

prises for which this wonderland of Florida is celebrated. It is situated fifteen miles south of St. Augustine, and thirty-five miles from Daytona Beach. It is an "oceanarium" composed of two gigantic tanks the smallest of which is twenty-five times the size of the largest in the famous New York Aquarium at "The Battery." It was designed by a leading moving picture engineer. It has been carefully and scientifically constructed with the view of studying the life of the strange creatures in the deep sea. The walls of the tanks are of cement with a preparation to prevent damage from the action of the ocean brine. The visitor can see from the upper rim what is going on in the depths below, and, descending flights of stairs, he can view through portholes at varying depths as much as twelve feet the movements of these aquatic animals. Porpoises in swift gliding movements darting here and there, turtles one of which weighs five hundred pounds, sharks, rays, sea cows, angel fish, jew fish, octopuses, to mention only a few of the many specimens that have been captured and transferred to this place for the entertainment and instruction of thousands of visitors. You look from one of these portholes upward through water so clear at times that it is not easy to tell where the water ends and the air begins. You see people everywhere with cameras getting pictures of the scenes here exhibited. Only professionals are allowed with their movie machines. There are coral gardens with sea fans, rock grottoes, and caves offering protection to the small specimens of ocean life. No species are segregated here, but are swimming freely everywhere. I saw no creature trying to capture another. But at feeding time we saw a porpoise spring up more than half his length from the water to snatch a fish from the hand of the feeder. When a fish was thrown into the water a porpoise darted with amazing speed to capture that morsel.

The visitor has revealed here to his view a cross section of the ocean floor hitherto seen only by the deep-sea diver. Even here was one of these divers moving about among the other aquatic specimens with whom he seemed to be on friendly terms. He was apparently the garbage man of the deep, removing all that might be harmful to the health of the other fish. With strange fascination I watched this creature moving here and there with stately tread on the ocean floor.

Millions of dollars have been expended in the planning and construction of this "oceanarium." It affords a unique opportunity for the scientific student as well as for the entertainment and instruction of the curious observer.

Mr. Editor, if you ever get the opportunity to get a free ride to the "Marine Studios" and free admittance as we had to this marvelous exhibition of deep sea life, don't miss it. You might not regret the cost of transportation and the price of admission (\$1.00).

On our way up the coast that beautiful spring morning a pelican accompanied us on his flight over the waves at sea. It seemed he wanted our company, for more than fifteen miles he kept even with our auto, going at the rate of twenty-five miles per hour. At the same time he entertained us with graceful curves in his flight, throwing in short excursions out to sea, then returning to assure us he still had us in mind.

With kindest regards to our De Ruyter friends,
Theodore J. Van Horn.

This foot-note is to say that "Marine Studios" is built within a few yards of the ocean so that the water from that source of supply is constantly renewed for the creatures living there within the confining walls of this institution. Five million gallons are pumped into the tanks every day.—*De Ruyter Gleaner.*

OBITUARY

Van Horn. — Leah Adeline Babcock Van Horn, wife of Deacon Robert Van Horn, died at the home in North Loup, Neb., May 22, 1939. She was the daughter of Joel B. and Medelia Lippincott Babcock, born near Western Nebraska.

October 20, 1888, she was united in marriage with Robert Van Horn; the fiftieth anniversary of their wedding was celebrated at the home last October. Four children were born to this union, three surviving. They are: Mrs. Elsie B. Sweetland of Alliance, Neb.; Miss Alta Van Horn of Salem, W. Va.; and Delmer of North Loup. She is also survived by three sisters: Mrs. Gertrude Scouten and Mrs. Ettie Pierce of Fouke, Ark.; Mrs. December Bailey of Greeley, Colo.; by one brother, Mr. August Babcock of Pawnee City, Neb.

She was a member of the Long Branch Seventh Day Baptist Church, was a charter member of the church of her faith at Farnam, and has been for the past twenty years a member of the church at North Loup.

Funeral services were conducted at the Seventh Day Baptist church Wednesday afternoon, May 24, by her pastor, Rev. C. L. Hill, and burial was made in Hillside Cemetery.
C. L. H.

The Sabbath Recorder

Vol. 127

PLAINFIELD, N. J., JULY 17, 1939

No. 3

A PRAYER OF NATIONAL THANKSGIVING

We thank thee, O God, for the cherished privileges that are ours; freedom of speech, freedom of press, freedom of religious worship.

Aid us so that we may know at what price this trinity of free gifts was obtained.

May we preserve and cherish them.

May we carry forward thy light, thy truth and thy love, so that all mankind may share in that freedom of experience which comes with an acceptance of Jesus Christ, the Savior. Amen.

—Taken from "The Moravian."

Contents

Editorials.—What Men Do About Truth—Important.—Appreciative Comments.—Items of Interest.—Dedication and Ordination in South America.	34-36
Missions.—Home Missions.—Two Interesting Communications From China.	36-38
Regarding Conference Entertainment.	38
Woman's Work.—Memorial.—Doctor Hancock's Letter.	38
Denominational Budget.	39
Young People's Work.—Well Folks!—Another Road—Personal Devotion.	40
Children's Page.—Love One Another.	41
About Conference Program.	42
A Bit of Milton History.	43
Our Pulpit.—"The Light of the World."	44-47
Denominational "Hook-up"	47
Southern Wisconsin Quarterly Meeting.	48
Obituary.	48

The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

HERBERT C. VAN HORN, D. D., Editor

L. H. NORTH, Business Manager

CONTRIBUTING EDITORS

William L. Burdick, D.D. Mrs. Okey W. Davis Marion C. Van Horn
Mrs. Walter L. Greene Rev. Erlo E. Sutton

Terms of Subscription

Per Year.....\$2.50 Six Months.....\$1.25

Postage to Canada and foreign countries 50 cents per year additional.

Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Entered as second-class matter at Plainfield, N. J.

Vol. 127, No. 3

Established in 1844

Whole No. 4,833

EDITORIALS

WHAT MEN DO ABOUT TRUTH— IMPORTANT

We may be elated or discouraged by what people of prominence think and say about religion. The words of believing philosophers may encourage, while those of outstanding skeptics, like Clarence Darrow, Robert Ingersoll, or Bertrand Russell, cast gloom upon us. But the thing to remember is that whatever is thought or said about religion or truth does not affect religion or truth—either to establish or to destroy. Nor are the various surveys which sometimes rightfully distress us significant as far as the truth or falsehood of our faith is concerned. The weekly, *Moravian*, makes helpful comment on this.

Suppose the trend of public opinion in America is away from the Christian faith. Does this fact make the Christian faith any less true? Suppose the trend is toward Christian faith. Does this make the faith any more true? Not in the least!

The trend of the public mind is not a commentary on the Christian religion, but a commentary on the public mind. We should be interested in the direction of the trend, not because we are seeking to have our faith vindicated, but because we are interested in the spiritual welfare of our fellow men.

The time has come for every Christian to stop being on the defensive and to live and think the Christian life as if he believed it from the very bottom of his soul. Our concern is not whether Jesus Christ is the Way, the Truth, and the Life. Our convictions enable us to take that for granted. Our concern is whether we and our fellow men are being saved by him.

We believe the *Moravian* is exactly right in its comment. We believe in the love of God. What shall we do about it? We believe in the Church of Christ. What shall we do about it? We believe in God's Sabbath. What shall we do about it?

APPRECIATIVE COMMENTS

This special number of the RECORDER is very interesting. In fact, every number is very interesting, and certainly makes a grand "tie that binds."

Wasco, Calif.

Ben R. Crandall.

What if I had missed the May twenty-ninth number? How I did enjoy it. Some of you do not realize how little familiar some of us are with places and people of our denomination. Pages 359, 363, 368, 373, 375, and 376, all interested me so much.

Chetek, Wis. Mrs. A. G. Churchward.

From up in Michigan:

"We are glad to see the RECORDER coming up in spirituality and in the interest of missions and promoting God's way of financing the same (tithing)."

From South Jersey:

"I usually drop everything when the RECORDER comes."

From Scottsbluff, Neb.:

"I am hoping to go to Conference. My dear SABBATH RECORDER is my standby; it is a part of our existence here."

From Janesville, Wis.:

I find it (the SABBATH RECORDER) like a letter from home. Especially, I like the Denominational Hook-up.

Sincerely yours,

Mary E. Cummingham.

ITEMS OF INTEREST

The Presbyterian Church, U.S.A., at its one hundred fifty-first General Assembly, Cleveland, Ohio, recommitted itself to a definite policy of separation of Church and State, believing that such separation "will enable those of differing religious convictions to live as an overwhelming majority wish to do, in peace and unity."

Laying a new emphasis upon the evangelistic side of the Christian gospel, both at home and among the churches in foreign fields, the Commission on the Lifegiving Church recommended to the Foreign Missions Conference of North America, in its meeting last month, at Swathmore, Pa., more careful training of ministers and missionaries and their wives in evangelistic methods, and a larger use of the Bible. The calling of Evangelistic conferences among the churches was also stressed.

The Northern Baptist Convention, in its session in Los Angeles, recently voted to affiliate with the World Council of Churches, with the reservation that "it cannot be bound by any legislation or action of the World Council to which it does not give its approval." Membership of Seventh Day Baptists in the World Council of Churches, it will be remembered, was voted at our last General Conference. See 1938 Year Book, page 42.

Cambridge, Iowa, has a recently founded furniture factory owned and operated by church goers only. It is headed by a minister. It manufactures all kinds of furniture, radiator cabinets, shelves, racks, counters, baskets, lockers, and other items of perforated steel. The minister-director makes furniture in the day time, visits his parishioners at night, and preaches on Sunday, according to quotations found in Religious News Service.

There are those among us who believe small manufacturing units could be organized and made to pay, furnishing employment to loyal Sabbath keepers. Why not?

In the special issue of the SABBATH RECORDER, May 29, appeared a list of ministers who had been graduated from Milton College. President Crofoot suggests there might be added the names of our ministers who were graduated from Milton Academy before it attained the charter of college. The following

is quoted from Doctor Crofoot's communication:

A. Herbert Lewis and Oscar U. Whitford were graduated from the Teachers' Course in Milton Academy in 1860, and also from the Ancient Classical Course in 1861. Samuel R. Wheeler was graduated from the Teachers' Course in 1861, and Lewis A. Platts in 1863. Ira Lee Cottrell was graduated from the Business Course in 1867. If there are others, we do not know it, but would be glad to know.

DEDICATION AND ORDINATION IN SOUTH AMERICA

If any one thinks that Seventh Day Baptist work in South America is closed, he should read some of the correspondence received from the regions of the Essequibo River, in British Guiana. George Alexander, son of our Elder Berry, writes most interestingly of faithful work being carried on at Wakenaam.

A new church building, forty by twenty feet, "with vestry and porch," has been erected and was dedicated April 10, 1939. At the time of its dedication, George Alexander Berry was ordained as deacon. Already he was a leader, teacher, and superintendent of the Sabbath schools for "the entire colony" and doing missionary work wherever able to carry on.

The Missionary Board is sending him a teacher's Bible, and the Tract Board has forwarded tracts and other literature. An organ is needed, as it would not only aid in the music, but would give prestige to the church. It is hoped that an organ has been found, and the Woman's Board has been approached to manage financing the freight shipment. The Evangelical Sabbath Mission of London is giving tangible encouragement.

A well printed program of dedication of the church and ordination service is at hand. It begins with repeating the Decalogue in unison, and closes with singing:

"Our God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home."

Following the invocation by Rev. F. T. Welcome, the responsive reading of Psalm 118, singing "O Worship the King," reading of Scripture by Deacon Paul Peters, prayer by Deacon Victor E. Gibbons, came another hymn:

"Praise to the Holiest in the height,
And in the depth be praise;

In all his words most wonderful,
Most sure in all his ways."

The "Lesson" was given by Deacon Arthur Wilson and the dedication sermon was preached by Rev. F. T. Welcome. Addresses were given by Rev. W. A. Berry, superintendent, and Elder James Davidson.

Then followed the ordination of deacons, the candidates being H. A. Roach and George A. Berry. The superintendent, Rev. W. A. Berry, conducted this service and the benediction was pronounced by Rev. F. T. Welcome.

The heart of our brother, Royal R. Thorngate, who gave the last active years of his ministry to this land must beat a bit faster with joy as he knows the good seed sown has caught root and is now bearing harvest. The word of the Lord does not return unto him void, but does accomplish the purpose he has for it. Blessed be the name of the Lord.

MISSIONS

HOME MISSIONS

Some people are asking, What constitutes home mission work? Under this caption is included mission work in the homeland. There are various home mission projects, and among them are the following:

1. Helping small churches support their pastors. When a church is unable to support a pastor, the board aids it in doing this whenever possible. In this form of home missions the church calls the pastor and directs him, but the board aids in his support and requires quarterly reports. These pastors are called missionary pastors. The board has aided, a part or all of the year, nearly one fourth of our churches.

2. General missionaries. In addition to aiding small churches in the support of their pastors, the board throughout its entire history has employed general missionaries. These are assigned special fields of labor, they are under the direction of the Missionary Board, and they are supported by it while doing general missionary work. Since the depression came to our country, the board has employed no full time general missionary, but every year several have been engaged to do this form of home mission work a part of the year.

3. Evangelists. For many years the board employed one or more ministers to give full

time to evangelistic work. Some of the time a singer was employed to aid the evangelist. Though this method of promoting evangelism became less and less popular with all the churches, the board has been loath to give it up and has promoted it whenever possible.

4. Preaching Missions. Another form of home missionary work which has been promoted with vigor the last three years is what is called Preaching Missions. These having been held in most of our churches so recently need no explanation, any further than to say that the aim in these meetings is to revitalize the church, reawaken the marginal members, secure new disciples, and inspire all to become active witnesses for the Master.

5. In outlining some of the home mission projects, the work of the secretaries should be mentioned. For seventy years, at least, the corresponding secretaries of the Missionary Board have done much missionary work in addition to the directing of both home and foreign missions. They have sought out non-resident members, visited pastorless churches, conducted evangelistic campaigns, written and spoken in the interests of needy fields, and in other ways performed home mission work.

For many years the appropriations for home and foreign work were about fifty-fifty, but in recent years only about one-third of the funds have been used for the various forms of home work.

TWO INTERESTING COMMUNICATIONS FROM CHINA

Report From Doctor George Thorngate

Naturally there is little of accomplishment that I can report during the last year. Perhaps one of the most satisfying things that I can say, at least to myself, is that I am again one of your representatives on the far-flung front of Seventh Day Baptist evangelism. Not, of course, that I am a good representative or a good evangelist, but that I am glad to be in uniform again, as it were.

As many of you know, I had a very interesting trip from Phoenix, Ariz., via Westerly, R. I., and New York, to England, Germany, Holland, and elsewhere in Europe; then through Suez to Shanghai, where I arrived at the end of March.

I find conditions in our work in Shanghai very encouraging. There seems to be much interest among the Seventh Day Baptist

church members in striving to bring about the objectives of the church. Both the Boys' School and the Girls' School are full of students. Many of these young people have indicated their desire to learn more of Christianity, or to join the church. At no place in Europe or America have I seen so many children and young people in contact with our churches as I see here in Shanghai.

Medical work as a mission unit is now temporarily discontinued. Grace Hospital is virtually destroyed. Doctor Crandall and Doctor Palmborg have for a long time been conducting out-patient clinics in Shanghai, attended by great numbers of patients.

I am now associated with a tuberculosis hospital for refugees. This work is very pleasing to me. The hospital, while non-sectarian and supported largely by Red Cross funds, is really a missionary institution, with medical and other workers from several denominations.

I am sorry to have to report the illness of Miss Miriam Shaw. She has recently had a break in health which has been found to be due to tuberculosis. She will return to America this summer. All members of the mission here and hosts of Chinese and foreign friends hope for her early recovery and return to this field.

I find after an absence from China of seven years that, in spite of war and suffering, hatred and destruction, there is more evidence of the effect of Christianity than ever before, at least during my time. Throughout the whole nation there are those who are turning their faces toward Jesus, the Light of the world. I venture to state that possibly no nation at war has been more Christian in its attitude than China. The work and lives of unselfish carriers of the Love Doctrine, lately and in preceding years, have had an effect which is now becoming more and more apparent.

In a way, this answers the oft-asked question, "Does it pay to send missionaries to China?" Never in history, I think, has the door of China been wider open to Christian workers. And now is the time when investment of Christian work yields great dividends. Not that we must see results—Wardner and Carpenter didn't—but God has brought it about that those churches and those persons who work in China today do see results. If Seventh Day Baptists decline to seize oppor-

tunities today, tomorrow there may be no Seventh Day Baptists. George Thorngate.

Shanghai, China,
June, 1939.

Report From Doctor Rosa W. Palmborg

On arriving in Shanghai early in last September, I immediately took over the industrial work and the clinic here from Doctor Crandall, as I was anxious to be of help as soon as possible. She was working too hard, and had been doing so all summer. She had started the industrial work when she found some of the girls refugeeing in Shanghai eager to do something. She had initiated a sale for it in America, which has continued so far, and with the rate of exchange, we have done very well financially. Fortunately, when leaving Liuhoo, I first of all brought away all the materials, embroidery thread and patterns, so it could be started again without extra expense.

Two ladies especially, Mrs. L. B. Crandall and Miss Elizabeth Hiscox, have worked very hard for us. We have a balance which I am holding for the present to repair and refurbish the church and house in Liuhoo, if and when we can return there. The only article of furniture left there when I went out soon after my arrival was the pulpit, and I hope it is an omen that it can again be used. I expect to give the workers a small bonus at the end of June. This will be the third bonus. They very much appreciate them. I thank all who have helped.

The afternoon clinic is carried on in the back room of the church from four to six, six days a week. In the beginning we gave treatments freely to all the sick in a refugee camp near us, but that is closed now. Those coming for help are the people in the neighborhood, the pupils in our schools, and the families of the teachers. On the books are listed 9,560 treatments given. The greatest number of treatments have been for skin and eye diseases. Probably this is due to crowded and unsanitary conditions and to undernourishment. My very efficient and faithful helper is Miss Tsu, who was working in the hospital in Liuhoo and is the daughter of my first Bible woman. She makes up all the medicines and dressings and takes all the care of such off my hands, as well as helping me with the sick. We at present have an assistant, the daughter of one of the Bible women here. So all that is really necessary for me to do is to examine the cases and prescribe for them, though I usually treat

the eyes myself, and help with the dressings when I have time.

Gradually the care of the sick on the place has also fallen into my hands. For such an immense number (about one thousand), I am glad to say the amount of sickness has been very small. A few pupils seriously ill have been sent to their homes, as we have no place here for caring for such cases.

There has been such a large influx of refugee Jews into Shanghai, that the mission for the Hebrews started a number of English classes for them and sent out a call for volunteers to teach, so I offered to help in that. Including the traveling it takes just about two hours, five days a week. I have really enjoyed it. A service is held for them on Sabbath mornings which some of my class attend though I am unable to do so without neglecting our own services here. I am very glad to help in every way I can, as far as my health holds out.

No one in our Liuho Church has been killed in the war as far as we know, though two sons of my old helper were bombed to death at the same time. My present Bible woman is carrying on there as best she can with the church members left there. Many of them are here in Shanghai and attend our church here.

I was one of the missionaries honored at a tea given by the Chinese Shanghai Christian Federation to those missionaries who came to China during the last century. It was a very gracious and delightful occasion.

Shanghai, China, Rosa W. Palmberg.
June, 1939.

REGARDING CONFERENCE ENTERTAINMENT

The Conference Housing Committee is at work arranging for your comfort. Private homes and the college dormitory will be used.

If you have a preference for dormitory lodgings, an early request for reservations will be necessary, as some requests already have been received. The cost, although not as yet definitely determined, will be approximately \$1.50 to \$2.00 per room for the six-day period. The dormitory is about four blocks from the church where the Conference meetings are to be held. Bedding and pillows will need to be provided by those using dormitory rooms.

Anyone preferring to stay at a hotel may obtain accommodations at either of two modern

hotels in Janesville, eight miles south of Milton. We shall be glad, upon receipt of a letter from you, to make necessary reservations as you indicate.

Every family here is co-operating splendidly in the matter of opening their homes to delegates and other visitors. We are positive that everyone's lodging needs will be provided for adequately. Rooms in private homes are free.

It will facilitate the committee's work and tend to prevent a last minute rush if you will drop a card or letter to the chairman, Professor L. W. Hulett, just as soon as you are definite in your decision to be with us for Conference.

Housing Committee.

WOMAN'S WORK MEMORIAL

In the passing from this life of our sister, Hattie E. West, the Ladies' Aid society has lost a beloved co-worker whose cheerful response to every call upon her time and talents endeared her to us through all the years of an intimate relationship, and makes it fitting that we record our appreciation of her.

"We cannot say and we will not say
That she is dead—she is just away.
With a cheery smile and a wave of the hand
She has wandered into an unknown land,
And left us thinking how very fair
It needs must be since she lingers there.
And though oftentimes our hearts will yearn
For the old-time step and the glad return,
We think of her faring on, as dear
In the love of 'there' as the love of here.
Think of her still as the same, and say
'She is not dead—she is just away.' "

Resolved, That we will hold her in grateful remembrance and that we will strive to attain to the Christian virtues of faith, hope, and love which were so beautifully exemplified in her life.

Resolved, That this memorial be filed with the secretary of the Ladies' Aid and a copy sent to the surviving relatives.

Lottie Baker, *Committee.*

DOCTOR HANCOCK'S LETTER

(Excerpts from the letter concerning our summer project)

Dear Mrs. Skaggs:

This is the middle of the third week since my arrival in Cleveland, Ga. They have been busy days, and there are interesting things developing which give promise of encouraging results.

The brethren here seem to be of good courage and certainly do appreciate the efforts of the Woman's Board to help them this summer. I am enjoying my work immensely, and have faith that God will bless your sacrifices, and will not disappoint your expectations and prayers for our success in his work.

Sincerely yours in Christ,

Cleveland, Ga., W. E. Hancock.
June 26, 1939.

DENOMINATIONAL BUDGET Statement of Treasurer, July 1, 1939

	Receipts	June, 1939	Total for 12 mos.
Adams Center	\$	116.60	\$ 436.95
Albion		20.00	183.63
Alfred, First		160.30	1,504.49
Alfred, Second		78.75	198.40
Battle Creek		46.60	
Special		18.00	413.08
Berlin		40.00	165.62
Boulder			77.45
Brookfield, First			113.59
Brookfield, Second		35.75	166.75
Carlton			10.00
Chicago		27.39	75.39
Daytona Beach		17.53	246.57
Denver		8.00	138.00
De Ruyter		25.00	345.00
Dinuba			15.25
Dodge Center		10.00	45.00
Edinburg		20.00	87.00
Farina		103.50	113.50
Fouke		10.00	55.54
Little Genesee		51.92	
Special		1.80	368.70
Gentry		4.00	20.15
Hammond		30.00	45.00
Healdsburg-Ukiah			25.00
Hebron, First		4.34	28.39
Hopkinton, First		37.60	
Special		10.00	499.76
Hopkinton, Second			17.50
Independence		44.00	212.00
Irvington			235.00
Little Prairie			12.00
Los Angeles		65.00	150.00
Los Angeles, Christ's		4.00	9.00
Lost Creek		160.10	255.25
Marlboro		50.60	296.02
Middle Island		3.00	29.63
Milton		155.70	1,672.66
Milton Junction		51.12	541.38
New Auburn		5.00	28.30
New York City		75.76	548.12
Nile			8.40
North Loup			130.30
Nortonville		16.00	54.00
Pawcatuck		250.00	3,026.50
Piscataway		93.35	246.80
Plainfield		187.35	1,459.90
Richburg		41.50	123.00
Ritchie			9.45

I have held eleven meetings besides making a considerable number of visits in the homes of brethren and friends. Brother James Arp and I made a visit last week in a community just across the state line of North Carolina. This community is known as the Shoal Creek settlement. It is in a region where the Tennessee Valley Authority is building one of the eleven dams projected—the Hiawasse Dam.

We spent three days and a half in that community, and made some good friends among the people. We did not hold any public meetings, but our visit created a great desire on the part of a good many people for us to return after they lay their crops by, and hold a series of meetings. . . .

There is no building in which we could hold meetings, so they proposed building an arbor for the meetings, if we would return. We promised them we would return and hold a week or ten days' series of meetings, if it is possible to do so in view of our interest here in the vicinity of Cleveland.

The church here is small in actual membership—consisting of only eight members; but there are five others who are keeping the Sabbath now, not yet members of the church. . . . Our meetings are growing in interest and in attendance. On Sabbath we have some twenty adults and a number of small children. On Saturday and Sunday nights we are having now thirty-five to forty in attendance. New ones are coming almost every meeting. The brethren and friends are planning on putting up an arbor out on the public road, probably at the end of this week, where we feel sure there will be a larger attendance. The place of meeting at present is in a packing house for apples on Brother Conyers' farm, and is about a mile off the public highway.

The little group here has something in the neighborhood of \$100 in cash toward building a church, and a man who is about ready to join the church has offered an acre of land on which to erect the building. They think they can put up a small one with that amount; but I am advising them to wait until they can get funds enough to put up a more substantial church building. . . .

I have not been over to Dahlonga yet, but Colonel Conyers and I expect to make a visit there this week in order to find out what there is in that vicinity. . . .

Riverside	89.25	
Special	26.00	464.31
Rockville	7.58	
Special	7.76	123.18
Salem	31.10	527.67
Shiloh	205.63	967.89
Stonefort		23.00
Syracuse		18.33
Verona	63.01	
Special	4.00	189.07
Walworth		30.00
Waterford	23.92	117.03
Wellsville	5.00	5.00
Welton		25.00
West Edmeston	10.00	40.00
White Cloud		60.89
Individuals	43.00	335.75
Western Association		45.51
Southeastern Association		14.67
Central Association	53.68	53.68
Northwestern Association		40.67
Southwestern Association		4.50
General Conference Offering		231.00
Shiloh-Marlboro Vacation		
Bible School		8.50
New Jersey and Eastern New		
New York Yearly Meeting		25.00
Southern Wisconsin and		
Chicago Churches		65.00

Comparative Statement

	This year	Last year
Budget receipts—June	\$ 2,581.93	\$ 2,830.92
Special receipts—June	67.56	1,137.88
Total receipts—June	2,649.49	3,968.80
Budget receipts—12 months	16,218.39	15,396.23
Special receipts—12 months	1,640.68	3,133.36
Total receipts—12 months	17,859.07	18,529.59

Disbursements

Missionary Society	\$1,183.51	
Special	27.76	
		\$1,211.27
Tract Society	\$ 301.11	
Special	5.00	
		306.11
Sabbath School Board		196.38
Young People's Board		39.28
Woman's Board		13.09
Ministerial Retirement		157.10
Education Society	\$ 157.10	
Special	2.00	
		159.10
Historical Society		20.95
General Conference		314.21
Seventh Day Baptist Building	\$ 235.66	
Special	32.80	
		268.46

YOUNG PEOPLE'S WORK

WELL FOLKS!

Here are the apologies of the young people's editor for not being on his toes, and since other people seldom walk on his toes you missed last week's young people's material. Now what will you do—walk on my

toes? Please be merciful. Send your association talks to the young people's editor for publication in the page.

ANOTHER ROAD

Some time ago we spoke of roads and how we are always going along some kind of road. A short time ago I traveled along various kinds of roads and arrived at Berea, W. Va. There were others along and we had a jolly time, because the roads were good and also because they led to a definite goal—Berea and the Southeastern Association. The roads led to the "abundant life" too, for there certainly was an abundance of all things in Berea: friends, fellowship, food, fun. But the thing that impressed me so much in regard to roads leading to the "abundant life" was the play given by the Lost Creek, W. Va., young people in the young people's program on Sabbath night. Just as a prologue to the play the leader read that familiar poem by John Oxenham. You know it, "To every man there openeth a way, ways, and a way." You know the poem and how it speaks of a high and low road, and every man deciding which road his soul shall go. Right there is where the whole point of the play and of the poem hangs—it is on *deciding* which road. It is the moral choice which tests the character, and the true Christian character is the road to the "abundant life."

In the play the young man was presented with two ways. At first he was inclined to flaunt at the idea of kindness and sympathy and temperance, but he soon discovered that his life was barren when these things were pushed out. He found that the road he must follow to the "abundant life" was the road of a high moral character. He came to have faith in his mother and sisters and friends, and with that faith came the other elements that enter into the high road of Christian character. Let Paul tell them to us. "Add to your faith courage, and to your courage knowledge, and to your knowledge temperance, and to your temperance patience, and to your patience godliness, and to your godliness brotherly kindness, and to your brotherly kindness, love."

Read them again and notice how logically they follow each other in the building of a high character and how accurately they mark the course leading to the "abundant life." Thus step by step one comes to the fullness

of the stature of manhood in Jesus Christ, for as God has created the soul of man with this capability of expanding, so he has placed before him the ideal of Christ making possible a limitless growth and progress. But none of the progress can be ours unless we first choose the high road. When we have made this choice and are traveling the road of Christian character, we discover that the "abundant life" is a thing to be experienced in this present world.

M. C. V. H.

PERSONAL DEVOTIONS

By Marie Mitchell

First, we might think of what prayer really means. Is it not the expression of unshaken faith in the plans and purposes of God? Is it not absolute submission to God and trust in his power? Prayer holds on and hopes on to the bitter end—and then beyond. It does not give up, does not accept "No" for an answer, does not surrender its claim. Remember, prayer is not mere petitions but a communion—pouring out the whole soul to God. It has been said that prayer is the golden key that unlocks all the storehouses of God's grace; they are opened by men and women on their knees.

We should form the habit of having our morning devotion as soon as we awake. There is little danger of too much time being spent in prayer. Perhaps our greatest trouble is that we do more talking about prayer than praying, or even saying prayers.

Let us all be more strict about our morning and evening devotion and remember that prayer is not just a group of spoken words, and try to gain a fuller understanding of what prayer really is and what it means to us.

Fouke, Ark.

CHILDREN'S PAGE

Dear RECORDER Children:

Still no letters, so while I'm hoping and waiting to hear from you I'm sending you a little story, again.

Sincerely yours,
Mizpah S. Greene.

LOVE ONE ANOTHER

Jeane was a dear little Scotch lassie who lived on a large dairy farm among the hills of New York State. She was a very friendly

little body, and a very thoughtful one as well, so you may be sure she had a host of friends.

All day long, and every day, she was a very busy, happy little girl, for many are the duties of a faithful little girl, both in the home and in the school.

Each Sunday morning one of her first duties was to learn the golden text for the next Sabbath, and afterwards to explain its meaning in her very own words. Then during the week she tried to act out the truths contained in the text. Of course, when Sabbath morning came she was pretty sure to know her lesson perfectly, and oh, how much it meant to her.

One bright Sunday morning in May, Jeane came dancing into the sunny kitchen, shouting happily, "Oh, Mother, my golden text is ever so easy this week; so easy to remember and so easy to do! It is 'Love one another.' Did you ever see anything easier than that?"

"How will you show your love?" asked her mother with a loving smile.

"I'll show it by loving deeds," answered Jeane promptly.

"And to whom will you show it?" asked her mother.

"Why, I'll show it to you and Daddy and to all my friends," said the little girl.

"Is that all?" asked her mother, quietly.

The merry face grew suddenly very sober, and Jeane stood thinking for a few minutes. At last she said, "I suppose I must show my love for my enemies, too. That isn't so easy, Mother. It will be pretty hard for me to love the Smith family who accused me of picking their roses, and threw stones and mud at me." She was almost crying now.

"Think it over," said her mother, kissing her tenderly. "I'm sure my little girl will find a way."

All the way to school that morning Jeane kept thinking about her golden text and about loving her enemies, and almost missed her turn at her favorite game just before the school bell rang, she was thinking so deeply. In fact she did not take her usual interest in her lessons or in her play all that lovely day, and when night came her problem was still unsolved. When school was out, the little girl decided to go home by the road that led past the Smith home, although it was a little out of her way, for, she said to herself, "Per-

haps it will help me to act out my golden text."

None of her little friends lived in that direction, so she was all alone. She had quite a bit of thick woods to pass through, and so she began to walk very fast, for she was just a little afraid. A rabbit skipping across the road just in front of her made her jump, and the hoarse barking of a dog ahead of her made her pause for a moment. Then she hurried on again. She was nearly in sight of the Smith home, the barking of the dog growing louder every minute, when she heard the frightened sobbing of a little child. Forgetting her own fear, she began running in the direction of the sound and soon saw little Jackie Smith sitting on the fence, crying at the top of his lungs, while below him stood a large, cross looking dog, barking and jumping savagely.

Jeane soon succeeded in driving the dog away. Then she took the frightened little fellow in her arms and carried him home to his mother, and all the time she was saying over and over, "Oh, Jackie, I love you, I really do!"

When Mrs. Smith heard all about it she said, "Weren't you afraid of the dog, yourself? He might have bitten you."

"I was at first," said Jeane, laughing, "but I was so sorry for little Jackie that I do believe I forgot all about myself."

The grateful mother patted Jeane's sunny head and called her a dear, brave little girl, while Charles and Fred, Jackie's big brothers, gave her a great armful of roses, and Fred said earnestly, "We are sorry we accused you of picking our roses, and threw things at you. We know now that you wouldn't think of taking anything that wasn't yours."

"That's all right," said Jeane with a happy smile. "I just love every one of you."

"We all love you, too," shouted all the Smith children, as the little lassie hurried home to tell her dear mother the good news.

M. S. G.

ABOUT CONFERENCE PROGRAM

By Rev. Erlo E. Sutton

The one hundred thirty-seventh anniversary and the one hundred twenty-seventh session of the Seventh Day Baptist General Conference will open in the Milton, Wis., church, Tuesday, August 22, at 10 a.m.

After the usual call to order there will be a short period of song and worship, followed by addresses of welcome with responses from the extreme East and West.

If Conference will approve, the president plans to set up, instead of the usual small committees appointed to consider reports of boards, the Commission's report, and various other denominational interests not taken care of by standing committees, five sections as follows: Section on Missionary Interests, Section on Publishing Interests, Section on Educational Interests (religious education, colleges, seminary, etc.), Section on Women's Interests, and Section on Young People's Work, each section to consider the related interests indicated by the name. Then to consider matters not coming under these titles, a Committee on Reference and Counsel. This committee might also be called upon to adjust similar or conflicting action coming from two or more of the sections. And last of all, a Nominating Committee.

It seems to the president that denominational matters may be better considered by one section taking under consideration all related matters and that programs may be better co-ordinated.

It is planned to have the reports of all boards by titles at the forenoon session, and as far as possible other committees whose report should be considered by a section or committee.

It is planned that the afternoon be given to the study of these reports and other various denominational interests, and evaluate the work of the past year in the light of the Council-Conference held last August.

It is expected that all evening services will open at seven-thirty with a vesper service by Professor Stringer and the Conference choir. This will be followed by a carefully prepared service of worship, after which there will be a sermon or address. All evening services will close at nine o'clock sharp. In fact, all boards and individuals are being requested to keep within their time limits.

An hour each morning, from eight to nine, is being set apart for section and committee meetings. Rooms will be provided and labeled for these, so that announcements will not be necessary concerning them from the floor.

Denver Colo., July 5, 1939.

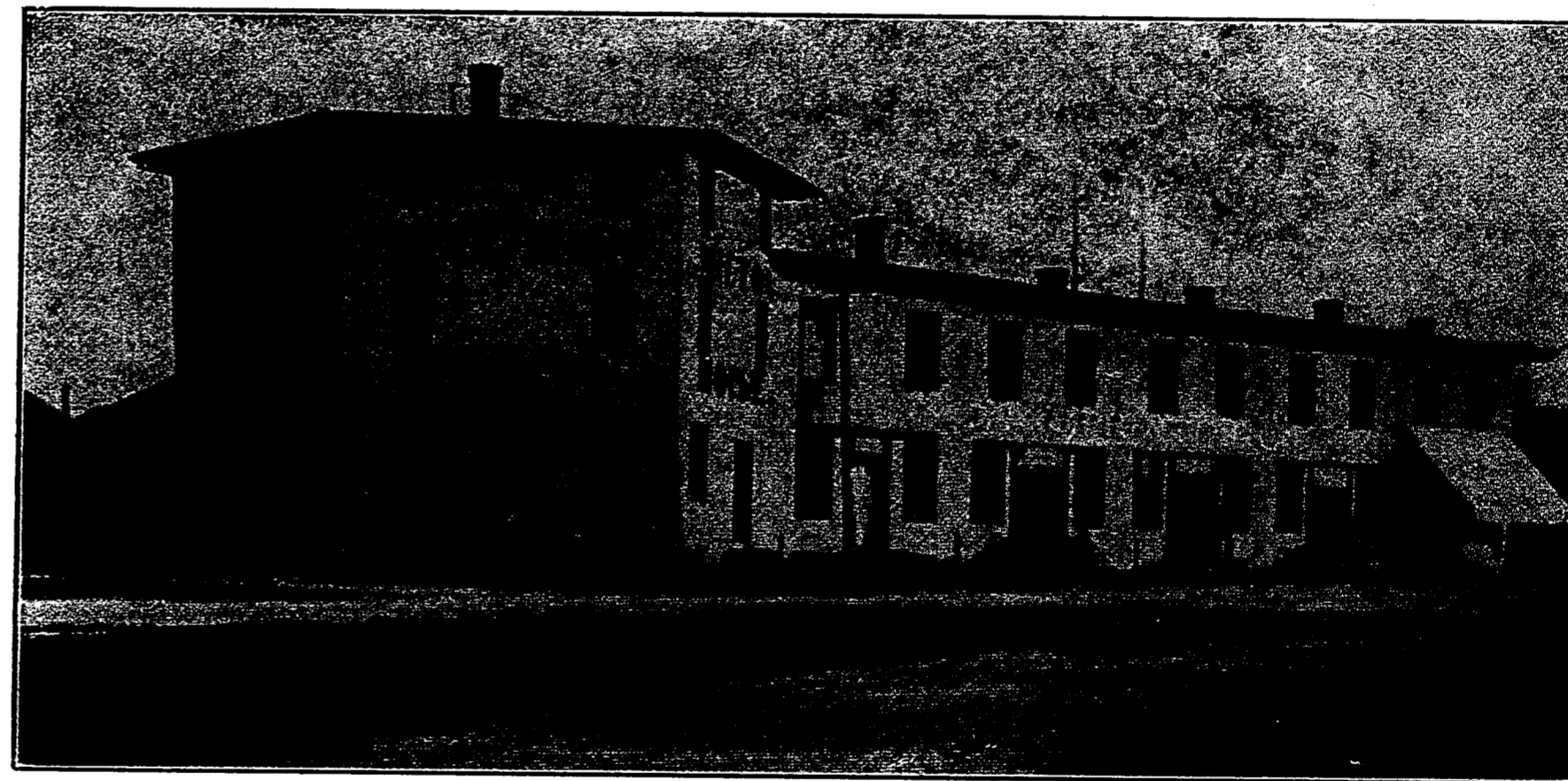
A BIT OF MILTON HISTORY

About one hundred two years ago a New York State pioneer drew a straight line on his territorial map of Wisconsin from Chicago to Madison, and another from a fort manned by General Atkinson, to the north, to a point where Mr. Henry James ran a ferry boat across Rock River, to the south. At the intersection, Joseph Goodrich secured a government claim and erected one of the first frame buildings in Rock County, in 1838. Thus the village of Milton is extremely fortunate in its location as to transportation facilities, and a century later we find it easily accessible to two railroads and two state highways over which more than fifteen buses run daily.

The village of Milton was incorporated in 1903, and has a present population of about

1,250. It has a municipally owned water and sewer system, fine public parks, over five miles of paved streets, and a fine educational system, which, combined with churches of four denominations, makes it one of the finest of southern Wisconsin residential villages.

Like other cities and villages in the Rock River Valley, Milton was founded by men of Puritan stock who had broad vision and boundless energy. Their posterity are justly proud that their forefathers built the first concrete house in the United States, established a pioneer college of Wisconsin, and at a later time, during the early part of the twentieth century, started an electro medical equipment company which has become one of the largest exclusive manufacturers of physical therapy equipment in the world.



Historic Landmark

The Goodrich family and others lived in a frame dwelling and log cabin, which also served as a store, post office, hotel, church, and community center for six years before the first section of the Milton House was started in 1844. Cement for this structure is said to have been brought by boat from England, transported by barge down the Erie Canal, and then overland by wagon. Upon good authority, this is the first concrete building erected in the United States. Several years later, the hexagon addition, a three storied hotel, was completed and named the Milton

House. During the stagecoach days this was one of the best known of Wisconsin hostleries. The frame building was torn down about two decades ago, but the log cabin annexed to it served as a kitchen and is still standing. The Milton Historical Society has made of it a museum and restored it as far as possible.

Joseph Goodrich was well known for being a staunch abolitionist and he helped train men and raise money for the Civil War. It is said that the dark recesses of the Milton House served as a station for the "underground rail-

road" which extended up the Mississippi Valley to the Canadian border.

Conference guests will have an opportunity to hear a lecture and visit this historic landmark.

Conference Publicity Committee.

(To be continued)

OUR PULPIT

"THE LIGHT OF THE WORLD"

(A sermon preached before the class in homiletics in the School of Theology, Alfred University, by Wayne R. Rood, in the spring of 1939.)

Text—And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.—Acts 6: 15.

When Benjamin Franklin sent his silken kite aloft into the thunder storm, a century and a half ago, I wonder how many minds even dared to dream of electric light in millions of homes? When young Thomas Edison connected opposite poles of an alternating current to a carbonized broom straw in a vacuum-sealed glass tube, only a generation ago, I wonder how many people thought that electric lamps would soon be lighting the world?

While young Jesus of Nazareth was teaching on the green hillsides of Galilee, I wonder how many of his hearers saw in his words the light of eternal truth? When Jesus Christ went to the shameful cross, nineteen centuries ago, I wonder how many caught a glimpse of his dying love as the "Light of the World"?

I think Peter did. John must have caught the vision. Surely Mary, his mother, understood. Stephen certainly caught a glimpse of the light.

Stephen stood before a hostile council one day, and he must have known it. But instead of delivering an oration of defense, he preached a sermon which had as its theme, "The Unbelief of Israel." When he had ended, his hearers were cut to the heart and gnashed on him with their teeth. "But he, being full of the Holy Ghost, looked stedfastly up into heaven, and saw the glory of God, and Jesus standing on the right hand of God. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." (Acts 7: 55, 56.) Stephen must have seen the vision of light, for "all that sat in the council, looking stedfastly on him, saw his face, as it had been the face of an angel." (Acts 6: 15.)

We can't know exactly what the face of an angel is like, but John, the Revelator, gives us an idea. John was in the Spirit on the Lord's day, while he was on the Island of Patmos, and he heard behind him a great voice, as of a trumpet. Turning to see the voice that spoke to him, John saw one like unto the Son of man, standing in the midst of candlesticks, "and his countenance shone as the sun shineth in his strength."

The glory of God, himself, was reflected in Stephen's face, and it glowed with heavenly radiance. Great light has blessed many important Biblical events. The glory of the Lord shone round about the shepherds the first Christmas eve. It was a brilliant light that awoke the sleeping apostles in the prison and led them to freedom. It was a great light, so great that it outshone the noonday sun, that blinded Paul on the road to Damascus when he was converted. What a light it must have been that was reflected in the face of Stephen that day before the council!

There are three sources of light such as that which the council discerned in Stephen's face. There is a source which is outside, above, supernatural—*extra*. There is a source which is within the man, which is generated within his heart—*intra*. And, third, there is a source of light which is beyond—*ultra*. It is the shining ray of hope, the light of undaunted faith in the ultimate goodness of things to come.

Part of that light which the council saw in Stephen's face was reflected from the throne of God. When he had finished his address, condemning his hearers for failing to accept God's leading, Stephen looked up and saw the heavens opened, and God, and Jesus standing at God's right hand.

The presence of the supernatural has always been accompanied by a great light. By an expressive and favorite figure of John, the Evangelist, God is defined as light: "God is light, and in him is no darkness at all." (1 John 1: 5.)

At the creation, according to the Genesis story, God said, "Let there be light," and there was light. God was in the pillar of fire that went before the Children of Israel in the wilderness. God's presence was symbolized in the fearful light that shone between the wing-tips of the seraphim atop the Ark of the Covenant in the Tabernacle.

When Moses was called up into Mount Sinai to receive the Ten Commandments, a great cloud descended over the mountain. Occasionally the Children of Israel, gathered below, caught glimpses of light breaking through the dense cloud and smoke, and they were frightened. They were ordered not to go near the mountain, lest they die. The writer of Deuteronomy speaks of the occasion, long years afterward: "The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousands of saints; and from his right hand went a fiery law for them." (Deut. 32: 2.)

And when that same grand old leader who had ascended into the light of God's presence to bring back the tables of the law, and who was no longer afraid of the great light, at last took leave of his people, he blessed them saying, "The Lord bless thee, and keep thee: The Lord make his face to shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace." (Num. 6: 24-26.)

The philosophers, too, saw God as a great light. Job understood that the light was not to be feared. He said of God, that "He maketh a path to shine after him." (Job 41: 32.) And once, when Job was crying out in his soul's effort to understand his misfortune, he said, "Oh, that I were as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness." (29: 2, 3.)

The Psalmist sang in supreme ecstasy of God's gracious light. It was a blessing to be sought. David prayed for the light of God's face. It was a protection: "My times are in thy hand: deliver me from the hand of my enemies, and from them that persecute me. Make thy face to shine upon thy servant: save me for thy mercies' sake." (Psalm 31: 15, 16.)

The light of God, to the Psalmist, was an indication of God's redeeming love for man: "Thou that dwellest between the cherubims, shine forth. . . . Turn us again, O God, and cause thy face to shine; and we shall be saved." (Ps. 80: 1-3.)

And one of the later musicians caught a glimpse of the light of the world: "God be merciful unto us and bless us," he prayed, "and cause his face to shine upon us, that

thy way may be known upon all the earth, thy saving health among all the nations."

The prophets, too, saw in God's presence a holy light. "Now, therefore, O our God, hear the prayer of thy servant," pleaded Daniel, "and his supplications, and cause thy face to shine upon thy sanctuary, that is desolate, for the Lord's sake." (Dan. 9: 17.)

In one of his thrillingly beautiful descriptions, Ezekiel, the prophet of the exile, said, "And behold, the glory of the God of Israel came from the way of the east: and his voice was like the noise of many waters: and the earth shined with his glory." (Ezek. 43: 2.)

Isaiah saw the light of God as a saving truth: "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." (Isa. 9: 2.) The prophet of the suffering servant, who rose to such heights in expressing many other advanced ideas, also catches a vision of the universal Light of the World: "Arise, shine: for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." (Isa. 60: 1-3.)

As it is the nature of light to shine, so it is the nature of God to bless and give. And so, God sent his only begotten Son into the world, to reveal fully, in divine figure, the light of God's presence, his purity, his love, his perfect goodness. "In him was life," says John, "and the life was the light of men." (John 1: 4.) Jesus Christ was "the true Light, which lighteth every man that cometh into the world." (John 1: 9.)

When Holman Hunt painted his picture of Christ knocking at the door, he put into Christ's hand a beautiful lamp, and called the picture, "The Light of the World." There Christ stands, patiently knocking. On his head is a crown, to be sure a crown of thorns, but it is regal in its divine dignity. He is clad in a long, simple, white robe, the garb of the Israelitish prophet. About his shoulders is thrown a magnificent purple cape, embroidered in gold, and caught at the throat with a great clasp, studded with precious stones; it is the cape of a priest. The Light of the World is "prophet, and priest, and king." In him were combined all those imperfect con-

cepts of the Old Testament into one new and pure light. In him God's presence became real. Through him came the light of saving grace into a sinful world; by him came a new concept of love; in him came an understanding of the way of life. "I am the way, the truth, and the life," said Jesus, himself. "No man cometh unto the Father but by me." (John 14: 6.)

There is a source of light which is within a man, which is generated within his heart. According to the record of Luke, Stephen was "full of faith and power, and did great wonders and miracles among the people." (Acts 6: 8.) Stephen had caught a glimpse of Jesus, the Light of the World, and something had happened within him. He had contacted the Master, and some of his divine nature had clung to him. Stephen had not read about Jesus of Nazareth; he had experienced his living truth. We do not know that Stephen ever met Jesus personally, but he had within him some deep sense of his Lord's presence. And so his face shone with a radiance that was not only reflected, but that came from within his heart of hearts.

The Old Testament Preacher saw that it was something within a man that made his face glow, and he said, "a man's wisdom maketh his face to shine, and the boldness of his face shall be changed." (Eccl. 8: 1.) Daniel said that "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Dan. 12: 3.)

Moses was called up into a mountain one day, to talk with God. "And it came to pass when Moses came down from Mount Sinai . . . he wist not that the skin of his face shone while he talked with them. And when Aaron and all the people of Israel saw Moses, behold the skin of his face shone, and they were afraid to come nigh him." And Moses was forced to wear a veil to darken the radiance of his face, for he had been with God.

Thousands of years later, Jesus "taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light." (Matt. 17: 1, 2.)

Paul realized that such a radiance was made possible by God himself, not only to Stephen and Moses and Jesus, but to anyone. "For God," he wrote to the Corinthians, "who

commanded the light to shine out of darkness, hath shined in our hearts, to give light of the knowledge of the glory of God in the face of Jesus Christ." (2 Cor. 4: 6.)

Such glowing radiance, however, cannot abide, unless its principle is maintained. "He that saith he is in the light and hateth his brother," warns John, "is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." A glowing face requires a warm heart and a radiant life.

The face shows without fail what is in the life behind it. The most secret thoughts of the mind sketch lines upon the face. The innermost desires of the heart are reflected accurately in the countenance.

An old, old tradition has it that Leonardo Da Vinci spent a whole lifetime searching for the models for his masterpiece, "The Lord's Supper." The first model the famous Italian painter found was for the face of the Christ, the center of the picture. He discovered what he was searching for in the face of a little neighbor boy: so pure, so innocent, so trustful and loving. One by one, as the years went by, Da Vinci found and painted the faces of the men gathered about the table: John and Peter and James and Andrew and Thomas and all the rest—except Judas. Da Vinci wanted to find a face dark with sin and evil thought, the face of a coward and traitor. The artist scoured the slums and taverns for his model, but he could not find a face subtly evil enough. One day, when Da Vinci was a very old man, and his painting still uncompleted, he was wandering through the meanest part of his old home town. Then, lying there in the street, he found the broken piece of humanity he had been searching for. Quickly he sketched the face, and then turned to speak to his model. "I know you," said the human derelict through thick lips. "I used to live next door to you when I was a little boy. You painted me once before, remember?"

A bright light cannot be reflected from a dull life. "Ye are the light of the world," said Jesus. Let us keep our daily lives unspotted that they may reflect, and pure within that they may produce light as well. "A city that is set on a hill cannot be hid; neither

do men light a candle and put it under a bushel, but on a candlestick, and it giveth light to all who are in the house. Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven."

As Stephen looked up into heaven when he finished his speech, while the council was yet gnashing on him with their teeth and complaining about him, Stephen stood on the brink of eternity, and he knew it. He could look across the deep chasm that opened before him, beyond the pile of stones on which he was soon to die, and see the goodness of things to come. He stood firm in the light of hope and the faith of God. He gazed steadfastly, as Peter put it, "unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." (2 Peter 1: 19.)

When you and I can stand before death in the perfect confidence of Stephen; then, as Christ promised, "shall the righteous shine forth as the sun in the kingdom of their Father." (Matt. 13: 43.) Even as Stephen felt it, so can we sense the reflected radiance of the God of Light, who at the beginning commanded, "Let there be light." As he felt it, so can we feel welling up within us a spring of love and power from contact with that great source of radiance; and so, too, we may see that great city, promised by the Revelator, where there shall be no need of a temple, nor "of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor to it. And the gates of it shall not be shut at all by day; for there shall be no night there." (Rev. 21: 23-25.)

DENOMINATIONAL "HOOK-UP"

DeRuyter, N. Y.

April 3, Rev. H. Eugene Davis spoke to a small but interested group, in the interests of the Denominational Building. In the evening refreshments were served.

April 22, Pastor Neal Mills exchanged pulpits with Rev. Paul Burdick of Leonardsville.

Our church joined in a Rural Church Conference held at Lisle, N. Y., May 31-June 1.

Pastor Mills attended the Eastern Association as a delegate from the Central Association.

April 22, a group of young people and adults surprised Mr. and Mrs. Raymond Barber at their home on the Lake Road. In the latter part of May another "home warming" party was held at the new home of Mr. and Mrs. Lavere Nichols. After spending a pleasant evening, Mr. and Mrs. Nichols were presented a chair by their friends.

The old hitching sheds have been torn down, and the lumber and ground neatly cleaned up. As long as the sheds were not used and some not kept up, it will improve the looks of the church property.

Corresponding Secretary.

Alfred, N. Y.

The Seventh Day Baptist Young People's Camp will be held at Eggleston Park, near Angelica, July 9 to 16. Elmo Randolph, pastor of the Second Alfred Church, will be in charge, assisted by Dr. George B. Shaw and David Clarke. Other members of the staff will be Bertha Lewis and Mrs. Elmo Randolph of Alfred Station, and Helen May Button of Friendship. A registered Red Cross instructor will be in charge of swimming. It is expected that at least forty will be in attendance.—*Alfred Sun.*

Milton Junction, Wis.

The program to be given tonight (Thursday) by the Vacation Religious Day School, at the Milton Junction Seventh Day Baptist church, is to be a demonstration of the work done in the school for the past three weeks. There will be flag salutes and a worship program by the whole school; also Bible stories, songs, and memory work by each of the four departments: the kindergarten, the primary, junior, and intermediate departments. Over fifty children will take part in concert and individual work. The object of such a school is to give more Christian education to our children.

School closes tomorrow (Friday) with classes in the forenoon and a picnic at Palmer Park in the afternoon.

—*Milton Jc. Telephone (June 29).*

North Loup, Neb.

The service last Sabbath morning was a memorial service under the subject, "The

Covenant of Memory." It was in memory of our nation's birthday and our Lord's death, and closed with an impressive communion service. The prelude and offertory were piano and organ duets.

The music of the evening vesper was in charge of Ava Johnson, who led the hymn singing with Esther Babcock at the piano. Specials consisted of a girls' trio sung by Jeanne and Joan Barber and Mary Babcock and a boys' quartet sung by Wayne Babcock, Carl Maxson, Daryl and Claire Barber. Pastor Hill led the devotionals. This is always a helpful service.

The July church social took the form of a picnic. It was held at the river on the Alfred Christensen farm, on the Fourth. Mr. and Mrs. Roy Cox, Mr. and Mrs. Arthur Stillman, Mr. and Mrs. Cecil Severence, and Mr. and Mrs. Kenneth Barber were the committee in charge. There were many members and friends of the church present to enjoy the dinner, visiting, games, and swimming.

At the annual church meeting held the last Sunday in June the following officers were elected: moderator, R. O. Babcock; clerk, Mrs. Jessie T. Babcock; treasurer, Mrs. Cora Hurley; trustee, Arthur Stillman; chorister, Mrs. Esther Babcock; pianist, Mrs. Ava Johnson; organist, Mrs. Nina Johnson; chairman of social activities, Mrs. Cora Hemphill; historian, Mrs. Fern Maxson; reporter, Mrs. Leona Babcock. Pastor Hill was unanimously re-elected as pastor.

—North Loup Loyalist (July 6).

SOUTHERN WISCONSIN QUARTERLY MEETING

The quarterly meeting of the southern Wisconsin and Chicago churches will be held at Walworth, Wis., July 22. The program arranged is as follows:

- 10.30 A.M.—Worship service with sermon by Pastor Charles W. Thorngate of Dodge Center, Minn.
 1.30 P.M.—Business meeting
 2.00 P.M.—Address, Rev. Carroll L. Hill
 3.00 P.M.—Young people's meeting, arranged by Miss Elizabeth McWilliam

(Signed) M. J.

The only danger that really counts in life is the danger that something shall come between the soul and God.—Y. P.

OBITUARY

Davis. — Myron Elwin Davis, the son of Will and Mildred Comstock Davis, was born near North Loup May 29, 1927, and passed away at University Hospital, Omaha, Neb., June 23, 1939, his death resulting from septic infection.

In his sickness Myron was a brave and patient little fellow. He was appreciative in his suffering and thankful for every kindness shown him.

He is survived, aside from his father and mother, by two brothers, Leland and Carroll; by three sisters, Marian, Nettie, and Kay; and by numerous uncles, aunts, and cousins.

Funeral services were held from the Seventh Day Baptist church Monday afternoon, June 26, by Rev. C. L. Hill, his pastor, and burial was made in Hillside Cemetery. C. L. H.

Greene. — Clark Wesley, son of David and Lovinia Sweet Greene, was born in Alfred, N. Y., June 30, 1854, and died at his home in Nile on March 25, 1939.

On March 11, 1886, he was united in marriage to Alice Crandall, who with three sons: Elwood, of Belfast, N. Y.; William, of Belmont, N. Y.; and Robert of Milton, Wis.; also several grandchildren and great grandchildren, survive him.

In early life he united with the Seventh Day Baptist Church, to which he remained a loyal member throughout a long active life. He was a very close friend and a fine neighbor to the pastors of the Nile Church for many years.

Funeral services were conducted Tuesday, March 28, in the Nile church by his pastor, Rev. E. H. Bottoms. Interment was in Mount Hope Cemetery in Friendship. E. H. B.

Monroe. — Saberah Knapp, daughter of Amy Philips and A. M. Knapp, was born in Lincklaen, N. Y., April 18, 1853, and died in DeWitt, Ark., June 28, 1939.

When she was quite young her parents moved to Utica, Wis. She was married to T. H. Monroe October 26, 1874. Mr. Monroe died in February, 1906. Of their six children, five survive: Ray, Orrin, Lee, and Mrs. Nora Ellison, of DeWitt; and Mrs. Gertie McGahhye of Rose Bud, Ark. In February, 1883, they came to DeWitt.

At about fourteen years of age she accepted Christ and joined the Utica Seventh Day Baptist Church. On coming to Arkansas she became a charter member of the DeWitt Seventh Day Baptist Church, which later became the Little Prairie Church.

The memorial service was conducted by Rev. R. A. Butler of the DeWitt Baptist Church. She was laid to rest beside her husband in the Van Camp Cemetery. L. V. H.

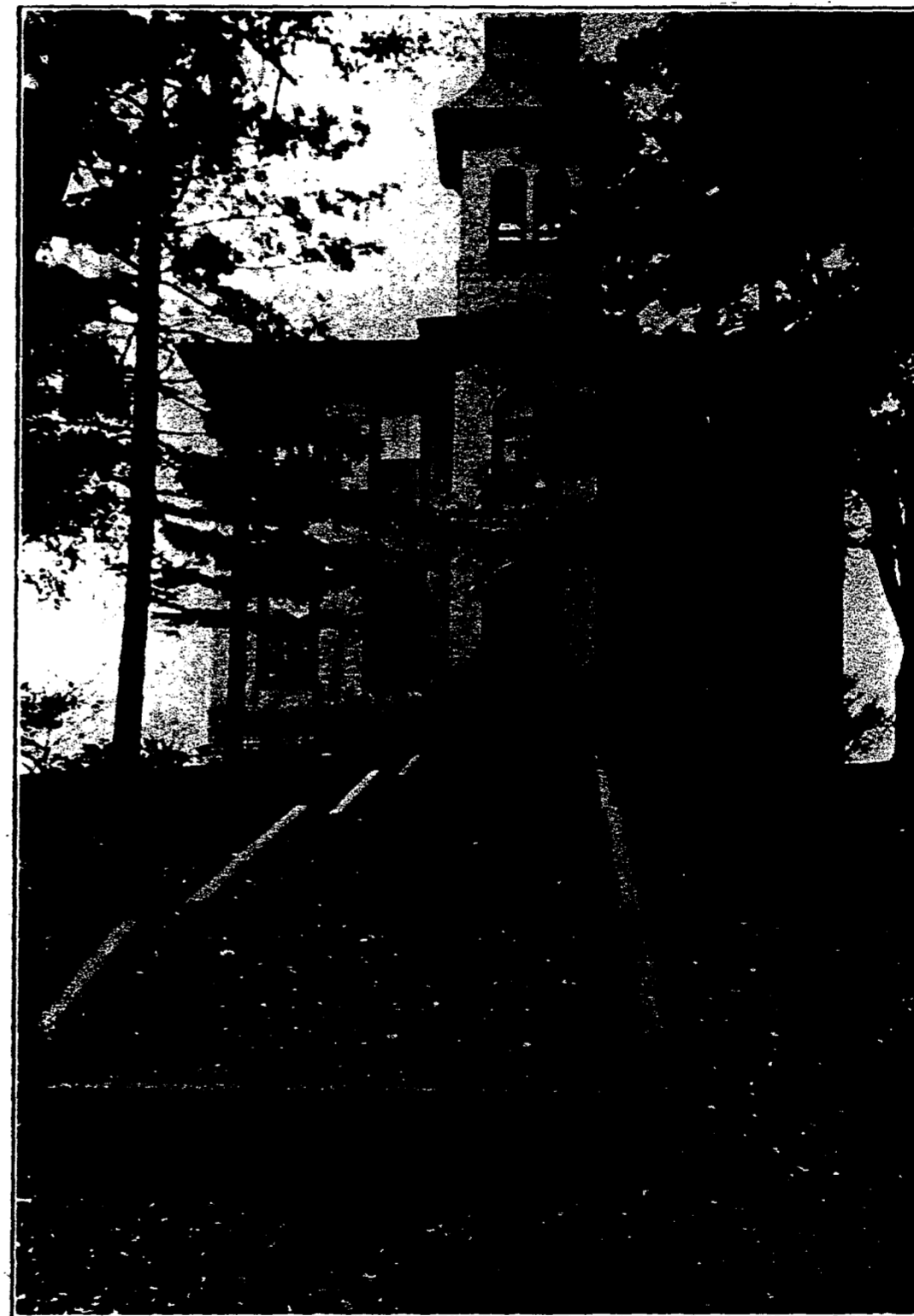
"Seizing the opportunities of life means making the most of ourselves physically, mentally, and morally; it implies health, vigor, and power; knowledge and wisdom; goodness and love; use, service, and the highest joy. Opportunity is limitless. We fail to recognize and grasp it."

The Sabbath Recorder

Vol. 127

PLAINFIELD, N. J., JULY 24, 1939

No. 4



Milton College
 Entrance to Main Building
 (See article, "A Bit of Milton History.")