of the church; and that fall they gave me full license to preach wherever a door of usefulness opened to me; and sent me to Jackson Centre, Ohio, to attend the session of the South-Western Association which met there in the fall of 1846, and was composed of the Seventh Day Baptist Churches of Virginia and Ohio, and its annual sessions alternated between the two states.

The next session was held in Lost Creek in the fall of 1847. At this session, by the request of the Lost Creek Church, the Association called me to ordination as an evangelist. At the request of Eld. Peter Davis, who was asked to officiate in the ordination ceremonies, that Eld. Azor Estee might participate in them, as he was expected soon to be among us as a missionary, these were deferred

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a little. After the departure of Eld. Richard C. Bond for Wisconsin, I was virtually the pastor of the Lost Creek Church, and I think the records of the church will not show that it had any other in those years, though Eld. Peter Davis came occasionally and administered the ordinances for it.

#### UNIVERSALISM

In those early days of my ministry, there returned one of the natives who had been to Ohio and had accepted the doctrine of Universalism, and settled in our community. He soon began to teach the doctrine and to scatter his books in the neighborhood where he had gotten two converts to his faith. He sent a challenge to me and another one of the citizens to discuss the subject with him and his brother. The challenge was accepted and my pocket testament was well marked for the occasion, but another brother of his (who was an accredited Methodist minister), requested me to let him have my place in the debate. Fearing, as he said, that his brothers might give their decision (their father was one of the judges), I consented and listened to the debate. Having lost the decision, which they said was because of this prejudice of their father, they went to a school house located near the Seventh Day Baptist Church, some three miles from my home, and arranged for another debate over the same question. I learned of this arrangement about sunset the same evening of the debate, put my testament in my pocket, got on my horse and was soon at the place of debate. One of the contestants soon offered me his place in the contest. I found that it was arranged that six persons were to speak, they would be limited to twenty minutes for each speech, and our strongest opponent was to open and close the debate. The man, whose place I was to take, came in next to the closing speech. I believed the doctrine I was there to oppose was the greatest gate to hell that had ever been invented. I knew the argument which was reserved for the closing speech, had the necessary passages of scripture to refute it marked in my testament; and by the help of God, I demolished the whole thing before it was given by my opponents, and closed by saying, "My opponent will most likely say as his closing argument that it is not reasonable that God should make men without their consent and then damn them eternally for sinning a few years," and added, "Let us see about that.

They agree with us that God, the law-giver, is eternal; that men whom He has made and has a right to govern, will see Christ somewhere eternally. God has said that heaven and earth shall pass away, but His word shall not pass away. Now, gentlemen, we have an eternal law-giver, eternal subjects to be governed, and eternal law to govern them. I ask you in the name of reason, what must the penalty be—" They said, "Your time is up." My opponent came upon the floor disarmed and so terribly provoked that he could do little more than shout that he felt badly; but a quietus was put on such public efforts to make converts to his faith, and I had the happiness later to hear the last convert that he had made renounce the doctrine; and for years no one has resided in that section of the country who claims to believe the universal doctrine.

(To be continued)

### YOUNG PEOPLE'S WORK FAMILY DAY

(This is a continuation of the Family Day service prepared and presented by the young people of the Alfred Station Church.)

#### Christ, the Cornerstone

By Winifred Cook

"Happy the home when God is there, and love fills every breast." Without Christian principles for the foundation of a home, a home will not remain intact and happy.

A building would not stand long on a poor foundation. It would soon crumble and fall. Likewise a home must be built on the teachings of Christ. A home that is founded upon a rock will not be washed away by insecurity and corruption. While a home that is built upon sand will not remain the strong unit which it is meant to be.

Talmadge tells us, "A church within a church, a republic within a republic, a world within a world is spelled by the four letters—h o m e ! If things go right there, they go right everywhere; if things go wrong there, they go wrong everywhere. The door-sill of the dwelling house is the foundation of church and state. In other words, domestic life overarches and undergirds all other life. First, last, and all the time, have Christ in your home."

The greatest principle associated with the teachings of Christ is love. A home in which

Christ abounds is one in which love reigns. This love should be prevalent in all the intercourses of the home. This love should show itself in many expressions of thoughtfulness, kindness, unselfishness, and courtesy.

To the parents is given this privilege of erecting a home in which Christ is the cornerstone. It is in the home where the first seeds of Christianity should be sown. Mothers and fathers should teach their children the truths, which later will be so necessary for them to take into society and later into their own homes.

As a rule children will reflect the life and principles manifested in their parents. The reason why so many children are irreverent, irreligious, and disobedient today is because their parents are so. Like parent, like child. I am sure we have all heard some parent make this remark: "My Johnny just won't go to Sabbath school or church. I can't get him interested. He says he can't sit still or it isn't interesting." This occasion might not have arisen or at the most it would have been easier to handle if this parent had made church going a habit and had been regular in her attendance. If parents would see a different state of things, they must themselves reform. They must bring God into their homes and make his Word their counsel and guide. They must teach their children the fear of God, and that his Word is the voice of God addressed to them and it should be obeyed.

The girls and boys of the home should be taught to share in its responsibilities. They should be taught to respect the will of God. They should respect and honor their parents, which will not be hard for them to do if the parents have done their part.

We have only to think of the home of Jesus Christ to find the truths of righteousness manifested. Christ was taught to honor and respect his father and mother. He had to share in the responsibilities and work of the home. In his home, Jesus learned the will of God through the influence and instructions of his mother. He had to give up things because of his family. When Christ was in the temple talking with the doctors and his parents returned for him, we know that he realized he was yet subject unto his parents.

The greatest secret of a happy home is love, the love which Christ personifies. No

matter how humble a home, it will be a happy and congenial one, if founded on love. A wealthy home will be a sad and dreary one without it.

"Happy the home when God is there,  
And love fills every breast;  
When one their wish, and one their prayer,  
And one their heavenly rest.

"Happy the home where Jesus' name  
Is sweet to every ear;  
Where children early lisp his fame,  
And parents hold him dear.

"Happy the home where prayer is heard,  
And praise is wont to rise,  
Where parents love the sacred Word,  
And live but for the skies."

#### Home Dedication

Leader—To an unselfish, understanding, and creative love, always ready to forgive and always a bulwark against pain and sorrow,

People—We dedicate our homes.

Leader—To friendship, through which our families may ever enlarge their life, and go out in joy and come in in glad fellowship,

People—We dedicate our homes.

Leader—To beauty, through which life may be continually redeemed from sordidness and gloom,

People—We dedicate our homes.

Leader—To growing life, that each one here may be helped to find himself, and be his best,

People—We dedicate our homes.

Leader—To work in which all may share, through which each may minister to the comfort of all, and through which companionship may be achieved,

People—We dedicate our homes.

Leader—to rest, that we may have a haven of refuge from the strains of life and a place of renewal of body, mind, and heart,

People—We dedicate our homes.

Leader—To joyful living, through which our hopes may shed abroad some little light of hope and cheer, and speak of God's presence and of the goodness of living,

People—We dedicate our homes.

Leader—To worship, by which the sovereignty of God and the whole meaning of life shall be kept fresh in mind and spirit,

People—We dedicate our homes.

—From International Journal of Religious Education.

### THE FOURTH ANNUAL MINISTERS' CONFERENCE

The members of the faculty of Alfred School of Theology take this method of inviting all Seventh Day Baptist ministers and their wives to the Ministers' Conference to be held in Alfred, June 16, 17, 18, 1941. The first session will be held Monday evening, June

16, and the meeting will open with a worship service held in the chapel. There will be three sessions on each succeeding day of the conference, except that one afternoon will be left open for visiting, recreation, etc.

Twelve acceptances of a place on the program have already been received, with but two declinations. Besides those of our own denomination who have accepted places on our program, we are to have with us for the Tuesday evening session Rev. Ralph Williamson, field representative of The Rural Institute for Religious Workers in the State of New York, whose office is in Ithaca. Mr. Williamson is known to many of our ministers in New York State, and has been here at Alfred two or three times this year in conference with rural ministers of this section.

We are anticipating a pleasant and a profitable time. We are pleased to know that several of our ministers look forward to this conference from year to year as an occasion for fellowship and an exchange of thought and experience. We are hoping many can come this year, and that the wives can come also.

The Bartlett dormitory will be available to men and their wives at the same nominal cost as in past years.

This is an invitation to all ministers and their wives, and we hope that each one will feel that the invitation is very personal.

For the Faculty,

A. J. C. Bond, Dean.

Alfred, N. Y.,

May 20, 1941.

#### IMPORTANT CORRECTION

The date of the Southeastern Association as recently set by the Executive Committee is June 26-29, 1941.

The date as given in the Sabbath Recorder of May 12 was incorrect. The editor of the Sabbath Recorder assumes all blame for the mistake.

All interested, please bear in mind: The Southeastern Association will be held with the Church at Lost Creek, W. Va., June 26-29.

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## CHILDREN'S PAGE

### OUR LETTER EXCHANGE

Dear Recorder Children:

Of course I was happy to have two such nice letters last week; yes, and the week before, but that doesn't help us one little bit this week when I haven't received even one letter, does it? How I wish I could get at least two letters every single week, don't you? Who will be the boys and girls who will help to make this wish come true? On the mark! Get set! Go! Sit down and write as soon as you read this letter, please. That means you, and you and you . . .

I have been wondering just what to write to you about, and have decided to talk to you about health, which is so important to all of us. And did you know that our government has passed many laws to help us to keep healthy? Many of these laws are often disregarded, but some our government compels us to keep. Did you know that we could be arrested if someone in our homes was very sick and we refused to send for a doctor? Did you know that according to the pure food law all canned and bottled foods must be accurately labeled to safeguard our health; that other laws of our nation, state, and town compel us to take care of our health and the health of others, such as laws pertaining to spitting, ventilation, conditions in factories and public buildings, etc.?

Here is the story of a boy who was made very happy when a law was passed which made the work his father was doing safe.

#### John, the Good American

One day little John had gone down to the corner near the match factory to meet his father, and heard his father talking with some of his fellow workers in this factory. They were talking about one of their number who had just died, and John was frightened when he heard his father say, "I'll be the next," and saw the other men nod their heads sadly. They had seen one after another of their comrades drop out of the match factory, poisoned with the phosphorus used in making matches, and they knew John's father was already beginning to suffer from this poisoning.

"There is a way of making matches without using this poisonous phosphorus," said one

of the men. "But the Diamond Match Company has a patent on it, so it cannot be used in our factory."

"I've heard," said another, "that the government is trying to pass a law forbidding the making of this kind of matches."

"Then our factory would have to close and we would be thrown out of work. What could we do then to keep our families from starving?"

The other men shook their heads soberly. They had rather go on risking their lives than have their loved ones hungry and cold.

Little John was very much worried for his teacher told him that it was true that President Taft and the men at Washington were making a law forbidding the use of phosphorus in making matches. His father was sick and the doctor had said that he would not live long if he kept on working in the match factory, and he could not find any other work. Soon they would have no money to buy food and John's big brother, Tony, would have to leave school and look for work.

One morning John's teacher had some good news for him. She told him that the law forbidding the making of matches with phosphorus had passed, and that the Diamond Match Company had agreed to give up their patent and all the match factories could go on making matches, but in a safe way. John rushed home to tell his mother, and that night some of the men who had heard the good news came to see John's father. They were all so happy that they laughed and talked all at the same time.

"Those men in the Diamond Match Company are good Americans," said John's father. "They think more of helping people than they do of money."

"I'm always going to be a good American," said Tony.

"Let's sing 'America' now," shouted John, who was so happy he had to do something.

So they all stood up and sang "America," with all their hearts.—Adapted from "The Good American Vacation Lessons."

Many factories and other organizations are trying to do their share to improve the health of those in their employ or under their supervision by instituting courses in health and first aid, under competent in-

structors. That is a splendid way to help in the making of good Americans, is it not, Recorder boys and girls?

Sincerely yours,

(Mrs. Walter L.) Mizpah S. Greene.  
Andover, N. Y.

### OUR PULPIT

#### THE SABBATH FOR MAN OF THE TWENTIETH CENTURY

By Rev. Jay W. Crofoot

"If ye love me ye will keep my commandments." John 14: 15.

As I think of preparing a sermon on the Sabbath I find my mind unusually full of questions. I am going to share some of them, for though I shall not answer them all, I trust that they may stimulate your thinking and so not be entirely valueless to you.

The first series of queries concerns the keeping of the Sabbath in ancient times. We read of Abraham's founding altars at various places where he made camp, and of his teaching his family, but I wonder how he and Isaac and Jacob kept the Sabbath. And the slaves under oppression in Egypt, what did they do about it? During the wanderings in the desert the pastoral people must have had much work that they did every day in the care of their herds and flocks—much like what are called "chores" by the modern farmer. To be sure we have the wonderful story of the manna, and it is surely of no small significance, but I do have the feeling that I wish I knew more. And the tabernacle? Did people in general gather there in numbers on the Sabbath? How did David and Solomon keep the Sabbath? Did the significance of the temple worship center only in the great annual feasts and festivals, or were there crowds who came there for worship on the weekly Sabbath?

The prophets condemn profanation of the Sabbath, and praise its glories and benefits, but we wish they were more specific in what they expected people to do on that day. Nehemiah stopped commercial transactions by legal means, but what did he do that we should call more constructive? Was the Bible school taught by Ezra so unusual as to be almost unique? And was it a Sabbath school?

One wonders about the early church too. It apparently was largely made up of people who could hardly be called their own masters—some slaves, some Roman soldiers—the church at Corinth contained not many wise, not many mighty, not many noble. Did the Gentile Christians generally refrain from work on the Sabbath?

Here is another series of questions: Is the Sabbath kept now by joining a rush of cars out of the city in the forenoon, and back to the city in the afternoon, a long line honking at those in front and at the same time breathing the stinking fumes of burning gasoline? Or is it any nearer the keeping of the Sabbath to spend the forenoon lolling on a sofa with an armful of the daily paper? Or, to come nearer home, to spend the hours of the day planning what to plant in field or garden or what to buy of the mail order house?

A third series of questions: "The Sabbath was made for man and not man for the Sabbath" seems to imply that the Sabbath was intended to free man, not to bind him. As well pointed out in a recent sermon by T. J. Van Horn, God knows what man needs, and so made the Sabbath to fit those needs. But are man's needs the same at all times and in all circumstances? Let me ask your earnest consideration of this question. Was the Sabbath more needed in the fifteenth century before Christ with its pastoral life, when the family spent its days together mostly in presence of the sun and stars; or in the twentieth century of the present era with its monotonous toil in the factory, its blaring radio, its commercialized entertainment, its work on the assembly line, and all the rush and roar of modern civilization?

A fourth series of questions is of the kind that has often perplexed us all—how shall we make the Sabbath most useful to our Christian life now? If we are indoors all the week, shall we try to get out of doors on the Sabbath? My reply is that it depends on how and where. If it means spending the day in watching the white line in the middle of the highway as it passes under the automobile, it is not the same as a quiet hour in some near-by grove. So of countless questions: Shall one go to the post office? Shall one buy gasoline? Or milk? Or ride in street cars? Or write? Or read? It depends. The Pharisees of Jesus' time had worked out

careful details of regulations, many of which now seem absurd, but Jesus did not give detailed or minute rules. In this, as in so many other cases, Jesus contented himself with enunciating general principles.

If we are mature Christians we should be able ourselves to judge what will make the Sabbath a help in living the Christ life. I desire, however, to put emphasis on two of the general principles that should guide us.

First, the example of Christ and the early church. It sometimes seems strange that when the church had such sharp differences about circumcision and the keeping of the law, it did not, so far as our record shows, have questions about the Sabbath. When the important church conference described in the fifteenth chapter of The Acts reached its momentous decision, it put only four conditions on the Gentiles entering the church, and Sabbath keeping was not one of them. But hold! When the chairman of the conference announced the decision he added: "For Moses from generations of old hath in every city them that preach him, being read in the synagogue every Sabbath." Apparently it never occurred to those men there would come a time when men should not meet every sabbath in the synagogue. ("Synagogue," like "church," means assembly, not originally a building.) This expectation of theirs, like Jesus' "Pray that your flight be not in winter nor on the sabbath day," seems to indicate that they expected the Sabbath would continue to be kept, much as Jesus had kept it.

The second general principle is found in the words of Jesus as recorded by the Beloved Disciple in the account of the last night, and in his letters. He says it over and over: "If ye love me ye will keep my commandments." (Much as I think of the Greek language I sometimes regret that the indicative and the imperative are alike in some places, so we cannot say whether the A.V. is right in saying, "If ye love me, keep my commandments"; or the R.V. in translating it, "If ye love me ye will keep my commandments.") But John goes on with, "He that hath my commandments, and keepeth them, he it is that loveth me . . . If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him." "For this is the love of God, that we keep his commandments:

and his commandments are not grievous." "And this is love, that we should walk after his commandments."

No Christian, I think, doubts that the Sabbath is one of the commandments of the Lord himself. On these three principles then, the commandment of God, the expectation of Jesus and his disciples, and the love we bear him rest our obligation and privilege of Sabbath keeping.

Brookfield, N. Y.

### RECORDER FUND

For many years generous friends have contributed occasionally to a fund from which subscriptions can be paid for worthy people, for some reason unable to pay for the Sabbath Recorder themselves.

Our fund for this purpose at present is perilously low. During the present editor's incumbency of more than ten years, this fund has never been exhausted. We trust that our need has only thus to be stated. Many will rise up some time to call them blessed, though unknown by name, who have made possible to some aged or shut-in the weekly visit of the Sabbath Recorder.

### DENOMINATIONAL "HOOK-UP"

#### Dodge Center, Minn.

Pastor and Mrs. Thorngate left Sunday morning for their month's work on the field of northern Wisconsin. May 17, they will be in New Auburn, Wis., and have charge of the Sabbath promotion service. The advisory committee met after Sabbath school and planned for services during the pastor's absence.—Dodge Center Star-Record (May 15).

#### North Loup, Neb.

The North Loup Church has voted to extend an invitation to anyone going to Conference next summer to stop and visit North Loup. We will be glad to entertain all who can come this way. Directions for easily reaching us will be sent gladly on application.

Mrs. E. J. Babcock,  
Church Clerk.

#### Chicago, Ill.

Mr. and Mrs. B. F. Langworthy entertained about fifty members of the Chicago-Alfred Alumni group at their home at the



annual meeting, May 4. A buffet supper and business meeting, together with an Alfred exhibit, composed the program. The guest of honor was Doctor Norwood, who gave the principal address. Another honored guest was Doctor Meyer, president of Milton College, who also spoke briefly. The group was invited to meet next year at the DeKalb, Ill., home of Mr. and Mrs. Neil Annas. The officers elected include: president, Ray Pape; vice-president, Rev. Carroll L. Hill; secretary-treasurer, Dr. Leon I. Shaw; council member, Dr. Clarence Clark.

Another item of interest is the new issue of "Who's Who in Illinois"—a very exclusive book published by the same author who publishes "Who's Who in America," which contains large write-ups for Mr. Langworthy and Mrs. Langworthy, individually.

—From Alfred Sun.

#### Adams Center, N. Y.

The Adams Center Church has had no regular pastor since April 1, when Rev. O. W. Babcock and family went to Salemville, Pa. Rev. Ivan M. Cash of the Baptist Church has very acceptably supplied the pulpit most of these weeks. Rev. Leon M. Maltby of White Cloud, Mich., preached April 26, while he was in this vicinity on business.

May 17, Rev. W. L. Burdick gave an inspiring discourse, and during the Sabbath school hour discussed the present state of our foreign missions. May 24, Rev. Harley Sutton of Little Genesee presented a very worth-while Sabbath Rally Day sermon. A get-acquainted party was held for him that evening in the parlors of the church.

April 27, a reception in honor of Mr. and Mrs. Frank Jones was given in the church; this esteemed couple are members of this church, and were married at Daytona Beach, Fla., March 17. Mrs. Jones was formerly Miss Eva Gurley, daughter of Mrs. Susie Gurley and the late D. S. Gurley.

Correspondent.

#### Plainfield, N. J.

Easter Sabbath was observed in a fitting way by the choir singing the cantata, "Victory Divine," by Marks, in a pleasing and uplifting manner. Pastor Warren brought the message on "Victory." His text was from 1 Corinthians 15: 57.

A musicale was held in the church parlors on the evening of April 24, sponsored by the social committee of the Woman's Society. We are glad that we have so much fine musical talent in our church group, especially among the young people. Refreshments were served and a silver offering was taken.

In harmony with the plan of the Missionary Board, our lay exchange was with the Piscataway Church. Mr. Harold Kellogg conducted a fine vesper service in our church on Friday evening, April 25. Frederik J. Bakker spoke at New Market. The following Sabbath morning, Rev. Trevah R. Sutton occupied our pulpit in exchange with Pastor Warren. His sermon was "The Home Base"; text from 1 Corinthians 2: 2.

The Missionary Tract committee of the Woman's Society had a special program at the meeting of the society April 29. An interesting "Meeting of the Tract Board" was enacted, followed by refreshments and an offering. The society sponsored a flower show on the afternoon and evening of May 15. Many interesting and beautiful exhibits were shown. A silver offering was taken.

Sabbath Rally Day was observed May 24, by the use of the Sabbath Rally program planned by Rev. Albert N. Rogers and furnished by the Tract Board, in the morning service. It was a fine program and much enjoyed. The Sabbath was also the theme of the prayer meeting on Sabbath eve. At the Sabbath school hour Mrs. Ethel Main Wheeler and her class of "Beginners" gave a splendid demonstration of the class work of these little people. We are going to miss Mrs. Wheeler from our church and social life where she has fitted in so admirably. She will be leaving soon for Alfred to make her home there. —Correspondent.

### OBITUARY

McLearn. — Lena Mabel Browning was born November 5, 1868, in Rockville, R. I., and died April 17, 1941, at the Westerly Hospital, Westerly, R. I.

She was married January 9, 1901, to Addison A. McLearn. On March 28, 1885, she was baptized by Rev. U. W. Babcock, and joined the Rockville Seventh Day Baptist Church, retaining membership until death. Surviving relatives are a nephew, Dr. Harris Browning of Bennington, Vt.; a niece, Mrs. Frances Browning of Sioux City, Iowa; and several cousins. She was laid to rest at the Wood River Cemetery, Wyoming, R. I. W. R. R.

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#### CHILDREN'S DAY

Suffer the little children to come unto me and forbid them not; for of such is the Kingdom of God.

Jesus.

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