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

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

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

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

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

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

L. F. H.

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

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

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

Funeral services were in charge of Pastor Glenn Nay of the Pullman M. P. Church, assisted by Rev. T. J. Van Horn.

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

He was married October 18, 1905, to Miss Mary Alice Mc Carthy, by Rev. T. J. Van Horn. In his youth he became a member of the Presbyterian Church in Beloit where he retained his membership, but after coming to Albion he identified himself with the Seventh Day Baptist Church and has always been an active worker and supporter of the congregation. He was always ready to lend a helping hand to others and his kindness greatly endeared him to his host of friends.

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

L. G. Skaggs

Stillman — Mazzini Gavazzi Stillman, born February 6, 1854, died April 29, 1940.

(Extended obituary elsewhere in this issue.)

Stutler — Lewis B., son of David R. and Caroline Richard Stutler, was born at Benzon, Harrison County, Ind., April 1, 1835, and died at his home south of Salem and near the Greenbriar Seventh Day Baptist Church, March 13, 1940.

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

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

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

The funeral service was conducted from the home and from the old Greenbriar Seventh Day Baptist church, by Pastor James F. Peckham, Wolf Summit, W. Va.; also by thirteen grandchildren and two great-grandchildren.

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

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

J. L. S. Williams — John Clarke Williams (Jay C.), son of John and Wealthy Clarke Williams, was born July 14, 1859, at Verona, N. Y., and died April 12, 1940, at Edgerton (Wis.) Memorial Hospital. Jay C. Williams was a direct descendant of Roger Williams. He was of the third generation of the Williams family in Verona, N. Y., which was influential in organizing and maintaining the Seventh Day Baptist Church at Verona. On February 18, 1880, he married Emily Peckham. Two children were born to them: Anna M., and Emma May.

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

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

J. F. R.
THE RECORDER: PHYSICAL PROPERTIES

Definite complaint has been made of paper and print in the Sabbath Recorder and Helping Hand. The criticism has been that the glossy paper used reflects a light that blurs the type, making reading hard on the eyes. The calendered paper used was selected in order to produce the best possible result from half-tone cuts as cheaply as possible. Reference to the Sunday Times will show the use at that time of a slightly "higher" bulking paper with a dull finish. It also allows poor reproduction of cuts or half-tones. The smooth, before-war bearing date of January 6, 1936, revises this condition. Paper surface, bulking qualities, and price—all enter into the problem of the Sabbath Recorder.

But the management and the editor are always trying to apprise our readers of the readers of the Sabbath Recorder. It is their desire to produce the best, most readable magazine possible. We are gratified to report that our stock producer has at last made an effort to produce a cold water paper of quality such as we desire. We have received a few thousand copies of the new stock and will test them in the coming weeks before deciding whether or not to change our paper at all. We hope that the new stock will meet with the approval of our readers. Our present stock, 90% of which is from the same paper as the old stock, is of fair quality, although not as good as the new stock. We are now only receiving 20% of our stock on the new stock, with the remainder being the old stock.

THE SABBATH RECORDER 379

DAILY MEDITATIONS

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

Sunday, June 2

John 8: 12-Then spake Jesus unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. Read John 8: 12-20.

What a wonderful promise. We need not walk in darkness if we follow the "light of the world." Not only can we walk in light but we shall have the light of life; shall possess an inner light that we may ever keep burning through companionship with Jesus.
Hymn—I am walking every day with Jesus.

Light of the world and light of our lives, keep us that we may never seek and try to save that which is thine own. Guide us in thy service, that all may be for thy honor and glory. Amen.

Monday, June 3
John 6: 35—And Jesus said unto them, I am the bread of life: he that believeth on me shall never hunger; and he that believeth on me shall never thirst. Read John 6: 32-39.

There is a hunger of soul that only the bread of life can satisfy: there is a thirst that only living water can quench.

Jesus is that bread and that water.

Hymn—A wonderful Savior is Jesus my Lord.

Savior, feed our hungry souls and give us to drink the water of life. As we receive from thee, help us to give to others in loving service that which is thine own. Amen.

Tuesday, June 4
John 10: 14—I am the good shepherd and know my sheep and am known of mine. Read John 10: 12-16.

In Palestine the shepherd went before and led the sheep; he did not drive them. Today, Jesus would lead us in paths of righteousness and ways of peace.

Hymn—The ninety and nine.

Good Shepherd of our lives, may we help to tell others of thy love and care and lead one another in paths of righteousness.

Wednesday, June 5
John 14: 6—Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me. Read John 14: 6-17.

If we believe that Jesus is the way and follow him, and if we believe he is the truth and accept him; if we know deep within our hearts that he is the life and partake of the life he offers us, our hearts shall surely come to our Father's house and be accepted by him.

Hymn—There's a wideness in God's mercy.

Blessed Savior, as thou art the way, help us to walk well on the path thou hast marked for our feet. Help us to know the truth and accept thy gift of service that leads at last to thy dwelling place. Amen.

Thursday, June 6
John 15: 1—1 am the true vine, and my Father is the husbandman. Read John 15: 1-8.

How strong a true vine is. It can hold a weight that seems far too heavy. Also it can wrap around some other growing thing and crush out the life.

If we abide in "the vine" we shall have strength to uphold all that is good and strength to help destroy evil. Moffatt translates verse 7: If you remain in me and my words remain in you, then ask whatever you like and you shall have it.


Thou who hast taught us to say "Our Father," help us to walk as loving children should, doing our Father's will, helping us to pray and praise. Amen.

MISSIONS
A MISSIONARY MESSAGE

Sin and the forgiveness of sin

In whatever direction we turn our eyes in mission work, as well as in all Christian efforts, two facts stand out, namely, sin and the forgiveness of sin through Jesus Christ, the Lamb of God.

If we look upon mission work simply as an endeavor to bring Christian things which we enjoy to others who need them, the thing they need most is to be led to turn away from their sins and to Christ his forgiveness. And when we go deeper, we see that man's miseries everywhere have come because of sin and that he is in desperate need of Christ and the forgiveness of sin.

In the history of Christian experience there have been men who have gone too far with one extreme or the other.

Of two extremes. There have been those who have shut their eyes to their own sins and their proneness to sin, and there have been those who in their righteousminds, at least, thought themselves much worse than they really were. It is, we may suppose, far more common for people to see their own sins than it is to exaggerate them, but the latter has often been done. Things which are not sin are called sin, and things which are wrong are pronounced much worse than they are; for instance, people have condemned themselves for building a fire on the Sabbath, refused innocent pleasures, and at all cost broken the Sabbath and held themselves as guilty of certain sins after God had forgiven them. This is not a healthy-minded condition, neither is the other extreme where people shut their eyes to sin in personal life and in the world.

When men shut their eyes to sin and human progress, they are pronouncing much too little need for Christ and forgiveness through him. Under these conditions they are not likely to make much effort to free themselves or their fellow men by the Father's appointed way, the world's Redeemer. It is equally as hopeless and ruinous for men to have a sense of sin, either their own or that of the world, at which with no knowledge of forgiveness. In the message of the gospel, sin stands out very prominent; but the forgiveness of sin on the part of God, prompted by boundless love, stands out just as prominent.

When John the Baptist saw Christ coming to him in the wilderness of Jordan, he exclaimed, "Behold, the Lamb of God who taketh away the sin of the world." That is the missionary message, the Lamb of God, and the Lamb taking away the sin of the world—the Lamb of God and the forgiveness of sin through him.

Miss. Sec.

OUR SUPREME TASK: WINNING MEN TO CHRIST

By Rev. A. L. Davis

In his own words, Christ declared his mission, was to seek and save that which was lost." Ponder those three words, "seek," "save," "lost.

"Look for, search out, try to find people who are in desperate need, are lost, and save them for God. Christ set himself to that task with untiring zeal and earnestness.

The Church, we have out very prominent; but the shoulders of his disciples has placed the responsibility for carrying forward that mission. With all our modern equipment in the Church, we have yet to devise a better plan than that which the Lord unfolded as he walked by the sea of Galilee, and said to Simon and Andrew, "Follow me and I will make you fathers of men."

The Church of our day must realize anew our responsibility for this work. But that is not all. We must realize that he has a part in the program of winning the world to Christ. The Church can not expect this work and do what Christ's will than water can run uphill. It was Luther, I believe, who said, "The conversion of lost souls determines a standing or a falling church." Our appointed work, "As my Father hath sent me, even so send I you."

The first requirement for soul winning is that we must have a passion for souls. The
great passion which possessed Jesus was that the world might be saved. What was that passion for? Is it not that heart-love that Jesus possessed—that desire to do men good, to win them to the Kingdom, to give them for Christ and his kingdom? Jesus hungered for the souls of men.

Yet we may readily preach that plane which on which Jesus lived, but certainly we should strive for that goal. If we have a burning desire—desire in our soul for women, and men, boys and girls, saved for Christ and his kingdom, it will mean cutting off some ease and comfort, and some pleasures of this world; it may mean discomfort, self-sacrifice, even money loss. Here we are at the root of our trouble and failure. We are these sacrifices. We are streaming things that make for physical power and pleasure. It is difficult to say whether we are in more danger from the stress of business or the love of amusement.

In "Jesus' Teaching on the Use of Money," Ina C. Brown says that the first year after the World War, the government estimated we spent over twelve billion dollars in luxuries. Among them were such items as these: Tobacco, cigarettes, etc. $2,110,000,000

Perfumes, hair goods $ 750,000,000

Candy and chewing gum 1,050,000,000

It is estimated that fifty million people in America go to the picture show every week. Then how was we asked for four or five cents per day to work to extend the kingdom of God among men. The editor of the Recorder in a former pastorate of the Seventh Day Baptist family who felt they were not able to support their church financially, but the entire family were regular, weekly attendants at the picture show. Miss Brown (quoted above) tells of a girl who could not afford to give to her presentation of a picture show, "To keep supplied with silk stockings and cosmetics and get her nails manicured at the beauty shop."

This is not the whine of a pessimist. I am not saying that the picture show is wrong in itself. It may be good as a "seasoning." But even too much seasoning makes for a generation of excited, irritated, undernourished people. Nor am I condemning the Sunday paper, or the use of cosmetics, or the beauty shop. My point is, we are emphasizing the non-essential things, and following the false leaders who would rather be "clothed in purple and fine linen, and fare sumptuously every day" than to give ourselves to the weightier matters of faith, and to the winning of men to Christ. It is not that the things mentioned in the former paragraph are bad; we are asking that we how we consider these personal things of more necessity than those values which Jesus said were of the most importance.

Some half-baked thinkers are telling us today that Christianity has failed, and that that is nothing but the fact that we don't have a new religion. Christianity means sacrificial living. What we need to do is to put our religion into practice, to put it to the test. Christianity is not merely a confession of faith, a series of platitudes, but a way of life—a life lived in harmony with the will and purpose of Christ. The challenge of this hour is to give the best we have to the best we know—and that best in Christ again.

The crusades of this generation for social and industrial justice, for world peace, for political democracy, we can hardly see through the dust of our own marching. If these must be led by the Church, let it be done without neglecting the more important things. There are many important things besides these. It is a bitter thing for the poor to be robbed of their daily bread, for ten million people to be too poor to save their offspring from terribleness for youth to be called or drafted—to suffer military murder for the greed and jealousies of others.

But there is another picture, even a more tragic one. It is this: Before this day is done, this day touch every life. I am writing, a million young people will have met in deadly personal grip with temptation and sin. Have we fortified them for this zero hour? "Feed my sheep," says this to me. I get such sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father is in the kingdom of heaven. True religion must function or fail. It must function day and night, seven days out of the week. It must touch every life of human, both individual and social, and sin must cease to function until human ill has been wiped out, until every noble aspiration is put into action. What an hour this present day offers for active religion. Perhaps, if your passion to serve self is greater than your passion to serve others, don't be surprised if your conduct is self-centered. "Ye cannot serve God and mammon, but one use cannot love both God and mammon."

A time like this demands a religion that considers the weightier matters of faith and body, a day will no longer accept mere platitudes concerning our faith. It is saying in terms we cannot be mistaken; By their fruits shall you know them, By love serve one another."

Hear again Jesus' words, "Follow me, and I will make you fishers of men."

THE VOCATIONAL COMMITTEE
SEVENTH DAY BAPTIST DENOMINATION
Opportunities
1. A fine opening for experienced printer and newspaper man with some capital.
2. A Seventh Day Baptist community needs a deacon.
3. A retiring civil engineer wishes to sell business and equipment to a Seventh Day Baptist man.
4. A chance for an energetic couple to work up a commercial business and equipment to a Seventh Day Baptist man.
5. A location on a dairy farm for a man and wife.
7. High school vocational agriculture teacher and county agent.
8. Opportunities for doctor and nurse.

Positions Desired
1. By a competent teacher of commercial subjects.
2. Has had office experience and college training.
3. Young women with office, secretarial, and accounting training.
4. By men who are skilled workmen in machine industries.
5. By young men with some capital.
6. By a young woman ready to work in beauty shop.
7. By men who are skilled workmen in machine industries.
8. By young women with office, secretarial, and accounting training.

Ceramic engineers desiring positions in Seventh Day Baptist communities.
5. By men who are skilled workmen in machine shops.
6. By men who are skilled workmen in machine shops.
7. By young women with some capital.
8. By young women with some capital.

Positions for young women in Seventh Day Baptist communities.
1. Opportunity in commercial subjects and library work.
2. Opportunity for young women in commercial subjects and library work.
3. Opportunity for young women in commercial subjects and library work.
4. Opportunity for young women in commercial subjects and library work.
5. Opportunity for young women in commercial subjects and library work.
6. Opportunity for young women in commercial subjects and library work.
7. Opportunity for young women in commercial subjects and library work.
8. Opportunity for young women in commercial subjects and library work.

EXCERPTS FROM "THE CHURCH WOMAN"
Country women played important roles in the drama of the 20th century. The neighbor women whom he observed as a boy, rejecting over the finding of a coin, setting their lamps on standards, and in some cases the Master, the Master, the Master. Country women and their communities often were in the vanguard of the nation's progress. The country church, the community church, the church of the future, will speak for the nation. It will say: "The country church will find its voice and it will say:"

I stand in the fields
Where the wide earth yields
Her bountiful gift of grain,
Where the furrows turn
The fallow plowshares burn;
As they come round and round again;
Where the workers pray
With their tools all day.
In sunshine and shadow and rain.
And I bid them tell
Of the work they do,
And speak of the work they have done;
I speed 'erby man
In his hope and plan
And follow his day with
And the work; and
The birds and bees
I know and I feel 'erby one.
And out of it all
As the tempests fall
I build my great temple alway;
I point where the skies,
But my footstone lies
In the common life of the work;
For I preach the wrath
Of the native race,
To love and to work to pray.
Dr. Liberty Hyde Bailey,
In Church Woman.
THE SABBATH RECORDER

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T. Harris, pastor; Robert L. Ashaway, R. I., June 6 to 9. Rev. Everett Cook, moderator; Mrs. Margaret Stoodley, Adams Center, corresponding secretary.

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

Western Association will be held at Little Genesee, N. Y., June 14-16. Rev. Harley H. Sutton, pastor; Mrs. Lotta S. Ganon, Alfred, moderator; Mrs. Edna Pierce, Alfred Station, corresponding secretary.

Southeastern Association will meet at Salemville, Pa., July 4 to 7, beginning Thursday at 8 p.m. Sunday at 11 A.M. Dr. Van Horn, pastor; Albert Blough, New Enterprise, Pa., moderator; Miss Velma Davis, Jane Lew, W. Va., corresponding secretary.

No meeting of the Northwestern Association will be held in 1940, because of the Conference at Battle Creek. The Northwestern Association, in all probability, will meet next at Milton Junction, Wis., in 1941. Robert Greene, moderator.

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YOUNG PEOPLE'S WORK

A THOUGHT FOR THE WEEK

By Robert Wheeler

Read Hebrews 11: 35-38.

These verses give us a picture of the suffering imposed on the early church. The people were stoned, imprisoned, and oppressed in many other ways. Have we, as Christians of today, the courage and guidance to love whereby we would gladly suffer for Christ and the church?

The Desperate Days

He gives us hope in the desperate days, when the drifting clouds begin, and the fog of a veiled uncertainty shrouds our vision, and we ask, "Is it all for nothing?"

He gives us peace in the desperate days, when men's hearts fail for fear, when the mast and many hands of blood, and the breadwinner's heart is sere.

He gives us joy in the desperate days, with harrows plowed by the sharp of pain, "Ere the warrant of death be signed."

He gives us grace for the desperate days, when our dearest friends are gone. For the laugh and the thrill and the red, red, cup, The price of a pleasure-max day.

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He gives us hope in the desperate days, The hope of the midnight cry—Oh, our heads lift up and our hearts are glad As the Coming One has passed by!—

—Opal Leonore Gobrecht.

Norristown, Kan.

THE CHALLENGE OF CHRISTIAN ENDEAVOR

By George Bottoms

This challenge of Christian Endeavor brings before us several points that seem quite important at the moment, among which are listed:

1. Whether this group is to be made up of individuals or whether the individuals will make the group imperative in accepting such a great task.

2. Whether this group is an appeal from Christ to his followers to "endeavor more earnestly to serve others, thereby serving him."

It is quite evident from this passage of Scripture that the challenge centers in using our talents. And if we restated it as a question it reads, "Will we improve our environment by our talents, or are we afraid of wasting or losing them?" Could it be possible that we are dwellers in the past wishing we had some tangible thing like a giant to conquer, or will we take our ability and go out to conquer the intangible giants of our day, such as insecurity, unrighteousness, unrest, disloyalty, and others?

Although our abilities differ—some can sing, others speak, some can teach, and still others are organizers—we should use these abilities to carry on the challenge of spreading God's kingdom. By increasing our talents in our work, we will eventually be able to present an account of each on a balance sheet, looking up the Chief Executive and go out to conquer the intangible giants of our day, thereby serving him.

The purpose, then, of the Christian Endeavor challenge is to motivate us to greater service in our work, because we will eventually be able to present an account of each on a balance sheet, looking up the Chief Executive. And the challenge of Christian Endeavor is to use the talents in our work, and present an account of each on a balance sheet, looking up the Chief Executive and go out to conquer the intangible giants of our day, thereby serving him.

Another major challenge of Christian Endeavor beside using our talents, is that of our integrity and ingenuity not only as individuals but as a group. We can either travel with the stream of humanity and at last reach its destination, or we can accept the challenge as followers of Christ—Christian Endeavorers—and fight for the rewards he offers, among which is eternal life. So many of our present day members crave excitement because they think their lives are too dull. Christian Endeavor points out certain things that are clearly better than those things which work on one like monoxide poisoning—and before we realize it, it is too late to fight such things as indifferent to Christian liberty, indifferent to the need of our fellow men, slackness in worship, and indifference to giving what the scriptures call our first fruits. For these things, then it is a greater victory than that of Saint George over the dragon—we are conquering the intangible giants.

If it is excitement that is wanted, we do not need to go to Monte Carlo to find the excitement that gambling provides. Why, right here in our homes we have the opportunity to gamble on our own decisions. For instance, someone might come to you—a young person who wants to go to college—and perhaps you can help financially or influentially. You have no assurance of getting back or receiving any returns on your investment.

However, as a Christian it is not an opportunity to better the world by gambling with what represents to you much hard work? If that doesn't provide excitement from the dullness of life, then you have not accepted a challenge in Christian endeavor. The thrill of the moment would not be carried into our own everyday experiences when we begin each new day, because we are not willing to dwell to see it end but by living as God would have us live in His guidance and care in all the choices we make and the chances we take.

The reference in our Bible to find the sons of God is

Matthew 13: 45.
the conscientious thing when the group would rather go some place outside the realm of the church for entertainment. In order to make our organization stronger we must first strengthen ourselves. Christian Endeavor cannot make us anything, because it is made up of people like us, but we can make something worthy of Christian Endeavor. I earnestly believe that we as Christian endearvers should accept that challenge and work with all our might to prove ourselves worthy members of the Christian kingdom. Also we should accept the challenge to make the name Seventh Day Baptist and Christian Endeavor a byword for high character and Christian service.

Daniel R. Reeder

Lansing, Mich.

Chlldren's Page

Our Letter Exchange

Dear Mrs. Greene:

I got a Bible for having three and four perfect attendance at Sunday school. Mumps spoiled it from being four years. I got a Bible for having three perfect attendance at school. Mumps kept it from being four years.

Mumps is about to be left.

Mumps, Lansing, Mich.

Dear Mrs. Greene:

I was baptized Friday before Easter by Pastor Randolph and joined the Milton Junction Seventh Day Baptist Church March 1940.

I am glad you and Oscar have joined the church together, and I trust you may find much joy in your Christian service. The Christian life is the only one worth while.

Everything seems to be growing faster than usual. The grass and trees and shrubbery around our house seem to have become green and luxuriant almost over night. Our early garden is growing by "leaps and bounds." And I do believe almost everyone else owns a dog. One dog that has been seen is a Skoezies, the cat, but I do believe almost everyone else owns a dog. And I do believe almost everyone else owns a dog.

I am sorry to hear that your grandpa is sick in bed. My sister has been sick and do hope he will soon be all right again.

Your Recorder friend,

Mizpah S. Greene.

Dear Mr. and Mrs. Greene:

I saw ten of them on Main Street the other day, of all sizes and kinds.

Sincerely your friend,

Mizpah S. Greene.

OuR PuLPIT

ThY KiNGDoM — CoMMING

By Wayne Rood

(Preached before the Hamiliton Class, Sunday evening, May 9, 1940)

Matthew 6: 10

"The kingdom of God is one of the phrases we most frequently hear on the lips of men. When Jesus was preaching, "The time is fulfilled, and the kingdom of God is at hand." "The kingdom of God is come unto you," he said to those that doubted his miracles.

Our Recorder

Dear Mrs. Greene:

I was baptized Friday before Easter by Pastor Randolph and joined the Milton Junction Seventh Day Baptist Church.

We have had several warm days this week.

We have two new goats, Rosy and Posy. They look alike and have two black spots on each front leg and the other one has white legs.

I have planted my vegetable garden and part of my flower garden. I planted Swiss chard and beets and peaches in my vegetable garden. Pastor Randolph gave us some gladioli bulbs.

Your Recorder friend,

Mizpah S. Greene.

Dear May Burdick:

I am glad you and Oscar have joined the church together, and I trust you may find much joy in your Christian service. The Christian life is the only one worth while.

Beautiful sweet peas are growing fast and many other flowers are blooming. We have one pet cat and one dog in blossom. No doubt you have many more.

I should like to see Rosy and Posy. How many goats have you now in all?

Ever, your friend,

Mizpah S. Greene.

The first petition that Jesus taught his disciples to make was, "Thy kingdom come. Thy will be done on earth as it is in heaven." (Matthew 6: 10.) From that text comes the theme for this sermon, "Thy Kingdom — Coming."

There are three fundamental thoughts to be noticed. They set up a temporal form in imitation of the heavenly government. The prophets predicted the kingdom as the reward of the righteous children of Abraham, and prophesied that "out of Zion the law was to go forth."

The later prophecies, under the stress of foreign pressure and suffering kingship of God which would overthrow all opposing powers, "In the days of those kings," prophesied Daniel, "shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people! It shall break in pieces and consume all these kingdoms, and it shall stand forever."

The suffering and degradation of the nation take for a theme for this sermon. "I saw none," he said to those that doubted his miracles.

The Pulpit Recorder

387

386

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

THE SABBATH RECORDER

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in the vocabulary of current religious thought in Judaism.

The nobles most in the Jewish nation, the king was to have universal sway; the knowledge of Jehovah was to fill the earth. But to the masses of people, the great coming good was conceived of as a monopoly of divine favor, and hence was to be enjoyed by the believing elect alone. Therein was the notion of a prosperous commonwealth. When Jesus told these common people that humility, not grandeur, was the test of greatness in that kingdom, they could not understand him. They were unable to grasp the revolutionary idea that he who serves the kingdom has not yet come—will never come while men are intent on slaying each other's throats.

Hate

Second, we are appalled with the aspect of professionally created hate. The Man who said he was King, two thousand years ago, to men and women, others and love those that despitefully use us; that we should turn the other cheek when struck once, but where do we stand in relation to that kingdom ideal? Whole races of perfectly normal people are made the subjects of deliberate hate for no more reason than 'national policies.' Men are encouraged to throw stones, break windows, and promiscuously confiscate property from men whose only indictment is that they are Jewish, or Polish, or Czech. In America we often take it for business to discriminate against Negroes, Japanese, and Germans. And hate is not the tool of national dictators alone. Common laboring men are inspired to hate their employers. The kingdom of love has not come! License

Our quick glance about us must inevitably come to a third indication that the kingdom has not yet come. That is the amazing laxity of national and individual morals. Nations with a standing army of over ten million soldiers, and women and men are laboring at the intriguing business of making bombs that will render airships more powerful than battleships, and other experts are frantically working to make battleships more invulnerable to air attack! The kingdom has not come—it will never come while men are intent on slaying each other's throats.

Insecurity

The last illustration is one that comes close to us all. It is the fact of economic and social and spiritual instability. Young people of today don't want to be happy, they want merely to be secure, and even that has escaped many of them. Millions are unemployed, drifting about with nothing to do. There are thousands of young men and women, at this moment, are on the highways with their thumbs out for a ride to somewhere. For millions, and abroad, there is no goal beyond living through today. One quick glance at our world of today with its wars, its hatred, its moral laxity, and its instability, will convince us of our first premise: that the kingdom of God has not yet come.

Love vs. Hate

But our natural desire for justice will cry out that this is not the whole picture. That is true. The kingdom has not yet come. The Father has not yet sent the Holy Spirit. The King has come, and dwells among us. Unto the Father, which is in heaven, Father, let us call. And when he has all the world for his kingdom, then the world will not stand in relation to that kingdom ideal. Whole races of perfectly normal people are made the subjects of deliberate hate for no more reason than national policies. Men are encouraged to throw stones, break windows, and promiscuously confiscate property from men whose only indictment is that they are Jewish, or Polish, or Czech. In America we often take it for business to discriminate against Negroes, Japanese, and Germans. And hate is not the tool of national dictators alone. Common laboring men are inspired to hate their employers. The kingdom of love has not come! License

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sanctity of all of life. The King of Righteousness has come, and is preparing to rule.

Eternal Values

The last illustration of the kingdom's failure was the fact of instability. The depression has served to lift men's thoughts from things ephemeral and provide an impulse toward eternal values. Christians are universally hoping for a better day. Young people no longer set out to win a fortune rather to make for themselves happy, satisfying homes. The stability of the Psalmist's dream is the earnest desire of Christendom—"The Lord is King forever!"

We have looked about us and found war and hatred and moral laxity and instability, and we know the kingdom has not come. We looked again, and we saw that the world has been steadily advancing toward an ultimate peace, toward a greater love of mankind, toward righteousness and stability, and we have said, "But the King has come!"

Those two statements appear to contradict themselves, to create a search for a paradox. What? a King, but no kingdom? The resolution of the proposition lies here: The King is not yet victorious.

THE SABBATH RECORDER

A VISION OF THE SABBATH
By L. Emile Babcock

It is our job to express the Sabbath truth in terms to fit our conditions, as it was originally expressed to fit rural conditions. We no longer preach hell-fire, but people are still converted. Similarly, the Sabbath can be convincingly presented without telling people they will be damned if they don't keep it. The Sabbath is a Bible truth and great blessing comes from complying with it. People are continually discovering this. This is seed time, the harvest is sure to follow. It is our great privilege as guardians of this truth to guide all seekers to a full knowledge of it.

Cerise and orange are mingled.

Sabbath can be converted. Similarly, the Sabbath can be converted. People in many walks of life and from many states enjoyed the hospitality of her home. She was a member of the Seventh Day Baptist Church of Farina and was always interested in, and a helper with, those interests that are related to church work.

She leaves to mourn her loss, besides her husband, two brothers, Roy P. Rogers and Shirley Z. Rogers; a sister, Emma Rogers; her cousin-sister, Ruth Z. Johansen; seven nephews and nieces; ten grandnephews and nieces, and a host of other relatives and friends.

Funeral services were conducted by her pastor, Rev. C. L. Hill, and burial was made in the Farina cemetery.

February 11, 1940.

PLAYING THE MASTER COMPOSER

When a modern orchestra renders the work of a musician of a bygone century, the players have in their hands instruments some of which were unknown to the composer's time and others of which have undergone modifications. But the music they render is his music.

The Christian Church today has new instruments as well as old, and she must modify her organizations, her forms, her methods, as God faces her with new needs and opens for her new resources. But always the music of her message and her life repeats and interprets the love of God revealed in Christ, her Lord, the same yesterday, today, and forever.

—Henry Sloan Coffin.