

Verona, N. Y.

The annual convention of the Verona Town Council of Religious Education was held in the Verona Methodist church April 21. Rev. H. L. Polan gave the convention address, "The Armor of Light." Officers were elected for the year. Mrs. G. Howard Davis was re-elected president and Mrs. Wm. Vierow superintendent of the children's department, from our church.

The twenty-first annual Oneida County Youth Conference was held in Verona Presbyterian and Methodist churches May 9. The theme of the conference was "Build Tomorrow Today." Rev. F. W. Trimmer, Syracuse, director of the Christian education department of the Baptist Church for New York State, was the speaker. Pastor Polan led one of the discussion groups. Alva Warner, president of Verona Youth Council, was in charge of local arrangements. The consecration communion service was in charge of the local ministers. Officers were elected for the year. Alva Warner was chosen president of the county council. A sermon was read in our church by Raymond Sholtz in the absence of Pastor Polan.

The Ladies' Society held their April work meeting at the home of Mr. and Mrs. Claude Sholtz, Oneida. It was voted that each one contribute money instead of putting on a supper this spring.

Our Mother and Daughter banquet was held in our church parlors May 2. Mrs. Mildred Lennon was toastmaster and Miss Dorothy Williams song leader. Participating in the program were Anita Dillman, Dorothy Williams, Mrs. Eula Sholtz and daughter Jean, Geraldine Thorngate, Twila Sholtz, Louise Hyde, Jean Stone, Mrs. Minnie Jewett, Mrs. Sylvia Carr, Mrs. Zilla Vierow, and Mrs. Iva Davis.

Mrs. H. L. Polan was speaker at the Mother and Daughter banquet held last Tuesday evening in the Lutheran church.

Correspondent.

Alfred Station, N. Y.

Alfred, Alfred Station, Andover, and Independence churches joined in a Preaching Mission, April 17-26, at Alfred Station. Rev. Carroll L. Hill of Milton, Wis., was the "messenger of the good news," and Rev. Albert N. Rogers of New York City was the minister of music.

It was in assisting with the music that most of the young people found their places. A descant choir of high school girls was a feature.

Ten Alfred young people took their stand for Christ and eleven joined the church at Easter time. For several weeks before taking this step, the candidates were instructed by Pastor Everett Harris in a class on Church Membership. —The Beacon.

Albion, Wis.

The May Church Night of the Albion Church was well attended. The James Bennett family, of Fort Atkinson, gave a fine program of music and a reading. The committee in charge was Mr. and Mrs. Raymond Saunders and Mr. and Mrs. Howard Root. The committee for June is Mr. and Mrs. Robert Gaines and Mr. and Mrs. Sanford Onsgard.

The Clinton Green family were in the Oklahoma tornado. All escaped except Mrs. Green, who suffered a knee injury from broken glass. Their car was demolished.

Vacation Bible School begins May 18, with Pastor L. O. Greene as superintendent.

The committee appointed to arrange for the centennial anniversary of the Albion Church met at the parsonage April 26. Anyone having interesting data concerning any former pastor of the Albion Church is requested to send same to the chairman of the committee, Rev. L. O. Greene.

Correspondent.

Riverside, Calif.

On April 10, 11, and 12 the annual association for the Seventh Day Baptists of the Pacific coast was held at the Riverside church. Not so many attended as in previous years but the meetings were very good. The theme was "Victory," based on 1 Corinthians 15: 57, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

The young people held a fellowship breakfast in the beautiful yard of Dora Hurley. After breakfast they had a "singspiration," and Bernice Brewer talked about plans for the camp which will be held June 28-July 5. The devotionals, which followed this discussion, were led by Mildred Orr.

The camp, which was discussed at the breakfast, was rented in previous years, but now the church has bought it and it has been named "The Pacific Pines Camp."

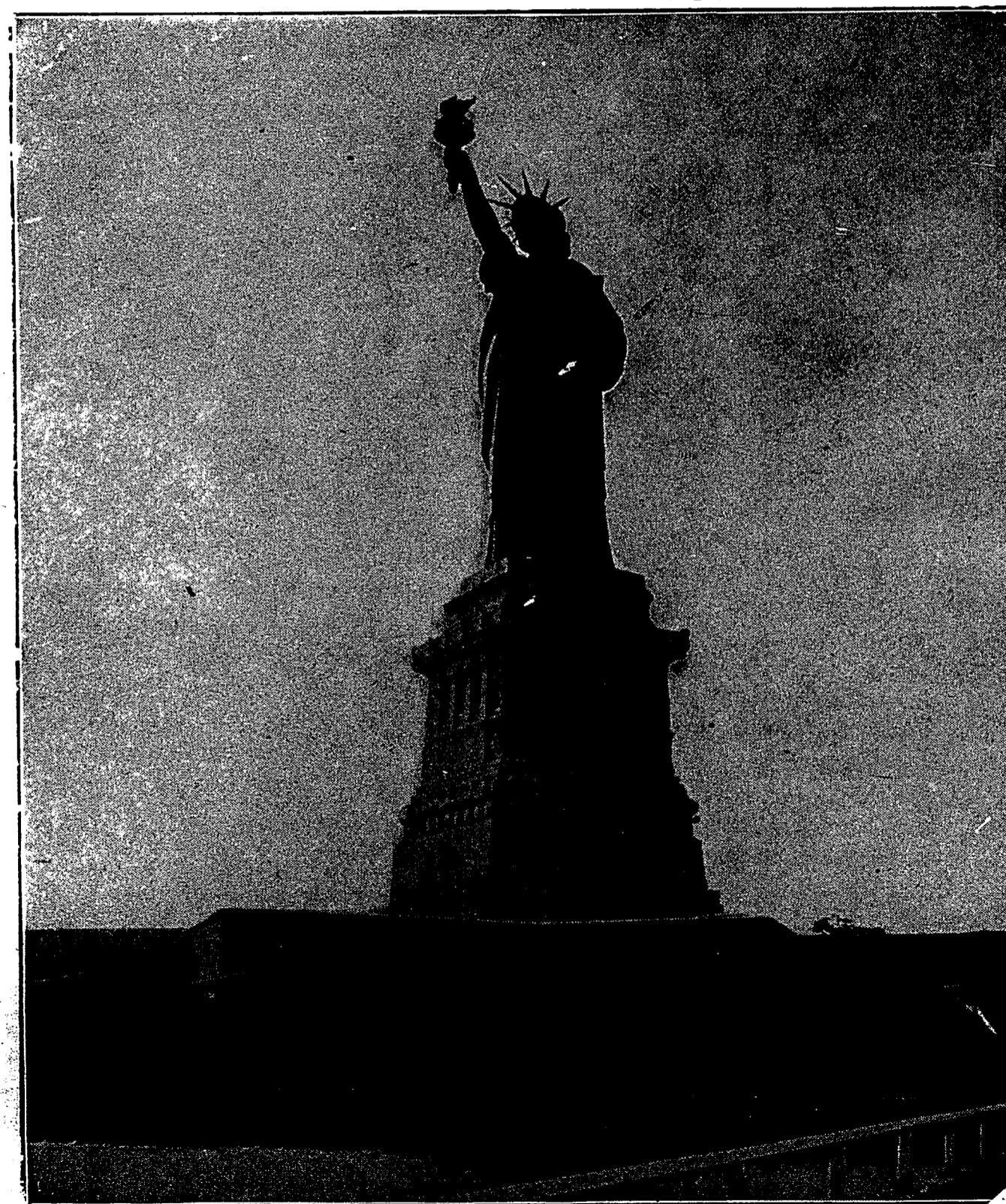
—The Beacon.

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The Sabbath Recorder

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EDITORIALS

THE ARMY CHAPLAIN

The army chaplain is not an officer in a great military organization to promote war and war spirit. He is a man of God, dedicated by the church as an evangel and commissioned by the government to minister to the spiritual needs of men called into government service. "Your mission to men in arms," writes Dr. Stewart M. Robinson, who served as a senior chaplain in the 1918-19 A.E.F., to present U. S. chaplains, "is one of the great spiritual opportunities of this generation." Then recalling the story in Acts, of Philip and the eunuch, "You may have been called from other profitable tasks to go into a new field, to meet a man of great authority . . . but a man prepared to receive a word." The man to receive the ministry instead of riding in a "chariot" may be in a plane, a ship, a tank, or a "jeep" car.

The value and importance of this work can hardly be overestimated. As compared to the ordinary pastorate, duties of pulpit and everyday quiet tasks, the work of the chaplain is hectic and strenuous. He must be a man's man and prove real through and through, a man of God, a "workman that needeth not to be ashamed." Herein is needed all the qualities of the Christ whom the chaplain loves and serves. Let him remember that his Lord went to Calvary accompanied by a detachment of soldiers, whose commanding officer professed his faith; and that the Lord was hung between two thieves, one of whom turned to him as Savior and Friend.

In the army service are men far from home who need cheering, need the comforting word, need a friend and adviser such as the chaplain is prepared to be. In the multitude of demands and responsibilities the chaplain must not forget this pastoral relationship and need. The new circumstances often open up the recruit's mind to his spiritual needs. The Lutheran Witness in a recent issue reports the coming to his chaplain by a sergeant saying, "We are glad you have been assigned to us. I am a Christian and I have two 'buddies' who want to become Christians." Opportunity and responsibility. The same magazine reports a soldier saying, "it makes a person feel good, that no matter where he goes, his church will provide for him." To him the chaplain represents his church; what the chaplain does for him is his church doing so. Again we quote testimony on the keeping of faith on the part of enlisted men:

"Although times are ominous, I have one great Friend who will always guide and protect me, my Redeemer, Jesus Christ."

"It is miraculous how real Christ and his teachings seem to us men in camp now. He is the 'Beam' by which we walk through this darkness."

"No doubt darker days are ahead, but they are only to strengthen our faith in the heavenly Father."

"It is my only consolation as I go into actual battle, I'll know Jesus will be at my side."

Such faith is truly worth preserving and strengthening. Such a task is the chaplain's and it is vastly important.

It is significant that the army has built chapels, provided equipment, and released

the chaplain from being a chore boy as athletic director, librarian, entertainment officer, to perform his function as a spiritual leader. His task is primarily a spiritual one. The Church is involved in this war—a war far from its own choosing—because it believes in the things the soldier is fighting for. As Christianity and Crisis points out, men respect the Church even if they don't belong, and they get great courage when they feel that the Church approves their conduct and sacrifice with more than words.

The chaplaincy is a tremendous responsibility and demands a careful prayer life, that the chaplain may be "all things to all men." He is likely to be the sole representative of God in many a situation—a condition involving faith, confidence, and dependability.

The chaplains need all the sympathy and uplift the Church can furnish — and our prayers.

Rev. H. A. Allenby of Webster, Mass., "With apologies to 'God of the Prophets,'" offers this heartfelt prayer for chaplains:

God of the ages, whose redemptive pow'r
O'erflows the soul in man's most per'lous hour:
Thy grace bestow on this our age and day,
To assert the right, reclaim thy chosen way.

Attend thy prophets; soldier-prophets, they!
Empow'r their minds, thro' Christ the Truth and
Way;
Enlarge their hearts; their care for friend and foe
Assures the impartial love thy sons may know.

Make them thy heralds, messengers of truth!
In war's dark maze, guides to the nations' youth;
Strong in the faith, yea, valiant more in deed;
Thy word made flesh, their lives thy kingdom's
seed.

Make them apostles; advocates of grace!
Pain's anguished heart-break, death's dark vale to
face;
Youth's mournful sacrifice to sanctify;
Thy cross to uplift, thy name to glorify.

O blessed Prince of Peace descend, we pray!
O calm, O reason, o'er man's will hold sway.
Lord Christ, we sense anew thy atoning blood;
A distraught world implores thy saviorhood.

"FOR THOSE WHO SUFFER"

The need to help the war refugee is still as great as ever. Since America entered the war many have felt there was nothing more to do for those who suffer; that no longer were war refugees coming to our shores. This is far from true. We are informed that in March alone almost one thousand anxious-

faced and bewildered men, women, and children landed in our country. In many parts of Europe, Cuba, and Haiti refugees are hungry, helpless, and homeless, awaiting facilities for passage to America.

In spite of the belief of many that the refugees in our country have all been generously cared for, we learn that this is not so. Our entry into the war has brought increasing problems to the refugee trying to establish himself in America. He is classed as an alien enemy—an exigency of national defense—and not permitted to render valuable aid to the country in ways for which often aliens are singularly well fitted. In their own country they suffered loss of all, and they are anxious to show gratitude for their refuge by helping to defeat a common enemy.

Sufferers from every part of the globe today are calling:

"War has destroyed our homes."
"War has brought us to starvation."
"War has robbed us of our children, our parents,
our loved ones."
"War has murdered all our hopes."

As we learn about these things, about the brave struggle made in many of the occupied lands, and the undaunted courage and faith of missionaries carrying on in far-off places, our hearts must respond and our hands meet their need.

As help comes from various agencies sponsored and supported by loyal, generous Christian people, the refugee not only is fed and clothed, but is encouraged to find that someone cares, and that faith and hope and love are still operating in the world.

Funds for refugee relief should be sent designated through the hands of Morton R. Swinney, Waterford, Conn., treasurer of the Denominational Budget.

FROM THE NORTHWEST

A good letter comes from a lone Sabbath keeper in Kansas who only occasionally can reach her home church at Nortonville. She has just recently met with the friends there, and speaks highly of the regard all have for Pastor Verney A. Wilson. Some who have been in the habit of taking their families to church but not attending themselves, are now attending. This certainly speaks well for the minister. Our L.S.K. friend commends the fine spirit and friendliness of the Nortonville people.

We are pleased with all this testimony, and also for the letter writer's expression of appreciation of the Sabbath Recorder, special mention being made of the Sabbath Rally number.

One from Pierre, N. D., writes of the Sabbath Recorder, "It is the best paper I have ever taken; so sound on the question I hold most dear."

THE HARD WAY

This measured and powerful analysis was sent to us by Rev. Theodore S. Will, D.D., rector of All Saints' Church, Atlanta, Ga. It comes from a secular newspaper in Bourne-mouth, England, and is being distributed by Doctor Will to his parishioners with the comment, "Must we learn the hard way?" as a supplement to his Lenten announcements:

"We have been a pleasure-loving people, dishonoring God's day, picnicking, and bathing—now the seashores are barred; no picnics, no bathing.

"We have preferred motor travel to church-going—now there is a shortage of motor fuel.

"We have ignored the ringing of the church bells calling us to worship—now the bells cannot ring except to warn us of invasion.

"We have left the churches half empty when they should have been filled with worshippers—now they are in ruins.

"We would not listen to the way of peace—now we are forced to listen to the way of war.

"The money we would not give to the Lord's work—now is taken from us in taxes and higher prices.

"The food for which we forgot to say 'thanks'—now is unobtainable.

"The service we refused to give to God—now is conscripted for our country.

"Lives we refused to live under God's control—now are under the nation's control.

"Nights we would not spend in 'watching unto prayer'—now are spent in anxious air-raid precautions." — (From The Living Church, March 4, 1942.) — In Federal Council Bulletin.

IN A WARRING WORLD

We are fortunate to be able to reproduce, in Our Pulpit, one of the best—if not the best—articles on Christian Youth and the

War that we have yet read. It was written by Dr. Ryland Knight, pastor of an Atlanta (Ga.) Baptist Church, and appeared first in an issue of the Review and Expositor of the Southern Baptist Seminary, printed later, April 23, in the Western Recorder. Permission both by Doctor Knight and the Western Recorder has been granted to use the article for the help of our own thinking.

It is a challenging message to Christian citizens. We all are beginning to realize that if the peace which is to follow this war is to be a blessing it must be based on the principles of righteousness and justice to all. It is high time for Christians, nominal and otherwise, to get right with God in their thinking and living. "Righteousness exalteth a nation, but sin is a reproach to any people." We trust no Recorder reader will fail to read the article by Doctor Knight.

THE LORD'S ACRE PLAN

(Written by Don Phillips and condensed by Frances Polan)

The Lord's Acre Plan is doing much to stimulate interest in the country churches in many parts of rural America. Men who have not been interested in the work at first have given their time and efforts to drag, plow, plant, and harvest crops. Women, overworked by church bazaars and church dinners, have found new interest in dedicating to the Lord their Sabbath eggs, a quilt they have made, flowers they have grown, or some canned goods. Young people and children who have not had a real incentive to give to the work of the church have found new fascination in giving to the Lord the proceeds from the calf or chickens they have raised and sold.

Rural churches whose doors have been almost closed for lack of financial support have derived a new power and enthusiasm. For the Lord's Acre Plan has not only revitalized the program of the country church, but it has brought to depleted church treasuries the much needed funds to carry on the work of God.

This idea of a Lord's Acre is not a new one. It was used even in Old Testament times when the people brought the first fruits and the first born to the Lord. But it has proved itself capable of meeting the practical needs of the present. As a pastor of a small rural church, I have seen the

plan at work and I am convinced of its possibilities for other country churches in our denomination.

Why the Plan?

In answer to the question, Why the plan? I have seven answers, namely:

1. To enlist all its people in sacrificial Christian work.
2. To increase its financial support.
3. To unite the Word of God naturally with work for God in daily life.
4. To train the children—and many older people—in Christian stewardship.
5. To enable those without ready cash to make worthy contributions to their churches.
6. To bring the church into closer contact with community life.
7. To help raise up leadership for the kingdom of God.

The Hebron Church Project

Two years ago, in June, 1940, "a group of the members of the First Hebron Church met to cut and plant potatoes in the plot of ground prepared for the Lord's Acre church project. The land was donated by one of the group. From time to time during the summer months one and another of the group did his 'bit' toward the project. Then, on October 6, 1940, about thirty gathered at the field to dig and pick up the crop. All took part, from the youngest to the oldest. Several brought their dinners with them and ate together while they rested at noon. Soon after dinner the potatoes were all sacked and ready for loading on the truck to be stored until sold. There were about one hundred thirty-five bushels. The potatoes were sold in November for seed at a price of \$84.95. This amount was put into the general church fund to pay the running expenses of the church." (Quoted from the Sabbath Recorder of January, 1941.)

The men and women, as well as the boys and girls who had helped in the work of this first project, finished the year with a new interest and enthusiasm in the work of the church, for they had found in the Lord's Acre Plan something to draw them together in a spirit of co-operation. Their pastor, Charles Bond, in writing to the Sabbath Recorder a report of the project made the following statement:

"Through the project many who cannot give of money to the church have been given an opportunity to give of what they have in toil and materials; and a spirit of co-operation has been built up through common interest in a common project which makes another bond of fellowship binding the church together."

The Seventh Day Baptist families in the First Hebron Church under the leadership of their Lord's Acre chairman, Don Stearns, began early in the year 1941 to make plans for another successful Lord's Acre year. They decided to plant two more acres of potatoes instead of one as they

had done in their first project. Eight men worked with their tractors at different times, plowing and dragging the two acres of donated land. The Coudersport, Pa., Co-op. G. L. F. store gave one thousand pounds of fertilizer, and the farmers of the community donated the potatoes for seed. On the tenth day of June, twenty interested people, both old and young, gathered at the field to cut and plant the seed. During the growing season farmers cultivated and weeded the potatoes five times, and the plants were sprayed six times. In the middle of October the potatoes were ready to be harvested. Twenty-four people came together to dig and pick up the crop. The potatoes were graded and sold. The First Hebron Church realized a profit of \$212.73 for their second Lord's Acre year. The Seventh Day Baptist people in Hebron found a financial increase of one and one-half times the amount received the first year. However, in a report of the 1941 project to the Sabbath Recorder, one of the members reported that the church had realized a profit, "but all felt that the Christian fellowship could not be measured."

The Second Alfred Church Project

The inspiration and motivation for the first Lord's Acre Plan project of the Second Alfred Church grew out of a Lord's Acre meeting held in the church by Rev. Dumont Clarke early in December of 1940.

The first step in promoting the plan was the enlistment of the finance committee's approval and sponsorship. The first organization and planning meeting was poorly attended, but interest and enthusiasm ran high. Beyond the expectations and hopes of their pastor, Rev. Elmo F. Randolph, the group organized to attempt both individual and group projects the first year.

The outstanding group project was a five-acre plot of buckwheat, which produced one hundred four bushels of grain. Land, fertilizer, seed, equipment, and labor were contributed for the project by thirty different people. The grain was sold at market price to the farmers of the community. Other group projects included . . . a needle work project carried out by a Bible class of Junior girls, and a quilt made by the Woman's Christian Temperance Union for their part in the project.

Individual projects in raising and canning vegetables; needlework; raising rabbits, bantams, and a lamb brought the total of individuals listed in the plan to eighty-eight. Several more actually participated but were not formally enlisted. An attractive poster in the vestibule of the church named the group projects and the persons who were enlisted in the plan. (The first part of this report is taken from a report sent to Rev. Ralph Williamson of Ithaca, N. Y., by the pastor of the Second Alfred Church.)

In the fall a Lord's Acre sale was held in the Alfred Station community house. The young people's Bible class decorated the community house for the sale and arranged the farm produce into different booths, as it was brought in by different people having individual projects. From all over the community people came, as well as from adjacent towns, to buy. When the sale was over the church had realized from individual and group

projects a total profit of \$282.82. A large portion of this money went to pay off the church debt. Enthusiastic church members in Alfred Station can see material as well as spiritual returns from their first Lord's Acre project.

Their pastor, Elmo Randolph, in a statement to the Farmers' Federation News, printed in Asheville, N. C., makes clear the fact that there were material and spiritual returns to his church due to the adoption of the plan by his people. His statement is as follows:

"For the first time in ten years the annual treasurer's report of our Second Alfred Seventh Day Baptist Church showed all debts paid, all obligations met, and a balance on hand for the beginning of the new year. Full credit for this encouraging and stimulating report must go to our use of the Lord's Acre Plan. . . . Highlights from the spiritual viewpoint were the services of dedication of the projects, and of the money received, held at the beginning and close of the project. . . . The spiritual values accruing from our projects are unestimable."

Promoting the Plan

In promoting the Lord's Acre Plan, we must remember that the plan will not work itself; it must be worked by conscientious Christian laymen under the dynamic leadership of enthusiastic pastors in our rural Seventh Day Baptist churches. The plan needs good management. It should be discussed and publicized and should receive the co-operation of everyone. It should be started early in the year and should be adapted to the community. Definite goals should be set for something specific. Real enterprise is necessary to sell the crops and careful records should be kept. Prayerful initiation of the work and prayerful maintenance of interest are of the highest importance.

Contrary to the opinion of some, several have witnessed to the fact that the plan does not decrease the actual giving of funds to the church, but rather increases it. Many witness to the fact that the plan has not only brought financial aid to churches, but has also strengthened the bonds of Christian fellowship and co-operation among the members.

Conclusion

The Lord's Acre Plan can help rural Seventh Day Baptists both materially and spiritually. The plan is a proven success—it works. What the plan has done for some it can do for many more of our churches. Spiritually, the plan will mean for our churches a new interest on the part of young and old. It will bring a personal satisfaction of having done a worthy part for the financial support of the church. It will bring a new

sense of what it means to be "workers together with God," whether it be on the farm, in the home, or at the church.

MISSIONS

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

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

FOUR AMERICAN CHRISTIAN ASHRAMS

The title of this article is the caption of a folder recently sent out by the Department of Evangelism of the Federal Council of Churches. Ashram is the Oriental name for a retreat, and the Department of Evangelism is planning for four of these this summer in four sections of the United States. The first will be held at Occidental College, Los Angeles, Calif., July 4 to 18; the second at Blue Ridge, N. C., July 18 to August 1; the third at Winnetoesaukee, N. H., August 1 to 15; and the fourth at Lake Geneva, Wis., August 16 to 30. Dr. E. Stanley Jones will be prominent throughout all four Ashrams, and in his description of their nature he makes the following statements:

First, we try to get down the barriers between God and us, for we can never be released in regard to people unless we are released in regard to God, therefore on the first day we ask the people why they have come, and what they want. That breaks down the barriers and keeps people from being just cases.

Second, we break down the barriers between races, by bringing together all races and producing out of them a fellowship.

Third, we break down the barrier of class by bringing together people of all classes. We break down the barrier between those who work with their hands and those who do not, by assigning every one to manual work for an hour daily. In order to get down the barrier between those who have degrees and those who have not, we lay aside all titles and call all members by their first names.

Further, we try to break down the barrier between those who lead and those who are led, by having long periods of silence in which God speaks to both leaders and led. Moreover, we try to have co-operative thinking in which we come out to group conclusions. We do not bring together those of one type of mind in order to have a fellowship. We bring together the conservative and the radical, the pacifist and non-pacifist, and in spite of differing viewpoints, create a living fellowship. One does not have to agree with the intellectual viewpoint of others in order to have a fellowship. We can frankly state our cases and give our view-

points, and then hold together in spite of differences.

Because this is an attempt to make the word become flesh in actual relations, this fellowship continues beyond the two weeks, for our motto is "Unbreakably given to each other and unre-servedly given to God."

We recognize that the Ashram in front of Christ may be a stumbling block, but behind Christ, as a servant of the kingdom, it may be a wonderful contribution. The Ashram is not an end in itself, but a means to the end of the kingdom. Moreover we have kept it within the stream of the ordinary church life of America, believing that it can be a leaven which will permeate the life of churches.

Regarding who may attend, it is said, "ministers, men and women, and young people are welcome to join the national fellowship up to a certain number. First come, first served."

This is the third summer that Ashrams have been held in the United States and those who have attended them report having received great help. The chief object of the writer in calling attention to the Ashrams is the hope that some of our people in the different parts of the country may find it possible to attend. If anyone wishes further information, it can be had by addressing the executive secretary, Rev. Jesse M. Bader, D. D., 297 Fourth Avenue, New York City.

W. L. B.

CONCENTRIC CIRCLES AND MISSIONS

By Rev. Leon M. Maltby

(Pastor at White Cloud, Mich.)

There is hardly a man who as a boy did not sometime watch with interest the effect of a stone thrown into a pond or lake. In school his efforts at drawing circles may have been woefully short of perfection. But in the realm of nature he saw the dropping of a stone produce, not only one perfect circle, but many circles of ripples with a common center—and circles that expanded and progressed until they lapped pleasantly into every nook and corner of the shore line. Later on in school the boy learns that circles with a common center or starting point are called concentric circles.

Many are the applications that have been drawn from this simple natural phenomenon. Especially has a parallel been found in the origin of Christian missions in the words of our ascending Lord, found in Acts 1: 8: "But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall

be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Do you see those concentric circles of witnessing and evangelism? They are geographic circles drawn on the map. The most familiar modern parallel is the zone map in every mail order catalog. Less familiar, but more applicable to our purpose, is the similar zoning of every post office in the U.S.A. To the little village postmaster everything goes out in concentric circles with his office as the hub and center. Picture if you can the maze of circles if all were drawn upon one map. The mail order house may figure everything from Chicago, but at the White Cloud post office, Chicago is but one of the distant suburbs. Historically and geographically Christianity was to fill the important circle of Jerusalem. Then a wave was to sweep on over all Judea and Samaria. Beyond that boundary an ever widening influence must hasten on over land and sea to the uttermost part of the earth. He who gave the command ascended to the Father's throne from whence he could, not only view the whole world, but also send the Holy Spirit to guide the carrying out of that comprehensive wave — a wave of willing, zealous humans requiring infinitely more and more men the farther it spreads.

That is the historical program of missions. What is its relation to the local church and missions? I have heard of a denomination that claimed to have its headquarters at Jerusalem. It was a false and futile claim. We may well rejoice that the waves, started so long ago at Calvary's hill and the empty tomb, have reached even to us. That is history; that is the result of the missionary zeal of other men of other days. How familiar we are becoming with the ultimate authority of local draft boards to call and to send out men. A young man in a Florida camp could not be transferred to his proper place until the U. S. Army consulted a few men in Newaygo County, Mich. Again the word comes back so frequently and distressingly now: "Address all mail to Private Blank, care of Postmaster, New York City." We know what it means. It is the focal point from which our loved ones spread out to unknown theaters of war. There we see the concentric circles again. Just so the local church is the most important place in all the world. It is the Jerusalem with its surrounding circles pushing out. This question was

asked in prayer meeting recently, "Where does the local church program end and missionary work begin?" A wise old man replied, "You cannot separate them; it is all missionary work."

One more sobering thought should be grasped by every Christian. The moment a man becomes a child of God he becomes a stone dropped into the lake of his God-given sphere of witnessing. God's all-seeing eye can penetrate the maze of overlapping circles and see each one alone. You and I are accountable to Christ to push out to every nook and corner with our prayers, our life and words, and our gifts. Remember Jerusalem, Judea and Samaria, and the uttermost part of the earth.

CHRISTIAN PRIORITIES

The staggering fact that upsets our customary and casual attitudes today is the mass of human suffering. The civilian victims of war in our world exceed anything in history.

Help for these sufferers is a Christian priority. Christ's prevision of the final judgment is worthy of our fresh attention today. Ministry to the imprisoned, the sick, the naked, the hungry, was the criterion for any lasting fellowship with God. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Every victim of the war bears the pain in his own body. It is not some disembodied agony of which we speak. Many are facing extinction in a torment of fire. We little know what tragedy is—how it sears the soul and changes life. Any determination on our part to give Christ a wider freedom in the post-war world must face this situation squarely. We are not yet able to share their suffering.

All the currents of world life come to a focus in front of the church. We must minister in sacrifice to those who are hanging on to life by the bare margin of a crust of bread—or a badly shattered nerve. Millions are beyond the hearing of any word we might speak—but they are within reach of some Christian hand that can help lift the burden.

Prisoners of war, starving, enfeebled children, homeless and distraught refugees, orphaned missions are unable to tell us their story. In every land they are being tormented and hounded to death, or starving. We hold their very lives in our hands. The chasm of distress can be bridged only by a

church which throws out its arms in loving care in the ministry of relief. Such a ministry in sacrifice bears no label but that of Christian love.

If you are in earnest about priorities today—you will arouse yourself on behalf of the relief program of your church. You will lead your people to see that the world's tragedy is the Christian's opportunity to bring healing and life "In His Name."

—Leslie Bates Moss, Executive Director
Committee on Foreign Relief Appeals in
the Churches.

DAILY MEDITATIONS

(Prepared by K. Duane Hurley, Marysville, Calif.)

Re-Creations

Sunday, June 7

What Receptions Are Best? Why?
"Why," inquired St. John of a young huntsman, "do you carry your bow unstrung?" "Because if I kept it always strung, it would lose its spring." "Even so," said the apostle, "my brief relaxations prevent my spirit from waxing faint."

1 Timothy 4: 8.

Call to Prayer—And to the Master kneeling.

Monday, June 8

The Spirit of Vacations.
Amusement should be more than pastime, something to while away a weary hour. It should be re-creation, something to send you back stronger to the strenuous business of life.—David Smith.

Proverbs 3: 23-27.

Call to Prayer—Do thou in secret pray.

Tuesday, June 9

Uplifting Music.
Music must take rank as the highest of the fine arts—as the one which, more than any other, ministers to human welfare.—Herbert Spencer.

Psalm 150: 1-6.

Call to Prayer—Think then of all who love thee.

Wednesday, June 10

Strenuous Games.
In matters of business the stern doctrine of the survival of the fittest rules. Games inculcate this lesson while teaching at the same time that the fittest must play fair. Unfairness is unfitness.—Anon.

1 Corinthians 9: 24-27.

Call to Prayer—All who are loved by thee.

WOMAN'S WORK

Mrs. Okey W. Davis, Salem, W. Va.

TO THE KEY WORKERS OF THE SOCIETIES

A Just and Durable Peace. Have you tried to analyze what these four words comprehend in our world today? What changed attitude must prevail nationally and internationally before such a peace may be had? What mountains of difficulty must be leveled to a thoroughfare for freedom of all peoples, where any man is of more value than a sheep, and where each race or nation is ready to sacrifice in order to co-operate for the welfare of all. Our defense now must be sustained, but no military victory alone can achieve a just and durable peace.

Professed followers of the Christ must stand forth firm and loyal in proclaiming his way if it is to influence the peace. His Church must be the vanguard of preparation for a better order in our world. Your group may contribute much to this preparation as you study and discuss together proposals for the new world order; as you strive to elect national leaders and strive for national policies in conformity with the will of God; as you work actively and persistently for justice and good will among all racial groups.

The need for the intensive study of world re-organization by local religious groups is generally recognized. One suggestion is the formation of a peace committee in every church.

Have you the material at hand to lead in this study? Note the list offered in the Sabbath Recorder for March sixteenth. Also note the packet of material listed in the Recorder of May 11, page 296. Drop a card to this committee if we can help you in any way.

Even now in the midst of war, do not fail to help your group to realize the importance of keeping fully informed and actively at work for a just and durable peace to come.

Mrs. J. L. Skaggs, Chairman.

THE ATLANTIC CHARTER

"The President of the United States of America and the Prime Minister, Mr. Churchill, representing His Majesty's Government in

Thursday, June 11

Bodily Exercise.

Basketball, and similar sports, are splendid because they develop muscles, eyes, hands, and train us in team-work. The individual is unimportant, the team is everything.

Photography is excellent, because it develops in us a sense of the beautiful. Once we develop this sense, it continues to give us sheer joy.

Mountain-climbing is good for the health and for companionship. It is like life. To reach the heights we must use effort and climb. We may have to make our own trails.

What would you add to this list?

Mark 6: 30, 31.

Call to Prayer—Pray, too, for those who hate thee.

Friday, June 12

Church Builds Us Up.

Conversation with a wise leader like Jesus is one of the purest of earthly delights. Church is the meeting place—with Jesus, with his friends.

To associate and work with people of like faith is encouraging; we are so constituted that we want to unburden ourselves to our friends.

Ephesians 4: 11-16.

Call to Prayer—Then for thyself in meekness.

Sabbath, June 13

Sabbath Re-creates Us.

As the body needs rest to recuperate, so also does the soul. We cannot live happily if we are constantly under strain. We should plan for solitude every day—not just on the Lord's day.

We live in too great noise.

Exodus 20: 8-11.

Call to Prayer—Humbly a blessing claim.

SABBATH SCHOOL LESSON

FOR JUNE 13, 1942

The Days of Passion Week: Sabbath and Sunday, the Risen Christ and His Disciples. Scripture—Luke 24: 1-48.

Golden Text—Luke 24: 48.

"Now that we are married, my dear, perhaps I might venture to point out a few of your little defects."

"Don't bother, dear, I'm quite aware of them. Those little defects prevented me from getting a much better man than you are."

—Watchman-Examiner.

the United Kingdom, being met together, deem it right to make known certain common principles in the national policies of their respective countries on which they base their hopes for a better future for the world.

"FIRST, their countries seek no aggrandizement, territorial or other;

"SECOND, they desire to see no territorial changes that do not accord with the freely expressed wishes of the peoples concerned;

"THIRD, they respect the right of all peoples to choose the form of government under which they will live; and they wish to see sovereign rights and self-government restored to those who have been forcibly deprived of them;

"FOURTH, they will endeavor, with due respect for their existing obligations, to further the enjoyment by all States, great or small, victor or vanquished, of access, on equal terms, to the trade and to the raw materials of the world which are needed for their economic prosperity;

"FIFTH, they desire to bring about the fullest collaboration between all nations in the economic field with the object of securing, for all, improved labor standards, economic adjustment, and social security;

"SIXTH, after the final destruction of the Nazi tyranny, they hope to see established a peace which will afford to all nations the means of dwelling in safety within their own boundaries, and which will afford assurance that all the men in all the lands may live out their lives in freedom from fear and want;

"SEVENTH, such a peace should enable all men to traverse the high seas and oceans without hindrance;

"EIGHTH, they believe that all of the nations of the world, for realistic as well as spiritual reasons, must come to the abandonment of the use of force. Since no future peace can be maintained if land, sea, or air armaments continue to be employed by nations which threaten, or may threaten, aggression outside of their frontiers, they believe, pending the establishment of a wider and permanent system of general security, that the disarmament of such nations is essential. They will likewise aid and encourage all other practicable measures which will lighten for peace-loving peoples the crushing burden of armaments."

MEETING OF TRACT BOARD

(Condensed report)

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, May 10, 1942 at 2 p.m., with Lavern C. Bassett presiding, and the following members present: Lavern C. Bassett, Hurley S. Warren, Herbert C. Van Horn, Courtland V. Davis, Frederik J. Bakker, J. Leland Skaggs, Mrs. William M. Stillman, Irving A. Hunting, George R. Crandall, Mrs. Herbert C. Van Horn, Trevah R. Sutton, and L. Harrison North, manager of the publishing house.

The board was led in prayer by Rev. Trevah R. Sutton.

Corresponding Secretary Herbert C. Van Horn submitted the following report, which was received:

Work has been done in preparation of a Sabbath Rally Day, and material furnished for the Sabbath Recorder of May 4, as a special number. A Rally Sabbath Service of Worship and Praise to be used as a Sabbath supplement was prepared by Mrs. Ella K. Sheppard, chorister of the Shiloh Church. We appreciate her interest and ability as shown in her fine piece of workmanship. An edition of 3,500 copies of the supplement has been printed separately for use in the churches.

A small edition of "Who Are These Seventh Day Baptists," prepared by Rev. Lester G. Osborn, has been printed and is being appreciated by many.

With the skillful help of Miss Hazel Gamble as artist, the secretary has prepared a Sabbath seal or stamp for use on correspondence to be used not only at this special Sabbath Rally time but used on personal correspondence throughout the year, thus calling attention of others to this important but neglected truth. It is hoped that ten cents per sheet of ten stamps may be received for these seals beautifully printed in two royal colors, blue and gold. We appreciate the deep interest taken by all who have had part in this venture of faith.

Seventy-nine letters of general interest concerning our work, our tracts, etc., have been written. A mimeographed letter to lone Sabbath keepers has been prepared, and with the help of Rev. Trevah R. Sutton mailed to 832 people. Accompanying this letter was a copy of the Worship and Praise Rally Day Program and a sheet of ten Sabbath seals. A letter prepared by Mr. Sutton under date of April 15 was sent to fifty-eight men in the service. An up-to-date file on this is hard to keep, with men being shifted so rapidly and with departure unannounced. But this service is being appreciated.

Sixty-five letters with a self-addressed U. S. postal were mailed by the secretary to pastors or clerks representing seventy churches. Forty-three replies were received asking for Rally programs.

About three thousand of the programs have been mailed, each package including a limited number of sheets of the Sabbath seals for distribution in the congregations and parishes. A letter again went out from the secretary explaining the seals. A packet of our literature was sent to Camp 17, Manistee, Mich., on request of Charles R. Elliott, educational director of Civilian Public Service Camps.

Timothy Tekka Chapita of Nyasaland reports receiving the books and tracts sent to him last summer, and on his urgent appeal another, though small, package of tracts has been mailed to him. Another Nyasaland native pastor reports having visited 838 members in five districts during the past year.

A nice pulpit Bible, donated by Mr. Alfred Wilson of Dunellen, has been forwarded to Dr. Walter E. Hancock for the new industrial school at Gurley, Ala.

Sermons have been preached by the secretary at Westerly, R. I., at New Market, and Irvington. At New Market, with the aid of Mrs. Van Horn, the Florida and other southern interests were reported.

The secretary (editor) attended the annual meeting of the Associated Religious Press, May 5-7, in New York City.

Secretary Van Horn also reported informally concerning correspondence since the last meeting of the board.

The quarterly report of Treasurer J. Leland Skaggs was received and filed as follows:

For the quarter ending March 31, 1942	
Dr.	
To balance on hand, January 1, 1942:	
General Fund	\$1,767.60
Denominational Building Fund	1.61
Reserve for Historical Society	35.89
rooms	53.89
Maintenance Fund	53.89
	\$ 1,858.99
To cash received since as follows:	
GENERAL FUND	
Contributions:	
Individuals and churches	\$ 38.50
Denominational Budget	444.62
Income from invested funds:	
Through American Sabbath Tract Society	419.55
Through S. D. B. Memorial Board	898.30
Receipts from "Sabbath Recorder"	873.30
Receipts from "Helping Hand"	361.52
General printing and distribution of literature	93.17
Maintenance Fund: Account 3 mo. taxes	150.00
Receipts from real estate:	
612 W. 7th St.	345.00
1110 W. 6th St.	100.00
	3,723.96
MAINTENANCE FUND	
Rent from publishing house	\$300.00
Income from D. B. Endowment Fund	8.83
	308.83
PERMANENT FUND	
Transferred from savings account for investment	\$5,000.00
Account proportionate share in Westerly mortgage	170.10
	5,170.10
	\$ 11,061.88

Cr.
By cash paid out as follows:

GENERAL FUND	
Sabbath Promotion work—salary of leader	\$ 22.50
Travel expense	21.35
Expenses of "Sabbath Recorder"	1,804.46
Expenses of "Helping Hand"	369.65
General printing and distribution of literature	140.93
Proportionate share in Year Book	86.20
Corresponding secretary: Salary	394.00
Travel expense	123.67
Recording secretary expense	2.00
Treasurer's expenses:	
Auditing reports	5.00
Clerical assistance	52.00
Life Annuity payments	150.75
Expenses of representatives to Conference and Associations	85.53
Account real estate and investments:	
Fee of special agent	90.00
John C. Dilts, Coll.:	
1st quarter 1942 printshop taxes	243.50
Foreclosure expense re Coffey property	377.44
Express charges to B. Login and Son.	.44
Duty on books from Rev. James McGeachy	1.01
Account Recorder subscription:	
John S. C. Kenyon	.80
Account income of Sarah A. B. Gillings	1.00
Gift for Recorder Fund	3.00
Letter heads—President Emeritus	3.00
Real estate expenses: 1354-90, Belleview Ave. (Expense re clearing title)	68.43
612 W. 7th St.	202.23
1110 West 6th St.	265.54
	\$ 4,511.43
MAINTENANCE FUND	
Janitor	\$ 33.00
Removal of ashes	9.57
Board of Trustees, S.D.B. Gen. Conf.:	
Income from D. B. Endowment Fund	8.83
Account 3 mo. taxes	150.00
	201.40
PERMANENT FUND	
U. S. Treasury Bonds—Series G	\$5,000.00
Transferred to savings account	170.10
	\$ 9,882.93
By balance on hand, March 31, 1942:	
General Fund	\$980.13
Denominational Building Fund	1.61
Reserve for Historical Society	35.89
rooms	53.89
Maintenance Fund	161.32
	1,178.95
	\$ 11,061.88

J. Leland Skaggs,
Treasurer.

Plainfield, N. J.,
April 19, 1942.

Examined, compared with books and vouchers and found correct.

J. W. Hiebeler,
Auditor.

Plainfield, N. J.,
April 19, 1942.

Through its chairman, Courtland V. Davis, the Advisory Committee reported informally concerning plans for a trip by the corresponding secretary through the central West in the early fall.

Business Manager L. Harrison North reported as follows for the Supervisory Committee:

At the April 12 meeting of the Supervisory Committee an order for a new high speed Chandler and Price small cylinder press was authorized, since the two small Miller job presses bought second hand in 1929 can no longer produce good printing economically.

The new press will not only do all of the small work now produced on the two Millers, but will more economically produce many jobs now printed on the Kelly press (now twenty-two years old).

On April 9, the manufacture of all new printing machinery was "frozen" by the War Production Board. Since our order does not fall within the approved classifications, the release of this press (even though ready to ship) depends upon the approval of the Director of Industry Operations.

The report was received.

The following budget was proposed by the Budget Committee for the year beginning October 1, 1942:

American Sabbath Tract Society

Suggested budget for the year October 1, 1942, to September 30, 1943

Estimated Expenses

Representative in Ecumenical Sabbath Promotion:	
Salary	\$ 90.00
Expenses	200.00
Sabbath Recorder:	
Printing expense	5,350.00
Editor's salary	994.08
Office assistant	390.00
Editor's telephone, stationery, misc.	515.92
Printing the Helping Hand	1,500.00
Share in Year Book	100.00
Reports to Conference	135.00
General printing and distribution of literature	1,500.00
Corresponding Secretary:	
Salary	1,726.00
Travel expense, stationery, and postage ..	500.00
Recording Secretary's expense	60.00
Treasurer's expense:	
Clerical	260.00
Travel	60.00
Auditing	30.00
Stationery, postage, etc.	40.00
Surety Bond	25.00
Expenses of representatives to Conference, Associations, etc.	200.00
Additional Field Work	100.00
Files of Denominational Literature	100.00
Binding, "Seventh Day Baptists in Europe and America"	75.00
Retirement Fund	108.80
Maintenance of Tract Society quarters ..	150.00
Incidentals	300.00
Taxes for 1942-43 estimated at	980.00
	<u>\$15,489.80</u>

Estimated Income

Income from invested funds:	
Through Tract Society	\$ 4,200.00
Through Memorial Board	2,000.00

Sabbath Recorder	2,500.00
Helping Hand	1,250.00
Sale of books, tracts, etc.	150.00
Publishing house, for taxes	600.00
Denominational Budget	4,789.80
	<u>\$15,489.80</u>

The budget as proposed was adopted.

The Budget Committee then submitted the following report:

The Budget Committee met on Sunday, May 3, at ten a.m., with six members present. A budget for the year beginning October 1, 1942, and ending September 30, 1943, was prepared and submitted as above.

The committee submits the following recommendations to the board:

1. That a committee be appointed to confer with the Board of Christian Education on the question of transfer of the printing of the Helping Hand to that board.
2. That the board appoint a committee to clarify the handling and reporting of the Maintenance Fund and taxes.

The report was received and recommendation 1 tabled for action at the next meeting of the board.

Recommendation 2 was adopted, and it was voted that the president appoint such committee.

Committee appointed: Courtland V. Davis, Asa F. Randolph, Mrs. Herbert C. Van Horn.

President Bassett announced that he had provisionally requested Herbert C. Van Horn, Courtland V. Davis, and Hurley S. Warren to act as a committee on Tract Society Program for the 1942 Conference.

It was voted that the appointment of this committee be confirmed.

That committee then reported as follows:

Your committee submits the following tentative program:

Wednesday Afternoon - 2 o'clock to 3.45
"Repossession of Our Religious Heritage"
Through the American Sabbath Tract Society
Devotional services—Dr. Corliss F. Randolph, President Emeritus
Discharging Our Responsibility— President L. C. Bassett
How the Publishing House Helps— L. H. North, Business Manager
Our Heritage Reflected in Our Finances— J. Leland Skaggs, Treasurer
"Lift Up Your Eyes Unto the Fields"— H. C. Van Horn, Corresponding Secretary
Heritage Shared: How?— Courtland V. Davis, Recording Secretary

YOUNG PEOPLE'S WORK

Victor W. Skaggs, Alfred. N. Y.

THE HOPE OF THE LIVING

(Contributed by Kenneth Van Horn)

"For to him that is joined to all the living there is hope: for a living dog is better than a dead lion." Ecclesiastes 9: 4.

The author of the text was most certainly treading on a dangerous bit of territory, in that he was saying something which was contrary to the ideas and standards of the people of that time. The people of the eastern world had a high feeling of respect and awe for the lion, the king of beasts. He was guarded against for his depredations upon the flocks of the shepherds. He was even known to kill people—entering a village and taking away one of the inhabitants. That tawny, arrogant, sly, powerful beast was the symbol of all that was brave and noble, strong and cunning, fearless and proud. He was not sacred to the point of being saved from destruction from the people from whom he had stolen or killed, but it was an honor successfully to defend one's flocks from the lion's attacks. David, the shepherd boy, kept his flock from harm, even to the point of killing a lion with his bare hands. The likeness of the king of beasts was emblazoned on the shields of the strongest men in the army. The Romans used them in their sports because of the strength, ferocity, and noble carriage which they displayed in the arena. Out of the ranks of the Knights of the Round Table, we have brought down through history the tales of Richard, the Lionhearted. Strong and mighty was the king of beasts, and all his namesakes must be powerful too, so thought the people of the eastern world at the time of the author of Ecclesiastes.

But what of the dog? He was a beast to be despised and to be beaten and kicked about. He was lucky to get the crumbs that fell from his master's table. Cringing and sickly, he slunk about the city streets foraging for himself in the best manner possible, but always being beaten and bruised by the blows of scornful man.

Having thus characterized the two—the lion and the dog—we see how differently people considered them, and also wherein the author was treading on dangerous ground. He was talking and writing in the face of

Music (special, or congregational)
What God Expects of Us (an address)—
Rev. Alva L. Davis

Benediction

Friday Afternoon (1 hour 45 minutes)

Seminar—on Sabbath Promotion—
Rev. Lester G. Osborn

It was voted that the report be adopted.

The special committee appointed to confer with the Missionary Board concerning the placing of a full-time worker on the Florida field reported that a similar committee had been appointed by the Missionary Board.

Frederik J. Bakker discussed the matter of increasing the permanent funds of the society.

The Nominating Committee presented the name of Mrs. Frank E. Lobaugh for membership on this board.

It was voted that the recommendation be adopted and Mrs. Lobaugh elected a member of the Board of Trustees of the American Sabbath Tract Society for the remainder of the current year.

Treasurer Skaggs announced his intention of joining the armed forces of the United States at an early date.

It was voted that an assistant treasurer be elected to serve during the absence of the treasurer.

Mrs. William M. Stillman was elected assistant treasurer for the remainder of the current year, with power to sign in place of the treasurer on all checks and other legal papers of the society.

It was voted that the board express its appreciation of the fine services of J. Leland Skaggs as treasurer of the society.

It was voted that the treasurer be authorized to install a new system of books in his office as recommended by the auditor at a cost not to exceed \$50.

The manager of the publishing house spoke informally concerning the report of the Supervisory Committee and concerning air raid precautions.

It was voted that when we adjourn, we adjourn to meet on the second Sunday in July, or at the call of the president. (Omitting the June meeting.)

The minutes were read and approved.
Adjournment.

Lavern C. Bassett,
President,
Courtland V. Davis,
Secretary.

public opinion. However, we must not place too much emphasis on the creatures—the lion and the dog. But we must face the issue squarely and see that it makes little difference whether one is a dog or a lion, but whether one is **dead** or **alive!** In other words, for the living there is hope; for the dead there is nothing. They are forgotten. However, their living spirit lives on.

Mistake me not. I do not speak of the physical being, but of those characteristics which go to make up the individual. Spiritually, socially, mentally, how do we measure up to the standard set by the Son of God, our Maker and Redeemer? When we attempt so to measure our lives by that standard, we readily see how all too far short we fall, and how far we must go to meet that goal. But if our sinful souls and lives still have the spark of life in them, there is hope that the goal of Christ may be reached by all.

Life itself is the period in which it is possible to attain all that is requisite or required of man by the laws of God. We want to remember that a dead lion is hopeless and helpless, while a living dog is able to and has the hope of keeping alive. If our souls and spirits die within us from neglect, disuse, or disease, the life line between God and us is severed as completely as a housewife severs the thread between the needle and garment upon which she is working.

"A city set on a hill is not hidden, neither do men light a candle and set it under a bushel," but they place it up on the place made for it, so that it, like the life of a true Christian, will be shed abroad to light the way of a fellow man. The lighted candle is like the shining example set by Jesus Christ when he was in the garden and prayed that the cup of suffering might not be his to drink, but nevertheless, the Father's will should be done at all costs.

We read in the Gospel of Luke, the eighteenth chapter, the parable of the Pharisee and the publican. "And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even this publican. I fast twice a week, I give tithes of all that I possess. And

the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you that this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." The publican went home with a revived and renewed spirit within his breast. He had the confidence and hope that God had heard his prayer. He had gained a new lease on life.

A few little seeds sown in moist, fertile ground produce a field of wheat, abundant and fruitful. Those seeds have the spirit of life within their shells, and are as the living dog. They are able to perform useful services to mankind. The old, dead roots of last year's corn or wheat were never known to come to life and render themselves useful unto any form of life. They have lost the spark of life that would make them useful, and are become as the dead lion—useless and unable to do anybody any good. The life of the dead roots compare altogether too well with the ability of a human life which has ceased to be of value to either man or God.

Our text is definitely a rebuke to us today as it was to the people of the time in which it was written. It calls to question and rebuke the person or persons who trust to mere chance more than in right conduct of life. It gives us but one alternative: either that of trying to live the better way of life and keep the spark of truth and hope within the living temple of God, or to fall by the wayside and perish miserably. It undoubtedly is true that the way of the good life and right conduct is somewhat slow in bringing results, but it seems to me that being slow is but a part of the test of good material.

4 We must use our abilities to their fullest extent, regardless of how few or how small they may be. If we bury our talents, be they many or one, we are snuffing out the vital bit of our personalities which is so necessary to the life of the person who would be known as Christian. Better it is to use what little we have and use it well than to sulk in a corner because we are not able to do greater and bigger things. We must make the best of what we have and do it while we have it, because time and disuse cause all things to lose strength and value.

If we wait for something better in the future, we must work while we wait. We read that "all comes to him that waits," but I say that one has to work, watch, and pray while he is waiting.

We can apply directly to the Church of the living Christ, the rebuke of the text. The Church of Christ is but the culmination of our efforts—divided or united—by the grace of the living God. We, as members of the Church of Christ universal, must have faith in a living God, a living Savior, a living Comforter, a living hope, a living love. **Ours must be a living religion!** These living characteristics will comfort and sustain when the world reels and rocks in strife and confusion. We must live the Golden Rule, not merely practice it. If the Church uses what it has to the best of its ability, it has fulfilled the purpose of its ordinance. God gives us the examples from nature of the ants, the bees, and the birds—how they use their talents to their fullest, which is all that is required of them in their life. God demands of us a living faith and a living devotion to him and his cause. In our living faith and devotion, our goodness, as little as it may be, will grow and multiply only if it is active. Our goodness must live to be active, and be active to live.

We want to draw also from the text the lesson and the fact that it is not the largeness and majesty, the prowess and the cunning of the lion, but the dead condition that is undesirable and makes worthless anything to which it is attached. So, with our religion, it is the dead qualities that make it worthless, if we allow them to creep in and become master. It is not the smallness of the dog, but the fact that it is alive that makes it desirable to the living Church as an example.

We need a Church that is humble and penitent for its errors and failures. We need a Church and people in it that will work always to keep alive the spirit of Christ in a sinful world today. We need a Church that has a living faith, hope, love, and charity, and a deep and sincere belief in a living and compassionate God—a God who knows all, sees all, and is able to deliver the Christian out of the path of evil.

"Let us have a Church that dares
Imitate the heroism of Jesus;
Seek inspiration as he sought it;
Judge the past as he;
Act on the present as he;

Pray as he prayed;
Work as he wrought;
Live as he lived.

"Let us have a Church for the whole man:
Truth for the mind,
Good works for the hands,
Love for the heart;
And for the soul, that inspiration and perfection,
That unflinching faith in God,
Which, like lightning in the clouds,
Shines brightest when elsewhere it is most dark."

Let us not fail to give of our best to the Master and keep the Church a living and vital force in the lives of the people of the world today, and of the generation to come. Let us keep the faith of our fathers without blemish and dishonor. Let us be not **DEAD** but **ALIVE**.

CENTRAL ASSOCIATION POSTPONED

The meeting of the Central Association which was to have been held at Adams Center June 5-7, has been postponed indefinitely.

This decision has been reached today with no small reluctance, but the present difficulties of travel are so great that it seems best to give up the meeting now, in the hope that it may be held in October at the time when the autumn meeting usually comes.

The responsibility for this extra-legal decision must be borne by the moderator, but it has not been made without consultation with the members of the executive committee and the other pastors in the association.

The four pastors (having "X Cards" for the gas ration) would probably have attended for the duration of the meetings, and would have taken as many as possible in their cars. For the Sabbath morning session not more than one or two cars would have gone—apparently—from any church, and from some churches perhaps none at all. The idea of postponement is acceptable to the Adams Center Church, though they wish to have the meetings there when it seems best to have them.

While we feel that "Religion has priority" and that nothing that aids spiritual life should be given up on account of the war, it does seem likely that under present circumstances each pastor may be more useful to the spiritual life of his flock if he stays with them.

J. W. Crofoot,
Moderator.

Brookfield, N. Y.,
May 19, 1942.

JOSEPH STENNETT

(Extract from "History of the Free Churches of England 1688-1891" by Herbert S. Skeats, page 207.)

"At the head of the Baptist denomination stood Joseph Stennett, son of Edward Stennett, and his successor in the pastorate of the Seventh Day Baptist Church in Currier's Hall, as well as the father and grandfather of two equally celebrated ministers of the same denomination. Joseph Stennett, although belonging to a religious body which was assumed to neglect human learning, was one of the greatest scholars who at that time [1710-12] adorned the pulpits of the Free Churches of the Metropolis. His acquaintance with Hebrew and historical literature was almost unrivalled. He was a polished preacher, possessed of an eloquence which flowed so smoothly from his lips that it was compared by his contemporaries to a silver stream which ran along without bush or shore to intercept it, (Gibbon's *Life of Watts*, p. 154) of winning manners and gentle address, combined with the most inflexible adherence to principle, so it is not surprising that he occupied a foremost position.

"He represented the denomination in all public affairs; he was chosen as the spokesman of the electors of the city of London when, on an important occasion, they wished to make known their wishes to their members and was selected by the Tory government as the only man who could influence his denomination in their favor in the political crisis which ensued on the conclusion of the peace with France. On that occasion two peers were deputed to seek an interview with Stennett in order that the London Baptists might be induced to give an expression of their approval of the political conduct of the government. He was told that, if they would comply, it would secure them not only the esteem of her Majesty (Queen Anne) but any favor which they could reasonably expect. Stennett unequivocally refused to use his influence for the desired object; as Doctor Williams, on behalf of the Presbyterians, took the same course, both were warmly thanked by the leaders of the Whig party.

"Stennett had engaged to write a history of the denomination, but did not live to complete it. John Piggott probably stood next to Stennett in public estimation. He was the founder of the Baptist Church in Little Wild Street, which, under the pastorates of

Dr. Joseph and Dr. Samuel Stennett, subsequently became the principal Baptist Church in the metropolis."

On page 358 of this same book we read, "The name of Stennett had been connected with Baptist Church History for nearly a hundred years: the third of the name—Samuel Stennett—was now (1767) preaching at little Wild Street. Not less eminent than his father and grandfather, he lived to adorn the Christian ministry, and add, by his genius and character, strength and stability to all the free churches. Samuel Stennett was, after Bunyan, the first Christian hymnologist amongst the Baptists. There is now scarcely any selection of hymns which does not contain some of his productions."

—From the Sabbath Observer (London).

BIBLE RADIO PROGRAMS

Special Radio Programs to Urge Personal Use of the Bible

By American Bible Society

Hundreds of broadcasts will be heard on or about May 14, urging the American people to inaugurate the practice of regular personal use of the Bible for guidance, encouragement, consolation, and hope in the tragic days through which the nation and the world are now passing.

This program is sponsored by the American Bible Society, working in co-operation with the ministerial associations and the management of local broadcasting stations all over the country. The date is chosen because it is the 126th anniversary of the founding of the American Bible Society which, in this long period of service, had distributed over three hundred twelve million Bibles, Testaments, and portions on a strictly non-profit basis, millions of them, especially in impoverished foreign lands, being sold at a fraction of their cost or freely donated.

To encourage the wider and more serious reading of the Scriptures by the American people, the society, which is supported by almost seventy Christian denominations and by tens of thousands of loyal Bible-loving American citizens, is offering in these broadcasts a copy of one of the Gospels in a handy little volume suitable for carrying in the pocket or handbag, and an accompanying folder designed to aid in the personal use of the Bible. These will be sent with the

compliments of the Bible Society to any listener who will write to his station requesting them. Board of Managers for 1941 will be presented. Last year, in addition to its regular work of supplying the Bible in about two hundred languages to people without it in our own and more than forty other lands, the society, through the chaplains of the Army, Navy, Marines, and Air Corps, distributed over half a million specially bound copies of the New Testament to the nation's enlisted men. In co-operation with the World Council of Churches in Geneva, Switzerland, tens of thousands of volumes in over a dozen languages were put into the hands of prisoners of war in the prison camps in Germany. Toward the close of the year permission was given to distribute Testaments in Russian to the hundreds of Russian war prisoners. Great interest has been centered in this development because the Bible has been for many years a forbidden book in Soviet Russia.

A MOTHER IN ISRAEL

A Seventh Day Baptist for one hundred years! Mrs. Mary Bliss was one hundred years old April 14, 1942. She was born at Alfred, N. Y. Stephen and Elmira Odell Crandall were her parents. They moved here where Little Genesee now stands when she was eight years old. At the age of sixteen she was married to Benjamin Bliss. Of their four sons, Leslie of Little Genesee is the only one now living. She has nine grandchildren and nine great-grandchildren. She joined the Little Genesee Seventh Day Baptist Church March 3, 1866; seventy-six years of church membership and she is still very much interested in the work of the church and asks many questions of the pastor when he calls and is anxious about the financial side of the work.

She walks down stairs unaided, and on her birthday she visited with friends and relatives who called. The many cards, bouquets of flowers, and telegrams from relatives and friends cheered her very much. When asked about the ministers who had served the Little Genesee Church she said that Rev. Thomas B. Brown stood out in her memory because of the fact he served the church for twenty-three years during her time. Her vision and hearing are somewhat impaired, but it is remarkable that a person one hun-

dred years old can have the mental and physical health that Mrs. Bliss has.

When she thinks of all those who have gone on to the other side who were her friends and loved ones, she is quite lonesome. It is very interesting to think of all the changes which have come to the world during her lifetime.

Mrs. Bliss lives with a daughter-in-law, Mrs. W. T. Bliss who cares for her every need. The address, if cards or letters are sent to Mrs. Bliss, is 100 Olean St., Bolivar, N. Y. H. S.

EASTERN ASSOCIATION

Mrs. G. Carlton Irish has been appointed chairman of the hospitality committee by the Rockville Church for the entertainment of delegates at the Eastern Association meeting, June 11-14, 1942. Since war conditions have made travel difficult, it has been thought by the Rockville people that many people from neighboring churches will not be able to commute as freely as in years past. Therefore the Rockville Church is preparing to offer overnight entertainment for those who would not otherwise be able to attend the meetings. The local committee would greatly appreciate having soon the names of all the delegates who plan to attend. Write to Mrs. Irish at the Rockville P. O., R. I.

A complete and inspirational program has been planned by the executive committee, headed by George V. Crandall of Rockville, about the theme, "Christ for the World." The Sabbath program will be opened and closed by vesper services in charge of Rev. Albert N. Rogers and the association choir under the direction of Wilna Wilson of Westerly. The Sabbath day's program is particularly full and intensive for the benefit of those who will be able to attend only the one day of services.

QUIET MOMENTS

By Pearle Halladay

Out from the Throne Room through the falling rain,
A shaft of light came piercing through the gloom,
And shone with brightness on a roadside sign,
In letters clear which read, "The Way to Home."

Oh, may we keep our vision ever clear,
No matter if the way be long and lone;
And when the sunset comes, may we then hear
A voice which calls "This is the Way to Home."

CHILDREN'S PAGE

Mrs. Walter L. Greene, Andover, N. Y.

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I have been thinking of writing to you before now, but have been very busy in my studies at school. This is now my third term at Bristol Grammar School where my uncle is master. It is considered one of the best public day schools in the country. Before the war it had about eight hundred fifty boys, but some have evacuated into the country. Thousands of school children have been evacuated from the city and the majority of the smaller schools have closed down for the duration of the war.

When I entered this school last September, I had difficulty in finding my way about as the place was so big. You see, we do not stay in the same room for each of our different subjects; we move about from one room to another; but I soon got into the trend of things and am now quite at home there. I like the master and the boys very much. We are all very friendly and get on well together. My classics master is my form master and he is taking a great interest in me. He tells my uncle that I have a "flair" for languages and should do very well in them. My subjects are Scripture, English Language and Literature, Greek, Latin, French, Ancient History and Modern History, Geography and Mathematics. They involve a great deal of study and as we have continual tests in them, I find very little time for letter writing. We are having our Easter vacation just now and school will reopen on April 30. I do some holiday work in the mornings and go out cycling in the afternoons. After the six o'clock news, I again do a little study, but I retire every night soon after the nine o'clock news. My aunt tells me that I need a lot of sleep if I want to grow up strong and healthy. I am thirteen years of age and I get between ten and eleven hours sleep every night. We have family worship every evening and the Lord has answered our prayers. He has blessed us with very good health in spite of the fact that we cannot obtain the food we used to have. Before the war we had fruit for breakfast, but of course that is out of the question now, but we get enough bread and vegetables and we are very grateful for them. When we compare ourselves with other Euro-

pean people we are more than grateful, as we do not know what it is to famish with hunger. After all, our Lord is our "Great Physician." He has redeemed our bodies as well as our souls and our spirits and he alone is able to give us strong, healthy bodies. Jesus said that "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God"; and didn't he tell his disciples, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you"? Jesus had been speaking about the cure for anxiety and about trust in the Father's care and how wonderful it would be if the whole Church of God in Christ carried out our Lord's instructions (Matthew 6: 25-34). We would all then be true citizens of the kingdom of God.

We always remember you all in our prayers and hope that you are remembering us. You are fortunate to have places where you can assemble together. We hope, God willing, to see you all some day and enjoy your fellowship.

Your sincere friend,
Peter Philpott.

"Selvans," 6 Cavendish Rd.,
Westbury-on-Trym,
Bristol, England,
24-4-42.

Dear Peter:

You must indeed be a very busy boy with so many subjects on your school program. Your grammar school is more like our high school, for our American grammar schools take up only elementary subjects. Besides, very few of our high school students study more than five subjects during a single school year, and think they have to work pretty hard at that. They also have physical exercises, basketball, baseball, etc. Do you also have physical education? Cycling is good exercise, too. People in America are riding bicycles more now than they have in a long time, to save tires and gas for war preparation.

Our high schools are like your grammar school in that the students go from room to room for their different school subjects and usually have a different teacher for each subject. One difference from your schools is that our teachers are not called masters. The head of the school is called the principal, and the others simply teachers, though the men teachers are sometimes called professors.

RESOLUTIONS OF RESPECT

Whereas Almighty God called to himself on March 16, 1942, our esteemed friend and sister, Jennie Frederick Kagarise Walter, the Ladies' Aid society of the Salemville Church records these resolutions of respect in memory of her:

Her long life was devoted to the interests and welfare of others; to her family she gave a loving mother's care; to her church, of which she was a charter member, she gave of her means and devoted interest; to the Ladies' Aid society she gave of her time and wise counsel; and to the community she offered her friendship and Christian example. Her loss will be greatly felt by all.

Be it further resolved that these resolutions be recorded in the minutes of the society, be sent to the Sabbath Recorder, and a copy sent to each member of the bereaved family.

Respectfully submitted,
Mary B. Blough,
Mabel B. Babcock,
Committee.

AN APPRECIATION

The Board of Trustees of the Daytona Beach Seventh Day Baptist Church wish to express their feeling of irreparable loss in the passing of the president of the board, Dr. Boothé C. Davis, and to extend to the members of his family the sincere sympathy of the members of this board.

Doctor Davis has served as president of this organization for about eight years, during which period his breadth of vision, his wide experience as president of Alfred University, and his keen understanding of business problems, made him an invaluable member of the board.

M. Josie Rogers,
E. A. Felton,
W. K. Davis,
F. S. Jones,
A. Russell Maxson,
Board of Trustees.

WISCONSIN SEMIANNUAL MEETING

The Semiannual meeting of the Wisconsin-Minnesota Seventh Day Baptist churches will be held with the New Auburn, Wis., Church, June 19-21.

Dorothea E. Payne,
Corresponding Secretary,
Dodge Center, Minn.

We do think of you many times and you are often in our prayers, that God may bring you and yours through these troublesome times free from harm. He alone is able to protect and care for us in every time of need if we but trust in him. I was so glad to hear from you again and to know that you were safe and well. I hope, too, to see and know you well some day.

Sincerely your friend,
Mizpah S. Greene.

THOUGHTS ON AMERICA'S PRAYER MINUTE

By Mrs. Nathan Burch

America's Prayer Minute should continue as long as life shall last.

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

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men" (Psalm 107: 8).

"And Jesus answering said, Were there not ten cleansed? But where are the nine?" (Luke 17: 17.)

"Men ought always to pray, and not to faint" (Luke 18: 1).

Leonardsville, N. Y.

WHY A CHRISTIAN SHOULD BE A CHURCH MEMBER

It is an obvious means of confessing Christ. It serves as a wholesome restraint under temptation.

It furnishes a stimulus to well-doing.

It provides a delightful spiritual fellowship.

It makes one's example an influence for good.

It is a step in the path of obedience which strengthens faith and enriches experience.

It affords the best facilities for service, giving the advantage of organized effort in Christian activities.

As a member of the Father's family, I ought to be in his house, on his day, keeping tryst with him, and openly identified with his work and worship.

—From Shiloh Church Bulletin.

"There are no nobodies in God's universe; everybody is somebody in God's sight."

OUR PULPIT

CHRISTIAN YOUTH IN A WARRING WORLD

By Ryland Knight, Atlanta, Ga.

Unless we are on our guard to prevent it, the major casualty of the war will be the idealism of our youth. Having carefully trained them to value the things which are true and lovely and of good report, we suddenly thrust them into a world where all these values are denied. Having taught them that to love one's neighbor as one's self is closely akin to one's highest loyalty to God, we send them out to destroy their fellow men.

Having insisted to them that one of God's Ten Commandments is "Thou shalt not kill," we thrust into their hands the deadliest weapon that science can devise and tell them that the most important task of the next twelve months of their lives is to learn how to use it most effectively. It is no wonder they are bewildered. It is not strange if they come to think that all our beautiful words were of the stuff that dreams are made of and are useless and unreal in the practical light of day.

I.

Fortunately they ask us questions, and if we are wise we will seek to answer them honestly and painstakingly. For example, a thoughtful and earnest Christian youth asked me the other day, "Is Christianity promoted by war? Is the cause of Christ ever advanced by force?" It was not a question to which I could give an immediate reply. But the more I have thought about it, the more sure I have become as to the answer I would give. That answer is a definite and unqualified "no." No, Christianity is never promoted by war. No, the cause of Christ is never advanced by force.

It is of the utmost importance that war should be stripped of a false glamor, that none of us should be beguiled by its seeming romance, that it should be seen in all its bloody brutality. War is the antithesis of what Jesus stood for. He came not to destroy men's lives but to save them. War comes not to save men's lives but to destroy them. War—this war—is gathering all the skill and genius of our civilization to destroy all that civilization has treasured. War thrives on treach-

ery, hate, falsehood, brutality. War's aftermath is always moral breakdown. Does war ever promote Christianity? No. Is the cause of Christ advanced by force? No.

And the youth replies, "That is what I thought. War is hideous, repugnant to all my finer sensibilities. I will have none of it. Come what may, I shall refuse to have a part in so base a thing as war." One wishes that life were as simple as that. "War is ugly, cruel, unchristian. I will have none of it." But unfortunately life's choices are often not so simple. Sometimes they are amazingly complex.

For example, you ask a normal wholesome youth, Do you want to die? Do you want to be drowned? And the youth makes immediate answer, "No! Of course not, I want to live." And then one day the Titanic is making its maiden voyage and that youth is one of the passengers. In the darkness of the night the great ship crashes into an iceberg and begins to sink rapidly. Shall the life-loving youth crowd into one of the lifeboats or shall he give way to women and children and go down with the ship? You see, the choice is not between life and death, but between death and dishonor.

So we are not given a choice between war and peace. We are not asked, Will you have neighborliness or bloodshed? We are not asked to choose between nations living together in good will and nations marching out to kill one another. We are not confronted with a simple choice like that.

II.

England did not have a simple choice of peace or war. England had to face this question: Will you plunge yourself and all your Empire into the hideous, costly brutal maelstrom of war, or will you break your plighted word to little nations that have trusted you? Will you sit by in quiet peace while they are trampled and slaughtered and enslaved?

One could wish there were no Jericho road. But there is. And when one comes to the place where the robbers are beating their victim one must make his choice. It is far safer, far easier to pass by on the other side. But if one's conscience has been learning the Parable of the Good Samaritan, what then? "War is unchristian. I choose peace." But if one must choose between war and passing by on the other side, the answer is not so easy.

But England has another question. So long ago as the year 1215 there came to be asserted in England the right of the individual against the state. In June of that year Magna Carta was signed. Through more than seven centuries the citadel of individual rights was being erected with toil and blood and tears. And now a totalitarian state proposed to destroy the citadel which was to be their refuge and the refuge of their children's children.

Were human rights worth dying for? Were the principles of liberty to be defended at any cost, or might they be quietly surrendered in the interest of comfort and of peace? Of how great value is human freedom and at what cost must it be maintained? So again England was not asked to choose between war and peace. England was compelled to choose between the costly defense and the easy surrender of the hard-won liberties of mankind.

Let us see war aright. War is not a glamorous game. War is a hideous necessity. A brutal desperado is at large, and the posse of quiet, busy, peace-loving citizens is sworn in for the mean, hard, ugly job of stopping that desperado. Nobody wants the job. But as good citizens they lay down their pursuits to give themselves to an unpleasant, dangerous, thankless task. When a gangster is shooting up a state, good citizens cannot quietly pursue their chosen paths and say, "This is not my affair." Civilization rests on the obligation of good citizens to sacrifice for the common good.

III.

There are two words which we should say to American youth today. First: This is not the kind of world we want to live in, but it is the kind of world we do live in, and we dare not shirk but must assume our full share of its burdens and responsibilities. America was greatly blessed in being separated by two oceans from much of the distress of the world. It is greatly blessed in material resources. It has been greatly blessed by being trusted by most of the nations of the world.

No nation is looked up to by as many peoples as is our country. These blessings give us a sense of security which is our unmeasured asset. But if our sense of security breeds in us selfishness; if because we are rich and isolated we propose to enjoy our comfort with never a care for the tragedy of the rest of the world, then America has lost her soul. "Soul, thou hast much goods laid up for

many years. Take thine ease; eat, drink and be merry." But God said, "Thou fool."

Moral laws are applicable to nations as well as individuals. Selfishness is a canker wherever it grows. Nothing can be more unchristian, nothing can be more opposed to the spirit of Christ (not even war itself) than a selfish isolation, a willingness to withdraw from human tragedy and live at ease in a world of desolation.

The second statement is that war must not be permitted to become the final word. If now we are compelled to make war, let us resolve that we shall also lend all our resources to make peace. Peace is not a cessation of fighting. Peace is not an armistice. Peace is not a temporary truce between armed forces. Peace is a mental attitude which is the outgrowth of certain established conditions.

It cannot be better stated than in the words of Isaiah: "Then justice shall dwell in the wilderness; and righteousness shall abide in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness, and confidence forever. And my people shall abide in a peaceable habitation, and in safe dwellings, and in quiet resting-places." Peace is ever the fruit of right relationships.

The angels sang truly, Peace is only possible among men of good will. It is only when the relation between nations is established upon principles of justice and fair dealing that nations can ever hope to dwell together without fear. There must be international agreements and understanding that root back into the Golden Rule.

Such a peace does not happen. It must be the achievement of the peacemakers. And at the end of the present war our country will have its opportunity to be one of the outstanding peacemakers of the world. That role we refused in 1919. It must always be a question whether that refusal was not the major cause of the present world situation.

Certainly if we had gone into the League of Nations as seeking no enrichment for ourselves but as resolved to see that every nation, great or small, was guaranteed its inalienable right to life, liberty, and the pursuit of happiness; if we had been willing to put the weight of our nation behind that endeavor, we would have gone a long way toward making that League effective, and we might have been the builders of a world of good will.

Certainly also the cost in men and money, in anxiety and disruption of life could not have been so great as we are paying for the privilege of having stayed out, and in no way comparable to the cost of the war we have now entered as a chief contestant. God forbid that we should repeat so tragic a blunder.

IV.

This, then, is the conclusion to which I have come. War is not a romantic enterprise. It is brutal and costly. But when a gangster nation is at large destroying and enslaving weaker nations, then a posse must be formed to stop that gangster, and our country is under obligation to have its full share in that disagreeable task.

And when that is done our nation has an even more important task, namely, to lead in the establishing of a new sort of world in which every nation shall dwell securely, and a gangster nation shall be an impossibility because the people of the world have banded themselves together upon a basis of justice and good will for themselves and for every other country and have established machinery for guaranteeing the peace of the world and the maintenance of fair play for every nation, however small or weak.

It is to an hour like this that the United States has come. It must not be for her a time of hysteria, of bitter words and hymns of hate. But it must be a time of taking her full share in a disagreeable task in order that she may also take her part in the building of a world of friendliness, of neighborliness and of good will.

God bless America! And God lead her to fulfill His purpose in the world.

—Used by permission
of Western Recorder.

QUIET MOMENTS

By Pearle Halladay

O mystery of life—
We sow the seeds,
And nurture them with tears and prayers.
The dews refresh, and gentle showers
We wait;
At last God sends the showers.

O swiftly passing years!
The dawn of day
Brings duties for your hands, both old and new,
And kindly deeds and thoughts have formed a link
Of gold,
Between God's heaven and you.

DON'T SHOOT THE OLD PREACHER!

By James D. Morrison

Some time ago, the newspapers told of the thoughtfulness of a New England woman who provided in her will a pension for her aged coach horse that, instead of meeting the fate of so many horses who have survived the burden and heat of the day, he might enjoy at life's close the care and pasturing he had earned. One could wish that the pastors of our Christian churches might all look forward to so happy an eventide. . . . The pension which is paid to our ministers is not charity. It is provided through a co-operative arrangement; consequently the aged minister and his wife can accept it with self-respect, knowing that they have earned it and have helped accumulate it. From the Church's standpoint, it is a good investment. In the first place, it enables the preacher to give his whole mind to his work without undue anxiety for the future. Just how much this means to our ministers in release from worry and in the building up of morale it would be difficult to exaggerate. Furthermore, if the Church hopes to attract young men to the ministry it cannot afford to overlook its responsibility in this regard. No one enters the ministry for money. At the same time it would be unreasonable to ask promising young men who might be successful in medicine, in law, and in other professions to enter a calling in which, after having made financial sacrifices throughout their lives, they would in the end face penury and want. The old horse who is shot when his years of usefulness are done faces a more humanitarian fate.—(From a Board of Pensions pamphlet.)

—From the Christian Advocate.

THE QUIET HOUR

(A Bible Study by Rev. Gerald D. Hargis)

"Watch therefore, for ye know neither the day nor the hour wherein the Son of man comes." The place to watch is in the secret life with the Lord. Faithfulness in this fellowship precludes a believer acting in a manner unbecoming to a follower of Christ. The joy of this fellowship is assured both in the heart of the child and the Father who delights in the devotion of his children. If you keep your tryst with him day by day and "pray without ceasing," you will not be unprepared

when the Lord comes suddenly. The early morning is the best time for this time apart for guidance and direction.

A. Who can pray so that God will hear?

1. The man who is sorry for sin. Luke 18: 13, 14; Rom. 10: 13.

2. The man who believes on Christ. John 5: 13-15; 1 John 3: 22.

B. How to pray so that God will hear.

1. In Christ's name. John 14: 13, 14; John 16: 23, 24.

2. In faith. Mark 11: 22-24.

3. In unity. Matt. 18: 19, 20.

C. What can hinder prayer?

1. Lack of communion. James 4: 3; 1 Sam. 12: 23; 1 Thess. 5: 17.

2. Unconfessed sin. Psa. 66: 18; Isa. 59: 1, 2.

D. What are the results of prayer?

1. James 5: 16.

Battle Creek, Mich.

DENOMINATIONAL "HOOK-UP"

Leonardsville, N. Y.

Rev. and Mrs. E. H. Bottoms were honored guests at a reception held in the First Brookfield church, on the evening of May 16, 1942.

Rev. J. W. Crofoot and Leslie Curtis of Brookfield, Rev. L. C. Hawver of West Edmeston, and Leslie Welch of the local church spoke cordially in welcoming the new family to the church and community. Both the pastor and his wife responded appropriately.

An organ recital by Mrs. Avis Schrag preceded the addresses. The Misses Muriel Curtis and Agnes Jones of Brookfield sang a duet. A social time and refreshments followed the program.

The West Edmeston and Leonardsville congregations jointly observed Rally Day, May 16, in the latter church, under the leadership of their new pastor, who recently came from Nile, N. Y.

B. D. R.

Ashaway, R. I.

According to plans laid at a meeting of the New England Pastors' Committee of the Seventh Day Baptist Eastern Association held earlier in the spring, it was decided to again conduct Lewis Camp this summer, the dates being July 22 to August 2.

Rev. Wayne R. Rood will be director of camp activities, other members of the faculty to be Rev. George B. Shaw, former pastor of the First Hopkinton Seventh Day Baptist Church, who will conduct a Bible study; Rev. Lester Osborn of Shiloh, N. J., in charge of Bible study; Rev. Ralph H. Coon, the Bible

and science; and Rev. Paul Maxson of Berlin, N. Y., director of the recreational program during camp week, which will be extended over the second week-end.

The "Story Hour" under the leadership of Mr. Shaw, which has been featured at the Western Association camps, will make up an interesting portion of the week's program.

The camp was successfully conducted last year, many registrants coming for the week's stay from New York and New Jersey as well as locally.

—Westerly Sun.

Alfred, N. Y.

Rev. Hurley S. Warren, '28, has been appointed official representative of Alfred University, and personal representative of Dr. J. Nelson Norwood to the seventy-fifth anniversary exercises of Drew University, Madison, N. J., to take place Monday, June 8. Mr. Warren is the minister of the Seventh Day Baptist Church of Plainfield, N. J. He was graduated from the School of Theology of Alfred University in 1928.

—From the President's office.

Nortonville, Kan.

Service Flag Dedicated

The ladies had charge of the Mother's Day service at the Seventh Day Baptist church except the dedication of the service flag, which was in charge of the pastor. Roland Stephan (brother of Leonard), dressed in his Boy Scout uniform, carried the Stars and Stripes and Paul Babcock (Osmond's brother) carried the Christian flag. Each marched to the opposite pulpit steps (passing in the center) and stood on the rostrum while Margaret Bond (sister of Raymond) and Alice Louise Stephan unveiled the neat service flag containing thirteen blue stars for the boys in service, who are members or whose wives or parents are connected with the church.

The names read were: Archie Wear and Jack Mitchell of the U. S. Navy; Leonard Stephan of the U. S. Marine Corps; Osmond Babcock, Gerald Bond, Raymond Bond, Robert Guerry, Edward Johnson, Charles and Paul Langworthy, Donald Maris, Donald Ring, Cecil Stephan, and Howard Shasteen, all of the U. S. Army. Another star will be added to the flag to make it coincide with the list of names.

—Nortonville News.

"The first act of the Pilgrim Fathers after landing on Plymouth Rock in 1620 was thanksgiving and prayer."

A LORD'S ACRE HYMN

We care for our Lord's Acres,
And think of Jesus' way;
His goodness and his purpose
Inspire us day by day.
We dedicate these Acres,
Like fields the Master trod,
And join with one another
In willing work with God.

So serving well our church life
A holy joy we find,
With hands and hearts advancing
Christ's mission to mankind.
And we who do in reverence
The tasks God daily sends,
Grow kindly, just, and helpful,
As neighbors and his friends.

In Jesus' spirit growing,
Our lives, like ripening fields,
Increase in fruitful service
To bring God's harvest yields;
And as the years pass over—
Like springs that never cease,
The heavenly Father's blessings
Give cheerfulness and peace.

Thus be our daily labor
Beneath the open sky;
It makes the farm life sacred,
And God is ever nigh.
Our Acres consecrated,
Bless us who work thereon;
Our country church grows stronger
To lead Christ's kingdom on.

—From Ritchie Seventh Day
Baptist Church Bulletin,
Berea, W. Va.

OBITUARY

Clapper. — Clyde Harold Clapper was born at New Auburn, Minn., March 4, 1897, and passed away at the St. Joseph Hospital in Alliance, Neb., April 29, 1942.

He was united in marriage to Marguerite Thorngate, daughter of Mr. and Mrs. C. W. Thorngate, August 16, 1923. To this union were born three sons and one daughter. The oldest son preceded the father in death. Mr. Clapper was employed as land agent in the Indian service of Pine Ridge Reservation at Pine Ridge, S. Dak.

Farewell services were held from the Seventh Day Baptist church at Dodge Center, Minn., May 2, 1942, Pastor C. W. Thorngate officiating. Burial was at the New Auburn, Minn., cemetery, with the American Legion and Masonic Lodge in charge. C. W. T.

Farris. — Mary Catherine (Slagely) Farris passed away at the home of her daughter, Geneva Glendenning, in New Martinsville, W. Va., May 13, 1942.

Her body was brought to Farina, Ill., and following the funeral service which was conducted

at Union Church, in Meacham Township where most of her life had been spent, burial was in the family lot in Elder Cemetery.

Eleven months prior to her death her husband passed away and services were held for him in the same church and burial was made in the same cemetery. Mr. and Mrs. Farris were the parents of Mrs. C. L. Hill of Farina, Ill., and farewell services, by their request, were conducted by Rev. C. L. Hill. C. L. H.

Furrow. — Darwin E. Furrow, aged seventy, died at Santa Barbara, Calif., on May 1, 1942.

As a boy, not long after 1885, he helped his father, John Furrow, and other pioneers, build the first Seventh Day Baptist church west of the Rockies, at Taney, Idaho. It was a log building. Rev. O. D. Williams was its first and only pastor.

He leaves a widow, Edna Davis Furrow; two sons, Harold and Leon; and two daughters, Ellen and Ruth. He also is survived by two sisters, Mrs. J. B. Allen of Glendevy, Colo., and Mrs. J. N. Daland, Milton, Wis.

A good man with deep convictions and a courageous, pioneering spirit has lived and died. J. N. D.

Griffis. — Emma Ann, daughter of Matthew and Elizabeth Dunham Ellis, was born in Peoria County, Ill., February 24, 1858, and died in Mercy Hospital, Iowa City, April 23, 1942.

At about the age of twelve she joined the Seventh Day Baptist Church at Dodge Center, Minn., where the family had moved. She was united in marriage May 10, 1876, with Hector C. Severance, a deacon of the Dodge Center Church, deceased, February 15, 1907. To this union were born seven children, all of whom are living: Louette C., Mrs. Edgar Burdick, Alton, Mrs. Charles Nelson, Mrs. Lloyd Van Horn, Mrs. Almond Haskins, and Harland C.

In 1931, she was married to Joe Griffis at Tipton, Iowa, who passed away November 11, 1941. The children named, with thirty-two grandchildren and twenty-one great-grandchildren, and two sisters, Mrs. Mina Noyes and Mrs. Julia Orcutt, survive.

Funeral and burial services were held in Tipton, conducted by Rev. Kenneth Gilbert. C. N.

Loughhead. — At his home, 7 Moss St., Westerly, R. I., May 6, 1942, John C. Loughhead, aged 81 years.

Mr. Loughhead, the son of Jefferson and Esther (Palmer) Loughhead, was born in Alba, Pa., August 30, 1860. He was united in marriage with Miss Lottie Fellows on April 14, 1897. She died October 6, 1926. He and Miss Sylvia W. Lanphear were married on November 20, 1928. He is survived by his wife, a brother Charles, and several nieces.

He was a member of the Pawcatuck Seventh Day Baptist Church, faithful to the appointments of the church, conscientious and consistent in his religious life.

Funeral services were conducted by his pastor, Rev. Harold R. Crandall, and Rev. Wayne R. Rood. Interment was in River Bend Cemetery.

H. R. C.

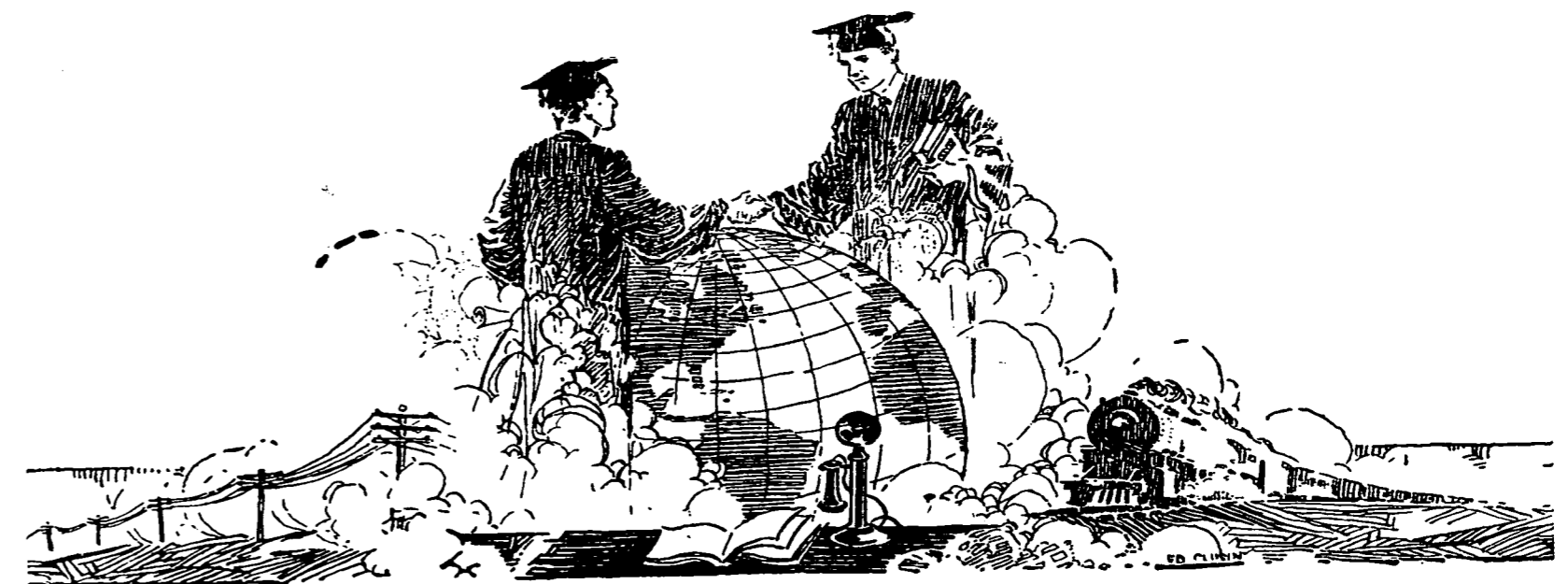
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ASPIRATION



The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night.

—Longfellow (The Ladder of St. Augustine).

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