CHURCH NOTES

RADIANT LIVING

Learning About God

By Rev. C. M. Griffeth
Pastor Calvary M. E. Church
Sudlersville, Md.

To the minds of many the idea of God is like an old chromo hanging on the parlor wall, to the details of which they have become so accustomed that they rarely give it a second look.

Our conception of God should be continuously fresh, expanding, enriching. The prayer of St. Paul, "That I might know Him!" should be the aspiration of our hearts.

But the quesiton is, how can new knowledge concerning God be obtained, that is, knowledge that is new to the individual.

The knowledge of God is not obtained as other knowledge is obtained, by the inquiry of the intellectual forces, but such knowledge come to us by way of revelation of spiritual truth to a spiritual mind that is attuned to receive it.

The minds of man is like an airplane. There is a certain ceiling above which it can not get. Above the upper reaches of intellectuality there is the stratosphere of spiritual enlightenment. St. Paul emphasizes this fact when he writes: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

Knowledge concerning God is not to be received from the point of view of a doubting investigator, but from the point of view of a believing expenctancy, from the point of view of a soul kneeling with upturned face before some sacred shrine.

What we know of God is what God has disclosed to us concerning Himself. Our knowledge of God is the truth which comes to the heart in answer to the fervent prayer, such as Moses prayed, when he pleaded: "I beseech thee, show me thy glory!"

METHODIST EPISCOPAL CHURCH
Chestertown, Md.
Paul E. Reynolds, Pastor

There is only one Way, the Way of the Christ. Walk in it and know the joy of life now and forever.

9:45 A. M.—Church School, Mrs. Edna Bramble, Asst. Supt. in charge. A welcome to all.

11:00 Morning worship, sermon by the pastor. Join with God's people in worship on the Lord's Day.

7:00 P. M.—The Annual Children's Day program. The Church School will be in charge of the service. Plan to attend.

7:30 Wednesday Evening—Meeting at the church for praise, prayer, and Bible study. This service should be a help to all.

The M. E. and M. P. Churches are cooperating in a Daily Vacation Bible School for all children under 12 years of age. The school will be held in the M. E. Church beginning June 21 and continuing through July 2. The hour will be from 9 to 11:30 each morning.

The First Quarterly Conference will be held at the church Wednesday evening, June 23 at 7:30 o'clock.

STILL POND M. E. CHURCH
Raymond W. Hallman, Pastor

June 13, 1937—

9:30 A. M.—Church School. F. B. Harper, Jr., Superintendent.

11 A. M.—Morning Worship with sermon by the pastor.

7:30 P. M.—Epworth League.

On Thursday afternoon June 17 the Woman's Foreign Missionary Society will meet at the home of Mrs. Angie Rasin.

BETTERTON M. E. CHURCH
Raymond W. Hallman, Pastor

June 13, 1937—

10 A. M.—Church School. Mrs. Archie Crew, Superintendent.

8 P. M.—Worship Service with sermon by the pastor.

Kindly notice that the hour of services has been changed for the summer. From now until further notice is given the Church School will be held in the morning and the worship service in the evening.

GALENA M. E. CHURCH
Walter G. Barlow, Pastor

Sunday, June 13—

Sunday School, 10:00 A. M., followed by Morning Worship at 11:00 o'clock. The Evening Service will be a Children's Day program beginning at 7:30. This is one of the important programs of the Conference year, and a large attendance is anticipated. Reserve this date, and be there.

LOCUST GROVE M. E. CHURCH
Walter G. Barlow, Pastor

Service will be held at Locust Grove, Sunday afternoon, from three until four o'clock.

The Wilmington District Ministerial Association will meet at the Locust Grove church, Monday, June 14, at 10:30 A. M. The Ladies' Aid Society will furnish dinner for the Ministers and wives.

FAIRLEE SALEM CHURCH
Rev. Oren B. Rice, Pastor

Sunday, June 13—

Sunday School, 10 A. M., in charge of James Foreman, Supt.

Morning Worship with sermon by the pastor at 11:00 A. M.

The 7:30 P. M. service will be in charge of the Sr. Epworth League.

ROCK HALL M. E. CHURCH
F. Charles Louhoff, Jr., Pastor

Sunday, June 13—

Bible School at 9:45, Stanley Grant, Supt.

Morning Worship at 11 o'clock. Mrs. Robert Shallcross, organist.

Owing to the illness of pastor the Rev. Stella Gibbon, of New Jersey, will bring us the message at 11 o'clock.

At 7:30 P. M., Children's Day Service, in charge of Mrs. Olive Downey. Every mother and father should support this service. Come out and hear your girls and boys speak.

WORTON UNION CHURCH
Rev. Oren B. Rice, Pastor

Sunday, June 13—

Sunday School, 2 P. M., in charge of Mrs. Ralph Williams, the Assistant Superintendent.

Afternoon Worship with sermon by the Pastor at 3 P. M.

PINEY NECK GRACE CHURCH
Rev. Oren B. Rice, Pastor

Sunday, June 6—

Sunday School, 10 A. M.

Children's Day service in this Church at 7:30 P. M., in charge of C. S. Vansant, the Superintendent.

TRINITY LUTHERAN CHURCH
701 W. High St., Chestertown, Md.
Paul G. Amt, Pastor

Sunday, June 13—

9:00 A. M. — Radio Service, WABC, 860 kc., and Columbia Broadcasting System. Sermon by the Rev. J. W. Behnken, D. D., President of the Lutheran Synod of Missouri, Ohio, and other states. Tune in.

10:15 A. M.—Sunday School. Children of all ages.

11:00 A. M.—Divine Worship. Sermon by the Pastor.

We invite all to worship with us! You will find a cordial welcome.

Note: Ladies Aid Social on Church lawn tonight.

Bond M. E. Church

Rev. F. H. Truitt, Pastor.

Sunday School 10 a. m. Elmer M. Starr, Superintendent. Worship service, 11 a. m.; sermon by the Pastor. Epworth League 8 p. m.

The following Ladies Aid officers have been elected for the ensuing year:

President—Miss Daisy Starr.
Vice-Pres.—Mrs. William Davis.
Secretary—Miss Francis Brown.
Financial Sec.—Mrs. Elmer Starr.
Treasurer—Mrs. James DeFord.

Mowbray M. E. Church

Rev. F. H. Truitt, Pastor.

Sunday School 2.30 p. m., Mrs. Ida V. Kirby, Superintendent.

Epworth League 7.30 p. m., Mr. Gus Startt, leader.

Worship service 8 p. m., Sermon by the pastor.

BACCALAUREATE ADDRESS AT W. C.

(BY DR. GILBERT W. MEAD)

(Continued from Pape 1)

erful conviction that you can succeed. There are more things wrought in this world's work by determination than by bare genius. Every day teaches us that. Some of you are here today not because you could boast an IQ superior to all your acquaintances, but because you had and still have that determination to make yourself a place in a hard world—for college is a hard world—in which judgment is based upon demonstrated results and not on unfulfilled promises. The world beyond college doors is no different, except that it is more exacting, and gives fewer opportunities for second or third chances after one failure. In that world the unshakeable conviction of your ability to win through, will be a staff of power for you to wield.

"What is that in thy hand"? Perhaps the first thing you see when you look into yourself today is those dreams which have stayed with you during your years of youth, and which still are valid enough to bear along with thme the mature knowledge that you can still labor to bring them to pass. These dreams I counsel you to keep in your heart, a never-failing source to you of inspiration when the going gets rough. Cynicism, pessimism, the extinction of idealism regarding yourself and the world these are the enemies which most rapidly, though most subtly, undermine you. Cherish your dreams. There may be few, or none beside yourself, to whom you may confide them. They are yours, and yours alone. Though they may not, and probably will not, all of them come true, it is better to have them, though most of them may "die away and fade into the light of common day" than it is to refuse all dreaming for fear that one may not come true.

Is the staff in your hand the power to make true friends and to inspire trust and true friendliness? If so, what a rare gift that is! It is a commonplace to say that all business, all banking and credit, would fail if it were not for faith. How widely this holds true in other fields! Friendship itself, in its most personal and spiritual sense, cannot exist without perfect trust, whether it be between men alone, or between men and women. The power to inspire trust in our conclusions, scientific or philosophical, depends upon the trust we have established in our personal integrity. We are not inclined to rely upon the diagnosis of a doctor in whose hands we put our lives and health, if we know he is a man whose private life or personal character we have reason to distrust. Industry ventures its millions many times upon the untried deductions of a scientist, because it has learned to trust his integrity as a searcher after truth as much as his demonstrated correctness in previous calculations.

The power to inspire trust and to be worthy of it is indeed a very great achievement, but it is not one which comes from wishful thinking. Again, it is something the world ventures upon cautiously, and humanity in general makes few mistakes in sizing up a man in this respect. If you truly possess this capacity, you are fortunate.

You are bearing in your hand something which you will not always have. It is something which lessons every day you live. It is youth, and life itself. Youth, as you have it, implies many things which are peculiar to it, and which will not always be yours. There is first a resiliency of spirit which makes no situation seem to you impossible of your mastery. Youth will not be downed. It knows that it can adapt itself to a variety of conditions, with some sense of mastery—an unequalled necessity, it seems at times, in a day wherein the static society of our grandfathers has been displaced by a kaleidoscopic shifting too puzzling in its extremes for many a mind to follow. Who would attempt to solve the economics of 1937 by the rules of a half-century ago? Or the problems of world peace? May not the economic and diplomatic problems of tomorrow be just as different, or even more complex, demanding an agility of solution whose greatest element is that resilient adaptability which is a possession of youth, before too advanced a maturity brings concretion or a hardening of the mental or spiritual arteries?

Your youth implies too a buoyancy of spirit which is freshing. Youth does not consider the termination of its life. As a famous essayist has pointed out, it is the natural reaction of youth to feel that it will live forever. If one knew at twenty what one feels at sixty or seventy regarding the inevitable death in whose presence we live, possibly far less would be accomplished in this world. We may borrow a sentiment from the writer who urged men to "plan as though they would live forever, and work as though every day were the last". But the natural ebullience of the younger soul makes it less likely for youth to be philosophical, which may account for the large things which youth actually gets done.

You have, too, an eagerness of heart not shared naturally by your elders. You have difficulty at times restraining yourselves when the wished-for end of a cherished plan does not come immediately to the hoped-for consummation. Patience is not a natural virtue. It has to be learned, and is one of the virtues of age rather than of youth. But, mistakes of eagerness are more easily forgiven than errors of deliberation, and are less troublesome in their final effects.

These, then, are some of the things you have today in your hand—in the hand of your youth. They are yours by natural heritage, for which reason you may not have recognized them.

To them you have added other things which now you must rceognize. Primary among them is the training you have received to this point. I do not mean merely or primarily the training of the intellectual discipline of a college generation spent in classrooms. The same results might have been more quickly achieved outside college halls under favorable conditions and proper pressure. I am considering that thing which we recognize as the complete training of the college life—the sort of training in learning which you must continue as long as it is given you to live. It is such a complex thing that it is not easy to analyze, and so abstract that it defies definition. But by its fruits it is known—the fruits of your own experience, by which you recognize that today you have a better judgment and a broader perspective than you had four years ago. By it you can more properly judge people, events, philosophies. By it you feel that you have developed a power of independent thinking to stand you in good stead against life's perplexities. By it you have achieved a habit of self-control, and an appreciation of the inevitable consequences arising from your chosen acts and your unthinking ones alike. In an important sense, you are at man's estate, and the invisible staff you hold in your hand, is the staff of balanced judgment and correct values on which you must so often lean in coming years. This was not given you by nature, but has come to you in whatever measure you have it, only by the experiences of recent years.

Such experiences should have strengthened in you the natural idealism of more immature days. A college education is valueless which makes one truly cynical. I discount the pose of world-weariness often assumed by young people in a sophomoric attempt to appear utterly knowing, intellectually blase, and spiritually jaded. These are assumptions of false philosophy which usually fail to hide the heart beneath them, anxious for light and craving the fulfillment of a spiritual yearning. There is less of this pretense of the "smart" poseur than a few years ago. It has gone with the synthetic trappings of the jazz-collegian, now relegated to the motion pictures and the comic strips. Ideals are again a campus fashion, for which we should be profoundly grateful. As much as all the mathematics or languages you have absorbed, your four years should have fortified your recognition of the sound and eternal ideals of virtue and honesty, It is universal truth that they are, in the end, better, and will prevail. Discouragement as to their ultimate outcome arises occasionally, but, to quote a current editorial, though what we thought supreme has been questioned, the final victory will be to them. "A generation ago most of the big questions seemed to have been answered finally. Democratic government seemed to be spreading throughout the world. The familiar principles of justice, equality and freedom appeared to be as firm as the Rock of Ages. Nothing is now beyond question, or safe from assault. Even the churches, which preach religion and inculcate virtue, are fighting for survival in many lands.

In the long run good causes have tended to prevail. Man has preferred truth to falsehood, virtue to vice, enlightenment to ignorance, freedom to tyranny, for a long time. It is not probable that we shall now abandon enduring ideals. But meanwhile there is work to be done if the heritage is to be preserved."

The same is true in the individual life. Personal integrity, virtue, honesty, cleanness of living and validity of spiritual ideals will mark the difference between success and failure in any business or profession. These you have today in your hand, to use or to abandon as you will. Holding fast to them, you will not be shocked or paralyzed into inaction by the discovery that the world is not yet perfect. But, holding them as you must, you will see that if the world is not as it should be, and if you want it made better, you must make it so yourself or spend your life in the trying.

Moses was afraid of himself. Jehovah forced him to a self-analysis, and having chosen him, made of his rod a sign of leadership. There was a need for a leader, and he filled the place. No less is there need now. In science, of course, and in industry, but no less in public life and community living, in the furtherance of higher business and professional ethics; in the home and the family, those fundamental institutions so much now under attack; in the organization and direction, too, of humanity's religious impulse through the organization we call the church, in its various denominations.

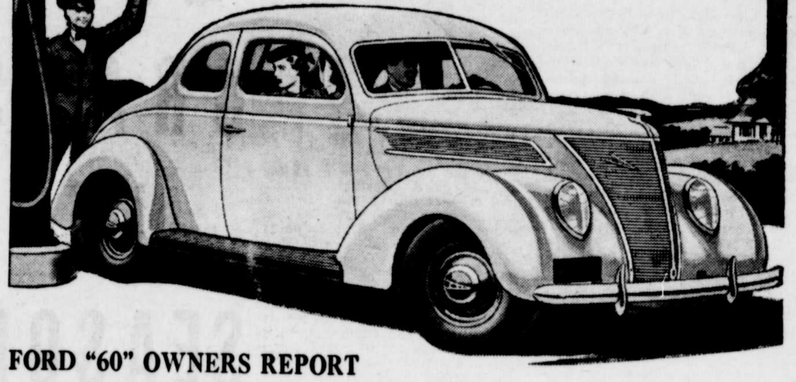
There are always more good followers than good leaders; for the true leader must be willing to bear the brunt of the attack, and carry himself so that his head will be always above to mob. One who has to bow his head in shame for his personal actions, cannot be seen, and cannot therefore be followed.

Learn what you have in your hand. If, like Moses' staff, it is called for, and assumes for a time a strange and even frightening shape, hold fast to that which is good in spite of everything. When you have learned what you have in your hand, use it, as Moses did, under guidance. If, under such inspiration, a man of such unpromising type as he could become the great leader, what a greater and more powerful hope the world today should have of its present generation of trained young men and women.

As a final thought, I suggest that Moses' self depreciation may have come from humility as much as from thing else, though in truth that was, at that time, foreign to his nature. I would warn you that you must approach life humbly. The world owes you nothing—not even the right to live in it and make a living. The chances are that you have already received more from it than you have given it—by a very large margin. The world will insist on payment. When it is demanded, be ready to balance the books.

A true judgment of what you have achieved will take into account what, at the beginning, you had in your hand, and how you used it. I counsel you finally to conisder what your possessions today are and to use them well. To which dangerous, yet attractive adventure, I bid you Godspeed, with the best wishes of the anxious Alma Mater who now sends you forth to sustain and magnify her

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