en ministers are chaplains, at the front giving comfort and helping the boys to overcome fear and the terror that grips most men as they go into action. They are helping men to find their Savior. Some of these chaplains have been killed by the enemy.

A QUESTION
by Irene Hulett
Psalms 116: 12
What shall I render, Lord, to thee,
For all these benefits to me?
For buoyant air and gentle breeze;
For sweet elusiveness of spring,
For seasons as they wax and wane;
For home and loved ones very
What shall I render, Lord, to thee,
go into action. They are fear and the terror that grips most men
In her later years she picked quilts constantly for her children and friends. She had a great love for children, and her devotion to the church never flagged. She was a constant attendant as long as she was able to be brought to the house of worship.

L. F. H.

Remfrow. - Grace, daughter of Mr. and Mrs. O. W. Babcock of Delmar, Iowa, passed away at her home in Glendale, California, April 23, 1944.

She was born at Andrew, Iowa, April 11, 1892. At the age of eleven she was baptized and joined the Welton Seventh Day Baptist Church. She received her education at Milton Junction High School and Milton College, and was a teacher in the Turtle Lake, North Dakota, High School for six years. On May 10, 1920, she was married to E. E. Remfrow. They later moved to Glendale, California. She was an invalid the last twenty years of her life, and spent much of her time writing poems, many of which were used at the local radio station. She also carried on an extensive correspondence with federal and other prisoners along the western coast. Both her poems and letters were of a deeply religious character.

She leaves, besides her husband and parents, a brother, M. J. Babcock, near Miles City, Montana; also a nephew and niece of that city. Burial was in Forest Lawn Memorial Park cemetery, Glendale, on Tuesday, April 25. Taken from Delmar Journal.

Schaible. - Jennie Woodruff Schaible, daughter of Ercurius and Mary Bowen Woodruff, was born October 15, 1867, and passed away at her home near Shiloh, N. J., May 5, 1944, after an illness of eleven weeks. She spent her entire life in this vicinity.

Fifty years ago March fifteenth last she was married to George J. Schaible. To them were born four children: J. Harold, who preceded her in death through she was often detained from attending by illness.

She was a sincere Christian woman of a quiet, retiring disposition, especially devoted to her husband, children, and home.

Funeral services were conducted at the Shiloh church by her pastor, Rev. Lester G. Ohnborn on April 6, and interment was in the Shiloh cemetery.

L. G. O.

Her parents moved to Nebraska during her childhood, and when she was about ten years of age she united with the Seventh Day Baptist Church at Long Branch.

On March 28, 1874, she was married to Benjamin Babcock. To this union were born nine children: Martin, Lillian, William, Albert, Robert, Besie, Lewis, Johanie, and Jesse. Lewis and Johanie died in early childhood and Albert in early manhood. The other six children, with six grandchildren, and eleven great grandchildren, survive.

The family moved to Colony Heights in 1895, and since that time Mrs. Babcock has been actively connected with the Seventh Day Baptists near Riverside. In her later years she pieced quilts constantly for her children and friends. She had a great love for children, and her devotion to the church never flagged. She was a constant attendant as long as she was able to be brought to the house of worship.

Save the Celebrating Until Peace Comes
The following very pertinent suggestion from the pastor was included on the program of the First Alfred church last Sabbath:

"Some church bells will ring when the invasion begins. Let us in Alfred save our bell ringing until the invasion is ended.

"Some will meet in churches to pray. Let us in Alfred continue quietly with our work, praying in our hearts and homes.

"Some will pray that God may bless our arms, that the blow be swift and sure, and that God may speed the victory for our side. Let us in Alfred pray in humility that God will forgive the stupidity and selfishness that made this war necessary, and pledge to him that if he will grant us another opportunity, we will do all in our power to build for permanent peace."

—Alfred Sun (May 18, 1944).
Editorials

ON STUDENTS PREPARING FOR THE MINISTRY

Efforts to secure the modification of ruling which would have cancelled all deferments of pre-theological students as of July 1, which would have cancelled all deferments, was made by the denominational officials authorized his official heads of all the Protestant bodies in the United States. It would be discriminatory in practice to the petition. (2)

May 19, the Recorder office received from Lewis B. Hershey, director of Selective Service, a memorandum on "Students Preparing for the Ministry," setting forth the fact as in "4" above noted. Space forbids the printing of the memorandum, but any one especially interested can secure a copy from our office.

ANGELS MINISTERED

The Bible has much to say about angels, but nothing more comforting than where after the forty days and nights of Jesus' fasting and temptation in the wilderness, he found angels came and ministered unto him.

Perhaps one seldom thinks of the services of physicians and surgeons, nurses and kind helpers as the ministry of angels. But when dire illness lays him low and subject to the care of those definitely trained and skilled in the use of modern medicine, then he easily finds himself classifying them as God's ministering angels.

As one wakes on hospital bed from feverish, troubled slumber to see through hallucinations whose official heads had signed the petition, he had an interview with high officials of Selective Service. In this interview strong emphasis was laid upon the fact that the ruling, while not intended to be discriminatory, would be discriminatory in practice because of the fact that Protestant students for the ministry at the age of eighteen are usually in college, while Roman Catholic students for the priesthood are in junior seminaries and therefore exempt. (3)

On May 3, a letter from a high official of Selective Service reported that the petition was being given careful consideration. (4)

On May 14, the original directive was revised so as to permit a ministerial student in college to be deferred if a theological seminary has accepted him and takes the responsibility of overseeing his pre-theological course.

SERVING AMERICA

Christians have often defended the Jews on the basis of Christian principles. It begins to appear more clearly than ever that available facts support the position we have taken.

Ever since Pearl Harbor we have needed an authentic statement about the record of Jewish Americans in the armed forces. We have needed it, not because we doubt that the Jews were doing their share in the war, but because we were confident that the facts, once known, would provide an effective answer to those who have ignorantly accused the Jews of shirking military duty.

A survey of Jewish participation in the war from Pearl Harbor to the Italian Campaign, is now available. Here is the record of Jewish heroism in America's fight for freedom. Here the proof that some two thousand American soldiers of Jewish origin have received honors and awards for distinguished service.

Here the story of how they earned their Distinguished Flying Crosses, Purple Hearts, Oak Leaf Clusters, Air Medals, and Silver Stars. They won their honors in the far places of the earth. But they came from the cities, towns, and villages of America.

In proportion to their numbers in each community the facts show that Jewish Americans have given as many sons to the armed forces as has the general population. In Trenton, N. J., Jews comprise only 6.1 per cent of the population but 7.7 per cent of the city's citizens in the service are Jewish. In Lynn, Mass., Jews represent 7.1 per cent of the population but 11.8 per cent of all Jewish adults and the armed forces drawn from this community are Jewish.

In the United States Jews represent about 4 per cent of the total population. But in Altoona, Pa., 17 per cent of the Jewish population is in the service. In Nashville, Tenn., 12 per cent. In Racine, Wis., 19 per cent. In Austin, Tex., 11 per cent.

Present in all branches of the service, a high percentage of Jewish Americans are in the air forces, infantry, and the medical corps. What is known about the patriotic record of Jewish Americans may just as readily be known about the patriotic record of any other racial or religious group in the country.

Group by group, all Americans are doing their share in the war. There is no nation left to our democracy for sarcastic and ignorant attacks upon the people of any race, nationality, or religion.

have constantly been with the people at home in these difficult times. It seems likely that we may have some anxiety here for a time, though I do not anticipate any trouble. There is little, at least, no news from Lichwan, which is about eighteen miles away over a very poor mountain road, just a stone-paved foot path, in very poor repair at that. There is no news that gets out here, though, and if I send this word to you now, if that time comes people will understand why no words come. But I expect that we shall be heard from soon. An agent has been so when he is in Lichwan, marvelously up to the present time. "He that keepeth thee will not slumber." I am learning the 121st Psalm, a wonderful Psalm.

We are getting along very nicely here. We are both fairly well. I have only to stay by a rather restricted diet and am fine. I seem to be getting so I can occasionally overstep a little with less disturbance than formerly, so I feel that I am getting better all the while. I weigh about forty now, which is much better than 118, formerly, so I feel that I am getting better all the while and will not run the foot path, in very poor repair at that. There got last, my milk cost me over $12 for a pint and a half, but I cannot take that, I was having a pint and a half, but I cannot take that.

I send my thanks to any who have sent funds for relief purposes to me. Some of these funds I have been able to transfer to Shanghai by paying postage on letters for people there to America, and they paying in the money to Mabel West, and she using it to buy the best possible things for the missionaries. I have some here for people who are ill and cannot earn or are in special need. Gave some to the orphans for a meat dinner. They have very little meat and this was for a Chinese New Year meal.

Greetings to all the dear friends who read this.

With my best regards,
Grace I. Crandall.

Changtun, Lichwan,
Kiangsi, China,
April 17, 1944.

WHAT SHOULD BE STRESSED IN PREPARATION FOR CHRISTIAN WORK?

The whole missionary education program is a spiritual enterprise, and every teacher must be able to express and embody something of the Christian message personally in all his work. He must exemplify Christian life and thought in teaching literature, science, and other subjects.

The particular form of religious expression is of less importance than the fact that his life is vitally oriented to Christ. An experience of God in Christ is prerequisite. Life commitment is the natural result of such an experience, and when it is stronger the individual becomes an instrument for the working out of God's plan wherever he finds himself.

Qualities such as make one liked and respected at home are essential, to effective service on the mission field. Weakness can very well be overcome by the training, but to a man who is constant, solidly rooted in the fellowship with Christ. Those who maintain this fellowship with Christ are those who win others to him. — Taken from Student Volunteer Movement.

A LETTER TO A CATHOLIC STUDENT

(Submitted in response to an inquiry from a student at the University of Washington, D.C., on the subject of Bishop D. C.)

Reverend and Dear Sir:

I am glad to help you to the best of my ability. First, as you perhaps already know, Seventh Day Baptists, like the larger bodies of Baptists who do not observe the seventh day, are very democratic in their beliefs and practices. Our name, "The General Conference," does not imply that we are a single group, but that we are very loosely associated. The officers and boards have very little authority, and they function in an advisory capacity only, admittedly a weak set-up, but a lot of good Christians will accept nothing more rigid. Observance of the seventh day is the only point in which we differ from the Northern Baptists. We should not be confused with Seventh Day Adventists.

In distinction from the Roman Catholic faith we take the Bible as our supreme authority—the perfect revealed will of God through His Son and the apostles and other writers inspired by the Holy Spirit. We, therefore, base our creed and ritual on the teachings and practices of Christ and the apostles more than any other simple and as closely in form and spirit as the Holy Scriptures might indicate under the guidance of the Holy Spirit.

We hold to only two holy sacraments, baptism and the Lord's Supper. We take the more liberal Protestant position on the latter. Baptism is the only point in which we differ from the Northern Baptists.
完了。
BIBLE PROBLEMS

By Allen Bond

Sometimes I come to Bible verses that "stump" me, and I don't know what to make of them, or how to explain them to someone else so that they can understand. I feel that I am getting all I can from other verses. As one man said, "I can't understand the Bible entirely, but I can stand on it entirely." And this thought has come to me: Perhaps this difficulty which I have encountered is like one of the steps in a stairway, and I can't take that step until I have taken the intervening steps.

SHIPs IN THE NIGHT

By Alice Annette Larkin

The Story Thus Far

[The happy Christian family of Shermans received a frantic long-distance telephone call late one night asking if help could come at once to Edgewood where Mr. Sherman's sister was seriously ill. Nine-year-old Peter Brouse, who with his small sister was living with Miss Penny in her large farmhouse, had walked miles to the nearest telephone when they reached Miss Penny was so ill. Note that the call was completed and Peter was returning home he was wondering how the one who came to help would get there from the station, five miles away. Then as he saw the farmhouse he loved so dearly, his anxiety increased as he wondered if Miss Penny's illness would mean Lucy and he could no longer call this "home" when Miss Penny's relative came.]

Chapter III

It was almost midnight in the little white house. The fire in the fireplace still burn brightly, and Linda and her mother and father sat in the room and tried to persuade mother to go to bed; but she refused to leave until the last possible preparation for the morrow had been made, since Linda was taking the seven twenty express from Edgewood. This was the only train from which she could change to one due at the small station five miles from Hilltop Farm soon after four o'clock. At best, she would have a tedious wait between trains.

Linda was taking the seven twenty press from Edgewood. This was the only train she would have a tedious wait between trains. Due at the small station five miles from Hilltop Farm.

The train was filling fast, and Linda had little more than found her seat when a soldier came in and took the next to her. He was so boyish looking it seemed as if he might have just stepped out of school with a smile of books and a football. Something about him reminded her of Bob—only Bob was older. She liked the expression on his face when, after a while, he told her he had been home for a few days. "I'm glad to see you, Miss Sherman," he said. "I hadn't seen them in a long time, and I don't know when I'll ever see them again, but I've got their pictures. Would you like to look at them?"

Linda told him she would, and out of his pocket he produced a Testament. Carefully fastened inside the front cover was a very clear snapshot of a dear little lady who reminded Linda of her own mother and a fine upstanding man like Dad. "Oh, they are swell!" Linda used the soldier's own expression. "And your Testament is a treasure."

"Mother gave it to me when I went into the army. I wouldn't know what to do without it, either. Now when I expect to be shipping out. It's—oh, I don't know how to talk about these things. But it's sort of refuge. When everything looks bad and the road grows tougher, a verse will come popping into my mind and I feel better. Oh, I read some favorite verses Mother or Dad or my pastor marked for me, and these always help. It's swell to have a Christian mother and Dad. But still feel that they and others back home are praying for you. Not all of the fellows are so fortunate, and it's dreadful to hear some of the things they say."

They talked a little more about this and about the Christian Endeavor meetings and camps they had attended. Then Linda told her how she had come to Edgewood. She had seen them, when last she had asked her to mark special verses for Bob and herself in the little Testament. Finally the train started and I hope Arthur Wells will do well. And with a few words of farewell and a handshake she was gone.

"Williams is a lucky man," said Arthur Wells, the young soldier, to Linda as he was leaving the little station. "She was the only person who came until she knew what to do next."

It was exactly fifteen minutes past four when Linda arrived at the small weathered wooden station. She was the only person to leave the train and there were no spectators. Nor were there any cars in sight. She was wondering what she was going to do next when the station door opened and an elderly man stepped out.

"Be you Miss Sherman?" he asked.

Linda nodded. "He didn't give her an opportunity to speak but went on, "I'm Horace Cole. Mandy Herbert phoned that you'd be wantin' to get out to your aunt's farm, and I'm going along. No gas in the car. The snow's deep in some places, too, so the sleigh's better. Reckon you can stay up with this kind o' conveyance, Miss?"

Linda didn't see the conveyance, but again Mr. Cole hadn't waited for her to reply. He had driven up with a sleepy old horse dragging an ancient high-front sleigh. "Get right in, Miss," he said. "You needn't be afraid of Patsy's running away. She never did."

Linda could well believe that statement. (To be continued)

SAVATION

"No doubt you are numbered among those who are insured against death, but the question of future existence are you numbered among those who are insured beyond death?"

DEDICATORY PRAYER

This prayer by Pastor Harley Sutton was offered at the Dedication Services of the Honor Roll (twenty-five names) of the Lost Creek, W. Va., Seventh Day Baptist Church, January 1, 1944.

God, in whom our fathers trusted, be with us. The heavenly hosts who always shine forth from the clouds that are about us, that they may help us in the days of storm and danger, may also be with us. We pray that all who are with feet are praying for you. Not all of the fellows are so fortunate, and it's dreadful to hear some of the things they say."

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Children's Page

OUR LETTER EXCHANGE

Dear Charlotte,

Your letter last week came to the very bottom of the page, so I'm answering it first of all this week. But I may see you before you read it, for we started for Bridgeton bright and early tomorrow morning. Pastor Greene and I, Pastor Everett Harris, and Mrs. Alton Wheeler, to stay until Friday. I hope you and all the family are in the best of health by this time.

Now you have me guessing for I cannot figure out what the letters "S G T" stand for. You'll have to tell me in your next letter. I think you have already made a pretty good record in the S G T. Everything is nice and green here, too, but the only flowers we have are the early spring ones. The lilacs are at their best now but I'm afraid they'll be rather faded by Memorial Day.

Your true friend,
Misspah S. Greene.

Tiny Seeds

Tiny seeds—so helpless—
Living in a pail.
Give the little things a chance to grow;
For they can't do without you.
If there's just a chance to grow,
In the sunny soil;
Soon there'll be some tiny plants
And pleasure for your soul.
Tiny plants must grow when you know,
In summer when there's heat,
And corn and beans and cabbages
A boy just loves to eat.

So let's put them out where they belong,
These little seeds so fine.
The things we eat and the things we wear
Have had to grow some time.
Let's put them out where they can grow;
And, working with the seed,
Dug into the ground, making rows
That we are helping God!

-H. Frances Davis (Hummel).

Dear Mrs. Hummel:

Thank you very much for your charming little poem. I'm sure the children will enjoy it, too.

Very truly yours,
Misspah S. Greene.

Dear Mrs. Greene and the Children:

I am ready now to tell you about our Daytona Beach chimney fire, which may be of interest to readers who heat with wood and occasionally have similar excitement, as well as readers who always enjoy natural gas for heat, and so seldom have such a fire.

Ours was a small fire compared with some I have seen in Massachusetts, but its importance is felt by us because it did not become furious. We were spending the afternoon at home, fortunately, which we did not always do. I happened to glance up at our chimney and found up the chimney. I saw a brown spot on it that had not been there before. I felt of it and it burnt my fingers. I took the map down and the metal cap underneath wasizzling hot. Though there was no stove or fire in our own room, another tenant in the house had a stove from which the pipe went into the chimney, and early that morning she had a fire in her stove.

Fortunately a telephone was near by and I called the fire department. In a few minutes our room was full of husky firemen. They looked all about, felt around the chimney, commented that only the can was hot and that there was no damage. The neighbors wondered that the fire wasn't there for when not a bit of smoke could be seen.

(To be continued next week)

Lois Fay Powell.

MORTON SMITH WARDNER

Morton Smith Wardner, son of Elder Nathan and Mrs. Olive Forbes Wardner, was born January 14, 1850, in Shanghai, China, and died at the home of his daughter in Chicago, December 20, 1943, being nearly ninety-four years of age.

His parents, with Elder and Mrs. Solomon Carpenter, were the first group of Day Board members in China, going to Shanghai in 1847. Because of the failing health of Mrs. Wardner, she returned to America with her children in 1856, her husband returning the next year.

After attending Alfred Academy, Morton Wardner went to Williams College, where he received the A.B. degree in 1873, with election to Phi Beta Kappa, and later a master's degree. Having decided to prepare for the ministry, he took the theological course at Alfred, receiving the B.D. degree in 1876. He also taught Latin and operated a shirt factory while a student there. For some years prior to his death, he was Alfred University's oldest living alumnus.

His father being then in Scotland in the employ of the Tract Society, he assisted him in the work there, and in the establishment of the mission in Holland, returning to America in 1877.

He received a call to go as missionary to China, but arrangements were not made. He interested himself in various charities, and was made missionary work for the Tract Society. In 1879 the call to China was renewed, but was finally declined, and he accepted the pastorate at Little Genesee, N.Y., where he was ordained to the gospel ministry and served from 1880 to 1881. Although never afterward engaged in the full-time ministry, he continued to lecture on the Sabbath and other Biblical topics, and was a life member of the American Sabbath Tract Society.

The field of medicine appealed to him, and after running a drug store in Chicago, and studying medicine with his cousin, Dr. Horace Wardner, he entered Rush Medical College, receiving his M.D. degree in 1884. He continued to practice medicine until his ninety-second year, delivering a child on his ninety-fifth birthday, thereby making a neighborhood gathering in his honor at Genoa, Ark.

For over fifty years he made his home in or near Fouke, Ark., and was a member of the Fouke Seventh Day Baptist Church; but he spent his last two years at the home of his daughter in Chicago.

Doctor Wardner married Sarah Summerville in Plainfield, N.J., in 1873, and had four children (all members of the church): Dr. Jane Forbes of Buffalo, N.Y.; Thomas of Plainfield, N.J.; Rachel (Mrs. P. Caris) of Tren tor, N.Y.; and Olive (Mrs. E. Dougan) of Beloit, Wis.

In 1887, he married Evelyn G. Anderson, and by this marriage had three children: Olive (Mrs. M. B. Campagna) of Chicago; Horace (deceased); and Vera (Mrs. Ronald Dougan) of Beloit, Wis. He had twelve grandchildren and seven great-grandchildren, two of his grandchildren being now naval officers on duty in the south Pacific. His widow, Mrs. Ruth Wardner, survives.

He died in complete trust in the merits of the shed blood of Jesus Christ for the remission of sin.

C. A. B."
and unhappy. I recall that some years ago a resident of our village walked casually with me on the street one day 'broke out': 'I wonder where all this is getting us. I was raised by my parents, the two of them. I am bringing up children, worrying about their health, their education, their chances of escape from the trailer, of getting up above the family, and worrying over it as it grows up. Where does the dreary, futile cycle end? Is there any climax? I am sure that those of us who are older can sympathize with views like these. We have all had occasions when we felt the same depressed questioning ...

I believe that a proper formulation of, and full devotion to, worthy lifetime objectives would at least be a great help. To be sure, if we - be it realized - the countless times mean to any individual that he will probably lose his life in armed combat, such long views are beside the point. What I will have to say on my own theme cannot deeply appeal to such. Still, since the chances are that few if any of this company tonight will have to pay that last full measure of devotion, and since all of us must act as if we expected to live life's normal span, we can profitably consider "Lifet ime Objectives:"

What are some samples of real or spurious lifetime objectives?

I. Occasionally there are individuals who appear to be quite in keeping of any definite objectives. Like the beasts of the forest they take life as it comes without apparent plan and without much thought. There are a few hedonists who act on, if they avoid avow ing, the principle, eat, drink, and be merry, for tomorrow may not be.

Some make happiness their direct aim. But happiness covers too many cheap and shallow satisfactions to suit our purpose tonight. To many people happiness means freedom from care or responsibility, self-indulgence, dissipation, tavern externals, rummy, reckless living; dabble here; dabble there; chase thrills and embrace silly fads; play the butterfly. Another group which makes happiness a prime goal may be composed of admirable people. They aim to serve others, do good to the hapless, sacrifice the last energy for worthy causes, busy themselves in uplift crusades, and play the Good Samaritan along life's Jericho roads. This is nothing against their selected activities. The only trouble is that they do all these fine things in order to be happy. They transpose the means and the end, and often fail to achieve the happiness they covet through going directly after it. Real happiness always comes as a by-product of something else, a service or cause. Obviously, no true lifetime objectives could leave out such services as these searchers after happiness perform. I repeat: they transpose means and end.

Another lifetime objective chiefly of the long ago was found in total withdrawal from the turbulent and chaotic life of those centuries. Such earnest seekers entered monasteries and devoted themselves to a life of piety and contemplation, seeking God in the walls. In doing this no one can deny that they often served well their times and helped to blaze the way for better days to come.

II. For myself I am convinced that the most worth while of lifetime objectives is to promote the fullest fruiting of the largest number of our inherent, latent capacities, endowments, gifts and powers. I want this stated in these broadest terms. It is a grand aim. A recent writer on education says that the aim of education is one's own excellence, the perfection of one's own character. Education makes the person competent; not merely to know or do, but indeed, to "be." Robert Browning has some interesting lines on truth within ourselves which can fairly be applied to the exercising of these latent capa bilities, and powers of which I speak:

Truth is within ourselves; it takes no rise From outward things, what'er you may believe. There is an inmost center, in us all, Where truth abides in fulness ... and to know, The higher mind, which never consists in an open air, Whence the imprisoned splendor may escape, And in elevation of our soul, our light Supposed to be without.

The education or self-education of a human being logically aims to make him a better, richer, more durable human being. If he has within him potential skills, talents, insights, intellectual or spiritual, which could enrich, ameliorate, and inspire other human beings; if he has music, artistic beauty, creative powers, moral outreach and upreach, let his skill, will, and wisdom be used to put them out. Each person has a varied collection of gifts and powers. Cultivate them; tune them into lifetime harmonies. This is a most worthwhile lifetime objective. Then having achieved it, turn its fruits to the service of fellow men.

Perhaps I can assume now that for our purposes this evening at least, you will agree with me that the development of these personal objectives is a kind of spiritual life for the child of God. This growth is a sense of high endowment for the cultivation and use of which there goes high responsibility. In discussing this subject I am making you the listeners to some spiritual affirmations and confessions of my own.

I am not a tough-minded person. I probably could never summon the dogged courage to tilt at a universe I conceived to be thoroughly hostile to its highest product. I have faith in the love of people. Indeed, I do not use the word "love" to express my feelings toward great numbers of folk or to mankind in general. I reserve the word "love" to describe my feeling to a very select few, but I have high respect, and regard, and admiration for many people and for human personality itself. This is my regard for individuals much affected by the color of the skin, the method of approach to God, the kind of clothes worn. Whether the objects of it acquired a Ph.D. topped by an L.L.D., or failed to pass the sixth grade.

Ambition helped me in limited fields; friends helped much; inheritance must have had something to do with it. But the largest factor of all in aiding me to pursue worthwhile lifetime objectives insofar as I have been able do so was a relation ship to something in the universe I call God. I have thought much through the word "love" to describe my feeling to those few for believing that such a something existed. The result of that thinking is briefly this: I am a materialist of the universe. I have come up and down over it. I see a combination of two parts—physical and spiritual. Every physical element in my body is derived from the parallel, the parallel elements in the world of matter. There is nothing physical in my body that has not come from the parallel. Indeed, I see a rich world of spiritual life within the material world, the details of which I cannot see. I feel that my spiritual self must have been contributed by that same universe. Whatever that is that enables me to feel other people and the relation to my spiritual self that the visible physical world holds to my physical self, I cannot grasp. I am aware of the mere snow crystals, the form and color of the rose, and the intricate nerve-telephone system of the body. Common observation seems
to show that Spirit is the master-molder of

It must be obvious to any thinking per-
son that one's conception of the universe has much to do with his philosophy of life. It would seem to me, therefore, while we can fairly find a focus, a center of reference, a guiding star, much effort can be saved, and the satis-
ifying lifetime objectives will have been iden-
tified.

Having established to my own satisfaction the fundamental theological fact of God, I find myself less bothered than many good people are about much traditional theological and ecclesiastical detail. Not that these are unimportant, but the vast age-old controversies over them are tragic. They are much beside the point for me. I am skeptical or indifferent about many things of some of my friends consider true and important. I am a product of this scientific age and am willing often to say, I do not know.

There is another great concept which can have large influence on man's estimate of himself, hence, too, on the selection of appro-
priate goals in life. That is the con-
cept of immortality. Easter is just behind us—a season during which a future life is much discussed, much to dwell upon more and more by men and women as they grow older. What happens to us as we pass into the invisible? The soul's in-
vincible tendency to live on, it will be,

The mounting mystery of the universe revealed as science delves deeper and deeper, and many ex-
pressed conviction that it is all God-governed certainly leave me with no feeling of the imprisoned, of negation, but a deep marvel that such beings as we could ever have come into existence. Continuing would seem to be less difficult to visualize than becoming.

VI.

Accepting man as immortal, some Chris-
tian groups, emphasizing the right of the
individual to direct his own course, of course, are aided by, but not of necessity mediated through minister, priest, or church, have promoted the idea of giving high sense of value of the free individual human per-
nality. A common statement among those authors who say that such an estimate of man, his inmost soul becomes the sacred arena wherein spiritual struggles are fought out, fraught with eternal consequences. Not at all a belittling picture of man! No, it is a picture which seems to urge the duty and the privilege of selecting prayerfully and wisely in just the right manner, naturally and easily the concept of our sonship to
God, our high destiny in democratic so-
ciety and in the kingdom of God on earth.

As illustrated by our text, the Preacher
started, as did this baccalaureate address, on a
minor key. In his last chapter, the Preacher
strikes a happier note. He writes, "Let us hear
the conclusion of the whole matter: Fear God
and keep his commandments: for this is the
whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." So not quite all is vain and vexation of spirit, and only he
agrees, duty, judgment, commandments, suc-
cess, discrimination between good and evil,
and happiness.

It becomes us all, therefore, older and
younger, to recognize our high birthright,
the vast practical, mental, ethical, and spir-
It is a service in which we as a church
are working together, a service which will
be of eighteen voices from the high school,
students and faculty. The Preacher Horn was
granted during the morning service in a body.

SABBATH SCHOOL LESSON
FOR JUNE 10, 1944

Paul Plead for a Runaway Slave. Scripture—
Phil. 4:14.

Golden Text—Ephesians 4:32.

From Alfred Sun.

Mr. and Mrs. Daryl White are welcomed
into our choir and other church auxiliaries.

VI.

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THE SABBATH RECORDER

members were invited to a banquet, in the evening, which was held in the upper room of the church. Speeches and songs followed the banquet.

Pastor Charles Bond, his wife, and two teachers of the lower grades attended the County Bible School Institute, recently held at Friendship, N. Y. Plans are under way for the Vacation Church School.

Correspondent.

Verona, N. Y.

The annual spring convention of the Verona Adult Town Council of Religious Education was held in St. Peter’s Lutheran church Tuesday evening, April 18. Rev. C. A. Wagner, civilian minister at the Rome Air Depot, spoke on “High Ways and Horizons in Religious Education.” Officers were elected for the year. Mrs. Howard Davis was elected superintendent of the council for the fourth consecutive term.

At a business meeting of the Bartlett Baptist Church and community a unanimous vote was passed to extend a call to Rev. H. L. Polan to become pastor of the Bartlett Church, subject to his present charge of the Verona Church, for the term of one year beginning May 1.

The Verona Youth Town Council held its monthly meeting at our church Monday evening, May 8. The worship program was furnished by our members of the council.

At a W.C.T.U. tea under the sponsorship of the temperance and meetings department of the organization, held at the First Baptist church, Rome, Mrs. H. L. Polan was one of the speakers. She gave an interesting talk on “Our Missionary Group in China.”

A special worship program, conducted by George Davis, was given in our church during the Sabbath school hour for the boys in the service.

At our all-day church service, May 6, Pastor Polan delivered the sermon. Following Sabbath school, dinner was served. In the afternoon a worker’s conference was held and Mrs. Polan had charge of the Royal Temperance Legion.

The twenty-third annual Oneida County Christian Youth Conference was held in the First M. E. church, Rome, May 13. Alva Warner, county president, was conference director, assisted by the Verona Council. Garth Warner was treasurer. A banquet was served in the evening. Fifteen from our church attended the conference.

Rev. and Mrs. H. L. Polan and Mr. and Mrs. O. H. Percy attended the Annual Alumni Banquet on the evening of May 13. It was at the home of Doctor Potter in Syracuse, for former students of Alfred University from central New York.

Correspondent.

Marriages

Churchward-Grant. — Tech. Sgt. Dale E. Churchward, U. S. Marine of San Diego, Calif., son of Mr. and Mrs. Everon Churchward, New Auburn, Wis., and Miss Henrietta Grant of Los Angeles, Calif., were married at Yuma, Ariz., May 6, 1944. Rev. L. L. Roberts officiating.

Mitchell-Westwood. — Columbus Theodore Mitchell, M.M. I, U.S. N., son of Mr. and Mrs. H. N. Mitchell of Pouke, Ark., and Miss Mary Ellen Westwood of Rochester, Minn., were united in marriage April 10, 1944, by Dr. John Bunyan Smith at the First Baptist church of San Diego, Calif.

Obituaries

ROGERS. — Marietta Smith, daughter of John and Olive Saxton Smith, was born at Tip Top, Allegany County, N. Y., Nov. 28, 1856, and passed away at Plainfield, N. J., May 13, 1944.

June 5, 1875, she was united in marriage with Charles A. Rogers of New York City. Soon after their marriage they moved to Plainfield. To this union were born two children: Marie Elizabeth (Mrs. J. W. Mosher) of Allentown, Pa., and Charles Harold of Plainfield in whose home she was at the time of her death.

She joined the Plainfield Seventh Day Baptist Church of Christ by letter April 21, 1879, of which she has continued a faithful member. For many years she was active in the Women’s Society for Christian Work.

Besides her children she is survived by a sister, Mrs. Harriet Lee of Andover, N. Y., nine grandchildren, nine great-grandchildren, other relatives, and friends.

Memorial services were conducted by her pastor Tuesday afternoon, May 16. Interment was in Hillside Cemetery, Plainfield.

Wardner. — Morton Smith Wardner, son of Elder Nathan and Olive Forbes Wardner, died at the home of his daughter in Chicago, December 20, 1943. (A more extended obituary elsewhere in this issue.)