

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.

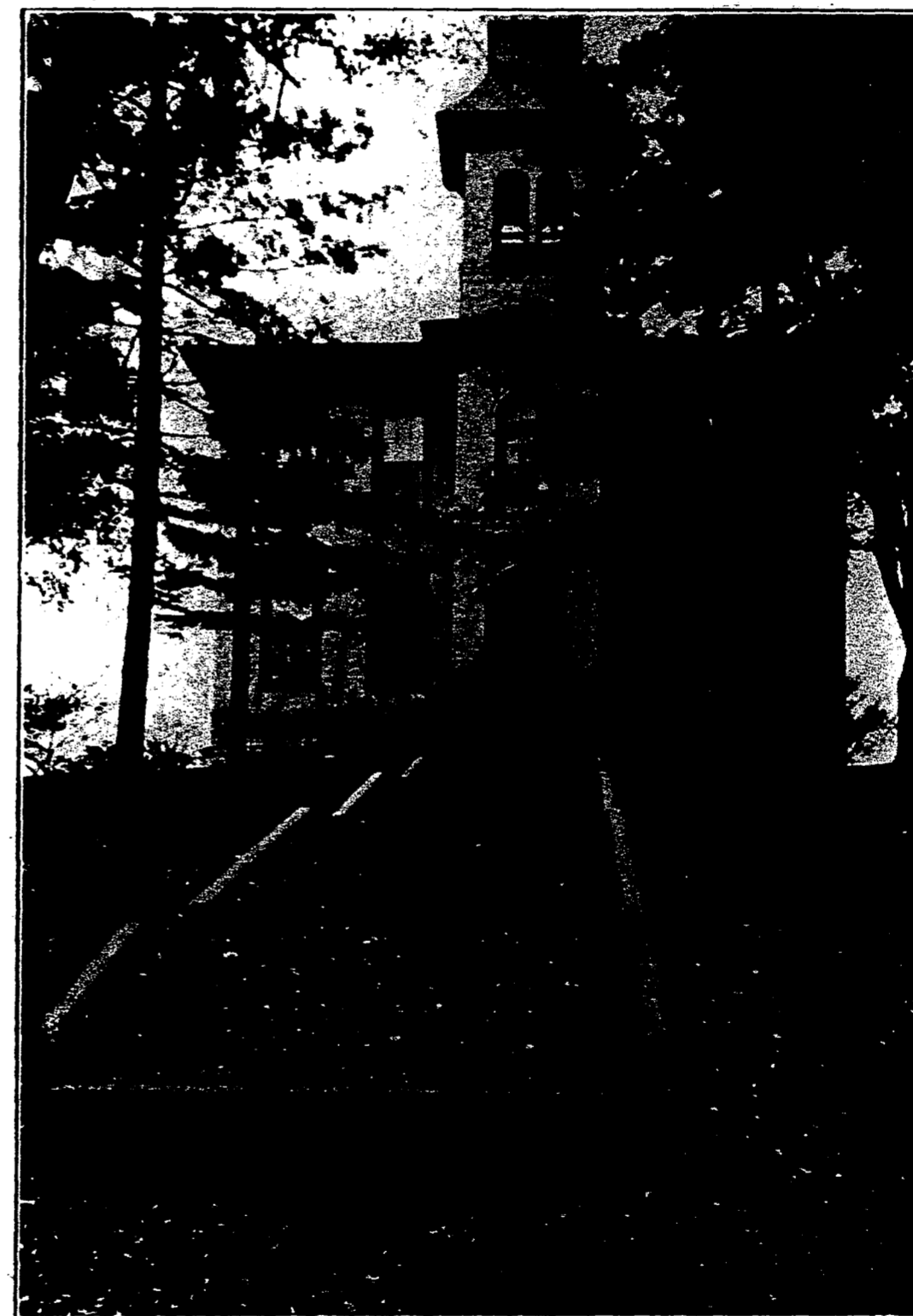
"Seizing the opportunities of life means making the most of ourselves physically, mentally, and morally; it implies health, vigor, and power; knowledge and wisdom; goodness and love; use, service, and the highest joy. Opportunity is limitless. We fail to recognize and grasp it."

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.")

The Sabbath Recorder

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

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EDITORIALS

WATERFORD REDEDICATES

No attempt is here made to describe the dedication service at Waterford, of the church restored from the disaster of the hurricane of last September. But under the leadership of Pastor Albert N. Rogers this was effected Sabbath day, July 8, 1939.

The worship service has been sent to us and we are sure the service must have been of high interest and inspiration. Rev. Thomas Huntington Chappell of Dedham, Mass., delivered the sermon. Here follows the "Litany of Dedication":

Praise ye the Lord. (minister)

The Lord's name be praised. (people)

O ye servants of the Lord, bless the name of the Eternal God.

From the rising of the sun unto the going down of the same, the Lord's name is to be praised.

Let us pray. (unison)

Almighty God, our heavenly Father, whom the heaven of heavens cannot contain, much less this house made with hands, yet who delightest in the assembling of thy people in the sanctuary, and hast promised to bless them there: look with favor upon us this day, and accept as thine own this temple of worship which thy children would consecrate to thy service, through Jesus Christ our Lord. Amen.

For the manifestation of thy power and love which brings us together this day in this place, amid surroundings proper and wholesome, we thank thee, O God.

Glory be to thee, O Lord most high.

For the high communion of those present, and all who by their participation in this work have demonstrated their solidarity in the Christian faith and their loyalty to the community, we thank thee, O God.

Glory be to thee, O Lord most high.

For the honest workmanship, both contracted for and contributed, for the devoted stewardship of the church officials, and for the earnest prayers of the church members, all of which are represented in this house of religion, we thank thee, O God.

Glory be to thee, O Lord most high.

For the faith of our fathers, which more than a century and a half ago led to the organization of the Seventh Day Baptist Church of Waterford, and before and since has led to the establishment of sister churches of similar creed and with differing creeds but the same Lord—Congregational, Episcopal, Baptist, Roman Catholic, Unitarian, Scientist, and more—through the commonwealth and the nation, many of whom have borne a share in the restoration of this house, we thank thee, O God.

Glory be to thee, O Lord most high.

Finally, for the faith of this generation which makes such places of prayer desirable, yea necessary, and which makes us more tolerant than our fathers, of those who differ from us and yet are no less persuaded, we trust, of the essential truths of high religion and the variations natural to vital belief, we thank thee, O God.

Glory be to thee, O Lord.

And now, as those who built here before us, we dedicate this church to worship in prayer and song, to the ministry of preaching, to the celebration of the holy sacraments; for the sharing of ideas and purposes, for the crystallization and statement of vital purposes, for the preservation of the family, for the guidance of youth, for the renewal of spiritual values in all society, for world fellowship and the reign of peace and justice—for all these, in the name of Jesus Christ, we dedicate this house to thee, O God.

Our Father, as we have been permitted by thy gracious favor to rebuild this house of worship, so may thy divine presence guide us in the proper use of it. Grant that as often as we meet here we may be enabled to leave behind what we ought never to have carried with us, and to find here what we ought never to have lost. May this house be to all of us thy house and the very gate unto heaven. Hear us, we pray, through Christ our Lord and Savior. Amen.

THE SABBATH RECORDER

51

PLANNING FOR ONE HUNDRED YEARS

In some recent reading this turned up: "If you are going to plan for one year, plant grain. If you are going to plan for ten years, plant trees. If you are going to plan for one hundred years, plant men."

This, like many other wise sayings coming from China, is worthy of heed on the part of all.

Our planning, too often, is only for immediate results. It might further have been said, "If you are going to plan for eternity, plant truth." When we plan Christ's work—kingdom tasks—we need to take the distant look and with far vision. We will need the grain, the trees, and men; and we must not forget or neglect truth.

Ways and means for immediate needs are imperative. Cycle programs will lead to future assurance and encouragement. These planings and plantings require patience. But greatest care and patient planting and cultivating are found necessary in the field of men. Our forefathers realized the need of planting, training men, and early in our history planned for it. Academies and institutes grew up, and now for fifty, seventy-five, and a hundred years we have had Salem, Milton, and Alfred. Youth, men and women, must be trained if you are going to plan for a hundred years.

For many years the study of the Bible has been promoted in an organized way, missions have been promoted, and for nearly one hundred years the Tract Society has been printing and distributing millions of pages of truth-propagating literature—planning for the ages.

If we are to plan for a hundred years as a people—and for eternity—we must look to it that our boys and girls are inoculated with gospel truth, and church and home must plan not merely for a year or ten years—but for one hundred years. "Train up a child in the way he should go, and when he is old he will not depart from it."

The non-departure kind of training involves planting the truth and love for the truth in the young—very young hearts and lives—and cultivating the truth with care, patience, and consistency.

It is more than telling the child of the truth; it is living it before him, day by day, year after year, without complaint or wavering. Even then there may be some disappointment

and failure, just as in fields of corn—but certain it is no success can come without such planting and cultivating.

If you are interested only in returns for next year, plant grain. But if in what shall be a hundred years from now, and eternity, "plant men" and truth.

ONE WAY A PASTOR PRESENTS TRUTH

The busy Boulder pastor and general missionary of the Colorado field finds time to teach science, as "supply-teacher" in the local high school. For many years he has been interested in astronomy and astronomical instruments, for example, and has made a fine six-inch refracting telescope. The lenses he ground himself. His fine knowledge of science equips him with many methods of arrestingly presenting gospel truth denied to others of us.

We reproduce here a notice sheet recently received from him. It follows:

Illustrated Lecture Sermons

on

Science and the Bible

By Ralph H. Coon, science teacher and Bible student

Date I. The 200-inch Telescope and the Bible

1. Stereopticon pictures of the great telescope to be set up in California showing how it will look and how it will work.

2. Novel experiments with mirrors to show the principles involved and a real six-inch reflecting telescope with similar construction.

3. Telescope views of objects the Bible tells about.

4. How the telescope makes the gospel clear.

Date II. Botany and the Bible

1. Beautiful colored slides of flowers and of the Big Trees of California.

2. Experiments to show the wonderful way in which plants make food for themselves and for us.

3. How the Bible uses botany to teach the gospel.

Date III. Light and the Bible

1. Experiments to show the different colors in ordinary light and how these are necessary to bring out the beauties in nature and art.

2. Adding light to light to make darkness.

3. How we know light is electrical; illustrated.

4. How Jesus is the Light of the World.

Time m. Place

ANOTHER JUSTUS TIMBERLINE COMMENT

Recently we published under editorials a word of appreciation of the late Dan Brummitt, with an article of his under his pen name, Justus Timberline. Here is another one of true merit:

Carrying Bricks to Nowhere

"Nothing breaks the morale of a workman so much as the discovery that what he is doing does not matter."

I read that in a book last night, and I know a story which proves it is true. The facts are from the preacher himself.

Once there came to our town a pastor who began to be worried a lot about the men who called to his back door asking for food.

They usually offered to work for a meal; but he had no work to give them. So one day he fixed up what he thought was a nice little scheme. He had a small load of second-hand bricks dumped into a corner of his wide back yard. Then he waited.

The next man who begged for a breakfast was told that if he would carry the bricks to the other corner of the yard, he could go to the kitchen and eat.

He did the job in fifteen minutes, asked for a pan of water and a bit of soap, and washed his hands. The pastor fed him.

The next applicant was told to earn his breakfast by moving the bricks to their original location; not knowing, of course, that they had been there before. And he, too, was fed.

This went on for a while, until one morning an applicant for food, getting his instructions about the bricks, shook his head.

"I heard about your bricks," he said, "but I didn't quite believe it. Well, now I know it's true, and I'm not moving 'em. I'm hungry, but not that hungry. You're smart, but not smart enough. You know enough to make work for a man that's willing, but you don't know enough to make a real job; and all this time you've been laughing at the boys. You ought to be laughing at your own ignorance."

He started to go; but he turned back. "I'm told you're a preacher, and you may be a good one, at your sermons. But let me tell you this: If you handle your church people the way you've handled a bunch of hoboos, they'll catch on after a while, same as we have. Before long, all of 'em who have a spoonful of brains will be like me; they'll have no use for a man who thinks work is nothing but going through the motions. And then they'll walk out on you, like I'm doing now."

At that he went through the back gate and was gone, while the preacher stood in the doorway, thinking harder than usual.

He told me long afterward that it was a stiffer lesson in practical theology than any he got in the seminary.

But I know he learned it well; and I'll say for him that our town has had few pastors in my memory who got from their people more resultful cooperation in their church programs than he did.

When he finished telling me the story I asked him, perhaps a trifle too familiarly, what happened to the bricks.

"Mr. Timberline," he answered, as sober as could be, "let me show you." And he took me to the back yard and pointed out a low mound in the grassy fence corner.

"I buried them right there," he said. "And nobody but you and my wife know what that hump of sod means. But I've kept it there, and

so long as I can see it, I'll never ask anybody, tramp or church member, to tote second-hand bricks from nowhere in particular to nowhere else in particular."

So I say I know, that to tramps and church members alike, work has to mean something. If it doesn't, self-respecting folk in both these groups will quit it cold.

ITEMS OF INTEREST

Use of radio time, according to Religious News Service, will be prohibited under a code adopted by the National Association of Broadcasters during its annual (17th) convention in Atlantic City in July. "Rather," says the code, "it should be the purpose of the religious broadcast to promote spiritual harmony and understanding of mankind and to administer broadly to the varied religious needs of the community."

Youth, assembled at Cleveland, Ohio, in the International Convention, has pledged anew its devotion to the principle of religious and civil liberty, and believes "in the American way of life . . . of the people, by the people, and for the people."

"It places itself squarely against all the isms that threaten to undermine democracy whether Fascism, Nazism, or Communism." In declarations concerning peace it said, "We must assume leadership in movements and conferences to adjust the differences and difficulties out of which the seeds of war are fast springing. The world has sacrificed much for war . . . must be willing to sacrifice in economic resources, in trade advantages, in territorial claims—yes, in pride and prestige, for the sake of peace."

A statement, signed by over two hundred religious leaders, as an appeal to Congress, was sent out by Right Rev. G. Ashton Oldham, president of the World Alliance for International Friendship Through the Churches. It urges an American foreign policy of non-participation in aggression. As concerned for the welfare of all people, the statement said, "we need to oppose direct or indirect support of those governments which do engage in war as an instrument of national policy. . . . Religious groups should, we believe, urge upon their peoples and governments that the price of peace includes the refusal to profit from war by economic participation in aggression."

R. N. S.

Recorder's Court Judge Arthur E. Gordon, Detroit, according to Religious News Service, has ruled that a Seventh Day Adventist may operate his barber shop on Sunday, but that employes of his shop may not work on Sunday unless they are members of the Adventist Church.

The Department of Information Federal Writers' Project is responsible for the story of "The First Gold Brick in America."

Real estate operators since Peter Minuit's time have regarded him as a shrewd bargainer. His purchase of the island of Manhattan for sixty guilders' worth of trinkets has gone down in history as a real estate buyer's dream.

But according to research workers . . . the Canarsie Indians, from whom Minuit made his purchase, were not so dumb, for they sold something they did not really own. The Canarsies, who dwelt on Long Island, heard that Minuit was in the market for land and sold him Manhattan Island. Later on, because of this trickery, it was necessary for the white man to buy part of the island over again from the tribes living near Washington Heights.

A BIT OF MILTON HISTORY**Pioneer College**

It is not surprising that those New York State pioneers desired proper schooling for their youth. As early as 1844 a select school was started near the present Seventh Day Baptist church. Four years later it was named Du Lac Academy, taking the name the village was then called. Soon thereafter this was changed to Milton Academy, and in 1867 the charter was granted to Milton College by the state legislature.

The present site was chosen in 1855, for the erection of the Main Hall shown on the front cover of this RECORDER. Ten years later an addition in the back doubled the capacity of this building. Other buildings on the nine acres of campus include Goodrich Hall, Whitford Memorial Hall, Gymnasium, auditorium, and the Studio. A splendid athletic field is adjacent to the Gymnasium.

Milton is a standard four-year college, granting the degrees of Bachelor of Arts and Bachelor of Philosophy. Although a liberal arts college, the Schools of Music and Business Administration offer specialized work and are widely known.

Former students and friends are welcome to re-visit the college buildings and the Library, which will be open from 3 to 5 p.m. during Conference week.

MISSIONS**WORK ON THE HOME FIELD**

(Taken from the Annual Report of the Board of Managers to the Seventh Day Baptist Missionary Society, adopted July 16, 1939.)

When we turn to an outline of our home missions, we see that though much work has been done during the year on the home field, it has suffered worse for lack of funds than any other field. Many of the home fields for which appropriations were made have received no help because there were not funds to meet the appropriations, and for the same reason some of the home fields which should have had more liberal support have languished. Also we see that several changes have taken place during the year. These will be noted as we consider the work by associations.

Eastern Association

Three churches in this association have been pastorless throughout the year and the pastors of some of the other churches are painfully limited as to salary. Furthermore, there are other fields in this association where valuable work could be done. As has been the case for many years past, no appropriation has been made to help any church support its pastor or for mission work of any kind in this association. Nevertheless, a considerable mission work has been done by the pastors and lay workers and about one fourth of the contributions to the United Budget has come from these churches.

Central Association

The missionary spirit appears to have been active in the Central Association during the year, but the only appropriation made by the Missionary Board for work in this association is a small sum to enable Rev. Alva L. Davis, pastor of our church in Verona, to visit our church in Syracuse, N. Y., and do such pastoral work as time and strength would permit. With the exception of the Syracuse Church, all the churches in the Central Association have pastors, and Syracuse is the only church receiving help. As in the Eastern and other associations, it is difficult for some of the churches to give adequate support to their

pastors, but all the pastors are pressing loyally and courageously into the work. If a missionary-evangelist could be located in Syracuse, it is evident he would be able to build up the church in Syracuse, and reach new points.

Western Association

Up to the first of May, Rev. Robert W. Wing continued as missionary pastor in the Western Association, giving his time principally to the Hebron churches. Though Brother Wing has done splendid work on this field, he thought that a change would be good for the work and he resigned. No one else has been called to take his place permanently, but Mr. Paul Maxson, a student in the School of Theology, will supply the Hebron churches during the summer vacation. Though there are several strong churches in the Western Association, there are, besides the Hebron field, promising openings for missionary work, and in planning our home mission work, this field should be given due consideration.

Southeastern Association

During the year there have been appropriations to help three churches in the Southeastern Association support their pastors; but one of these three, the church at Middle Island, W. Va., has not had a pastor and therefore has not received the appropriation.

Mr. Marion C. Van Horn has continued as pastor at Salemville, Pa., and the work of the church has taken on new life.

Rev. Clifford A. Beebe has now started on his third year as missionary pastor of our church in Berea, W. Va. Brother Beebe, in addition to his efficient labors as pastor, has given a considerable time to general missionary work in West Virginia. With the permission of the church, he has made regular visits to groups of Sabbath keepers in Braxton and Webster counties, seventy-five or one hundred miles southeast of Berea. He has done this general missionary work without expense to the board or denomination.

Southwestern Association

In the Southwestern Association there have been some changes regarding the work supported by the board.

Rev. Verney A. Wilson, in addition to serving the church at Hammond, La., throughout the year as missionary pastor, has held meetings in Columbus, Miss., where there is a new

interest. Furthermore, it has been arranged recently that he become missionary pastor of our church in Little Prairie, Ark. It is planned that he continue as missionary pastor at Hammond and make monthly visits to Little Prairie. Also, it is expected that he will continue to foster the interests in Columbus.

Rev. W. L. Davis continued to serve the church at Fouke, Ark., as missionary pastor till April, when he moved to Jackson Center, Ohio, to become pastor of our church in that town.

During the year Rev. Ellis R. Lewis has continued as missionary pastor in Gentry, Ark., and as general missionary in the Southwest. Though, as in recent years, Brother Lewis' activities as general missionary have been limited, yet he has performed much efficient field work at several points in Missouri, Arkansas, and Oklahoma. The Southwest is still an inviting field for mission work, and the work should be pressed in this association as soon as funds are available.

Northwestern Association

Though the calls for missionary work in the Northwestern Association are many and urgent, the board, owing to the lack of funds, has been unable during the year to increase its work very much within the bounds of this association.

Jackson Center, Ohio, which was pastorless at the time of the last report has secured Rev. W. L. Davis as missionary pastor. Brother Davis began his work in April and the church is encouraged that it can have an undershepherd after having been pastorless for two years.

Brother Kay Bee, who had been pastor at Welton, Iowa, for two years, found he was not able, on account of financial reasons, to continue longer. He resigned last spring and moved to another town where he had secured work. Since Brother Bee closed his labors, the Welton Church has been pastorless. Rev. Rolla J. Severance, who has accepted the position of missionary-evangelist, recommended by the last General Conference, settled in Welton the first of this month; and while it is planned that he will foster the work in Iowa, it is expected much of his time and energies will be given to promoting evangelism throughout the denomination. In addition to the present arrangements, the field demands that a min-

ister who can give his entire time to the Iowa field should be secured.

Rev. Ralph H. Coon has continued as missionary pastor of our church in Boulder, Colo., and as general missionary on the Colorado field. The board contributes a small sum towards the salary of Pastor Coon with the understanding that he is available for two or three months for general missionary work, and in addition to this there is an appropriation for traveling expenses incurred while doing this work.

Brother Charles W. Thorngate entered his second year as missionary pastor at Dodge Center, Minn., and in addition to his labors in connection with the Dodge Center Church, he is doing valuable missionary work elsewhere.

Under the direction of the Missionary Board, Brother Wayne R. Rood, a student in the School of Theology at Alfred, spent the summer vacation of 1938 with our church in New Auburn, Wis. The board expected to help finance this project, but the New Auburn Church cared for the entire expense. Brother Rood's labors were much appreciated, and early in June he returned to New Auburn for another summer's work, with the understanding that the board will help financially.

There are other churches needing help very much in this association, but the scarcity of funds has made it impossible.

Pacific Coast Association

According to all reports, there are many encouraging openings for mission work in the Pacific Coast Association, and a considerable work has been done during the year. Though the board has had a small appropriation to aid in meeting the traveling expense, this appropriation has not been used this year. Brethren L. F. Hurley, E. S. Ballenger, J. I. Easterly, B. B. Friesen, and others have done much missionary work, but the board has not been allowed to bear the expenses connected with these labors.

The indications are that there is no more promising field than the Pacific Coast, and Seventh Day Baptists should plan to press the work with vigor.

The Preaching Mission

What is called the Preaching Mission was promoted again the past year by the Missionary Board. The board has been enthusiastically supported in this by the Religious Life Com-

mittee of the General Conference and most of the pastors have joined heartily in the movement. The churches in the United States were divided into eight sections and regional directors were appointed for every division. The secretary became responsible for two divisions, and by correspondence kept in close touch with the work throughout the year. As a rule the regional directors did a splendid work, and according to reports, the Preaching Missions were enthusiastically received by most of our churches, and the results were helpful. The Preaching Missions constitute a form of evangelistic work much needed, and it is hoped by many that they may be promoted another year.

The Missionary-Evangelist

Last August two reports recommending that the Missionary Board employ a missionary-evangelist and that the women of the denomination be asked to furnish the financial support were adopted by the General Conference. The first recommendation is found on page 90 of the 1938 Year Book and reads in part as follows:

Wednesday morning, Rev. A. L. Davis presented to us the project of assuming the financial support of a home missionary-evangelist, should Conference approve this appointment. After consultation with the Commission by the nineteen women present, nineteen voted in favor of it.

The second recommendation is found on page 61 and reads:

We recommend that a missionary-evangelist be put on the field by the Missionary Board as soon as an available man can be secured, and that the women of our denomination be asked to assume the support of the evangelist as a faith project.

At its first meeting after Conference the Missionary Board approved the proposition, as will be seen from the following resolutions:

Resolved: 1. That the Missionary Board undertake the employment and direction of a missionary-evangelist, in accordance with the proposal of the Woman's Board and the recommendation of the General Conference, when the Woman's Board shall have secured sufficient funds to justify the employment of such a worker.

2. That it is to be understood that the term of service of the missionary-evangelist will continue only so long as funds are provided for said purpose.

Of necessity, it took time for the Woman's Board to make the canvass for the project. Also, after it appeared that funds were to be

available, it took time for the Missionary Board to find a minister who was willing to accept the position. Finally Rev. Rolla J. Severance, pastor of our church in White Cloud, Mich., accepted the call of the Missionary Board, moved to Welton, Iowa, and began his work the first of July.

While Brother Severance will give, when at home, especial attention to the Sabbath-keeping congregations in Iowa, it is expected that, under the direction of the Missionary Board, he will make his great work the promotion of evangelism throughout the homeland in every way possible. That this may be done, the co-operation of all churches, associations, and denominational agencies is solicited.

WOMAN'S WORK RELIGION AT CHAUTAUQUA

Chautauqua was founded by Lewis Miller and Bishop John H. Vincent as a center of religious education. The religious program, however, in voluntary and non-denominational, although twelve denominations maintain headquarters and missionary homes. Every summer, the program includes preachers and scholars of national and international fame. All may join in the public worship to listen to a variety of views, expressed by religious leaders of many creeds.

Chautauqua is unique in the organization of its summer population with respect to religion. All denominational groups share in one unified religious program planned by the institution and carried through the entire season. This program is fully integrated with Chautauqua's cultural season program. It is operated through a Religious Work Department and provides all the activities in the religious field in which a community of intelligent adults, spirited young people, and normal boys and girls could be expected to participate.

There are formal classes throughout the week in Bible, religious education, missions, and theology, and a definite attempt is made to carry into the life of the institution religious inspirations through daily devotional services and the ministry of the chaplain of the week.

The Ministerial Conference, July 31-August 11, and the Institute of World Missions, August 20-25, conducted by the Council of Women for Home Missions and the Foreign

Missions Conference on Women's Work, offer an opportunity to ministers and other professional church workers and to those who give lay leadership to the work of the church an unrivaled opportunity for study and training.

Institute of World Missions

Theme: Christ and the World Community at Home and Abroad. Conducted by Council of Women for Home Missions and Foreign Missions Conference Committee on Woman's Work.

Home Missions Study Book, *Homeland Harvest*, by Dr. Arthur H. Limouze.

Foreign Missions Study Book, *From Tragedy to Triumph*, by Dr. Basil Mathews.

FROM BROOKFIELD, N. Y.

The May meeting of the Woman's Missionary Aid society of the Seventh Day Baptist church at Brookfield, N. Y., was held at the parish house, Mrs. Polan, the president, presiding.

Maud Curtis read Psalm 91, also a selection from the SABBATH RECORDER, written by Mrs. T. J. Van Horn, "Thou Shalt not Be Afraid," followed by singing the hymn, "Take Time to Be Holy." Lina Brooks read the report of the Woman's Board.

After discussing ways and means of raising money, it was voted to hold a bake sale some time this month, with Mabel Fitch as chairman.

Our president made a large chart, something like the one sent out to the societies, with the goals, the words of the hymn, "Take Time to Be Holy," references, etc., on it, for use in our meetings. We closed with the benediction, Psalms 27: 14.

At 5.30 p.m. we served dinner to about fifty people.

Secretary.

JUNIORS INVITED TO CONFERENCE

Plans are going forward to make Conference mean much to junior boys and girls. We hope many of them will be present, and parents are urged to bring them. Facilities for travel make it more feasible now than formerly for the whole family to attend. It may mean more, sometimes, than we think to have the boys and girls there.

Miss Ada Keith of Cincinnati, Ohio, again has been secured by the Young People's Board to have charge of the junior boys and girls.

We are truly fortunate to have her with us again in this work, and she writes how happy she is to do this.

She urges that people who attend shall bring their children. She also asks "the Sabbath schools, Junior Christian Endeavor societies, and Daily Vacation Bible Schools to send samples of their work for our exhibit at Milton."

We are glad to call attention to this request and trust the people responsible will do as Miss Keith wishes. Please mark this item in the RECORDER for reference—or better still, begin now to plan for the children's attendance and for the material for the "exhibit."

YOUNG PEOPLE'S WORK

A THOUGHT FOR THE WEEK

By Jean Taylor

"Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God."—*Luke* 12: 8.

It is a good thing to confess Jesus before men in a Christian gathering. Do you confess him before your school or business acquaintances? You must if you want to serve Christ.

Boulder, Colo.

YOUTH MUST BE INTERESTED IN THE SABBATH AND ITS PROMOTION

By Kenneth Van Horn

(Given at the Southeastern Association, at Berea, W. Va.)

We have two main points in this topic to consider; these are: interest in the Sabbath and interest in Sabbath promotion. Of course the great point is to get the young people interested in the Sabbath and its promotion.

In discussing the first point, interest in the Sabbath, I will try to tell you how the young men and women and boys and girls can be induced to have an interest in the Sabbath. First, they are looking for something which is dynamic and challenges their enthusiastic natures. It is so often said that the younger generation is lazy and shiftless, but I cannot help thinking that it is an unjust and thoughtless criticism.

The great trouble, as I see it, lies in the fact that there has been no definite goal set up for which they may strive. They have never as yet been put on the spot. They, for

the most part, have been molly-coddled by a doting generation, and have never had to face hard brain-taxing problems. Now, what is there in the Sabbath which, when placed before these young people, will cause them to get right down to some deep thinking and cause them to use the gray matter which God has given to them?

In the program of the church services there seems always a period of time set aside purely for a study of the Bible. Lessons are set up by a person or persons who have had a good bit of training in the study of the Bible. They know how to prepare a lesson that will appeal to the one who will be following those courses, and, in conjunction with a teacher who knows the people whom he is teaching, can attract them to the church and the study of the Bible. These periods are usually about an hour long, and draw a large group of young people as well as the older ones. After this study period is over, if it comes before the church worship, so often those of the younger group leave for some other attraction; and if the study period follows the church worship, too often the young people do not come until time for that particular period.

The question is, why don't they come to the church service? This might be answered by the fact that they feel left out of the service. How many pastors go to their young people and ask them to help with the regular church service by reading the Scripture or offering the prayer? Do the pastors ever turn the entire church service over to the young people's group? Maybe they have done that very thing, but did the young person or persons feel that the main reason for that asking for aid was because the pastor could find no one else to do that task? How often after the service which includes the aid of a young man or woman, boy or girl, do the people go and tell them that their services are appreciated?

Do the young people in your churches feel a definite responsibility in the financial affairs of that church, or are they ignorant of the fact that it takes money and sacrifice to keep a church operating? Do the elders in the church feel that their young people are not capable of holding a position of responsibility? Have they ever been given a chance to prove their worth? Look about you and see if there are not those young men and women who are capable, and then give them a chance. I believe that this is one way of getting the

young people interested in the church and the Sabbath. Give them a chance to help promote the Sabbath by letting them work at it, instead of riding along with the crowd. I believe that the key-note for getting the young people interested in the Sabbath is the word *responsibility*.

Now if the young people have been made to feel their responsibility toward the keeping of the Sabbath and the importance of the church influence in their lives and the lives of others, I am of the mind that the promotion of the Sabbath will be a direct result. When young enthusiastic lives and minds are made to feel the important things of life and to see that the Sabbath is needed, then beyond a doubt the Sabbath and its interests will be promoted with the self-same vigor and enthusiasm which now seem to be leading the young people off and away from the vital things of life.

I want to say this: Give the younger people a chance and a good example, instilling in their minds the feeling of responsibility, and the Sabbath will be promoted and the truth of it will be spread as never before. But if this is not done, as the young people come into positions of responsibility, they will not be equipped to carry on the work. Therefore, the Sabbath will be ignored, its promotion will be discontinued, and the work of our forefathers will have been for nought.

The iron is hot, so the hammering had better begin soon and the molding be done quickly. There is enthusiasm in the hearts of the younger group, and all it needs is the heart-felt and prayerful guidance of older and more experienced heads and lives.

There is a good piece of instruction to be found in the first book of Timothy, chapter 4, the eleventh to the sixteenth verses inclusive: "These things command and teach. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands by the presbytery. Meditate on these things; give thyself wholly to them; that thy profiting may be seen by all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

Why couldn't this admonition of Paul to Timothy be applied to the young people of this rising generation? Why wouldn't the same principle work now as it did then?

WHAT APPEALED TO ME MOST AT THE MINISTERS' CONFERENCE

By Rev. Orville W. Babcock

In Alfred, on June 19, there converged from various points in the East and the Middle West some twenty ministers of our denomination. For myself, I confess a certain thrill at being back again in these familiar surroundings under the shadow of Pine Hill, and with the prospect of meeting again friends of by-gone days. Scarcely had we arrived when the greetings began and continued throughout the time we were there. Any one who has been privileged to live in Alfred as a student will understand the meaning of its hospitality as he is welcomed back.

Outstanding also was the rare treat to one of Alfred's perfect days. In that high altitude, with the invigorating freshness of that day's atmosphere, the spirit of the conference was seemingly lifted up to a corresponding level of stimulating and refreshing fellowship.

With the assembly at work in the Gothic, little time was lost in getting things under motion. Ministers are not known for their timidity in speaking, and before one scarcely realized it a score or more of questions and problems had been proposed to take up our time while we were there.

On Tuesday morning the task of discussion and answering these problems began. Time was when the discussions held this year in Alfred might have caused considerable "fire-works," because of the many different views held on the subjects. And this year no general agreement on some of them could be reached, yet there were no factions, nor breaks in the spirit of good will. To the contrary, a spirit of Christian fellowship pervaded every meeting and provided the necessary common denominator for unity of purpose. In the process of discussion there was a sharing of experiences that may prove helpful. Young men participated with those who had been, in former years, their pastors. And young and old alike went away with something that may prove helpful as we work in our churches.

But the most important and appealing part of the conference to me was the fellowship, one with another. It is evident that we of our denomination are so widely separated geographically that we seldom get together. The conference in Alfred surely fills a great need. Again this year friendships were renewed at the point where they were interrupted last year, whether at Plainfield or at Alfred. Bartlett Dormitory was the scene of much good fun, as several men would gather in one room or visit across the hall. And many a ping-pong game which tested the prowess of the players, also welded more closely together an old friendship or made a new one.

This same spirit was also prevailing at larger meetings. Bowling on the green at Crandall Hall was immensely good fun. And the various gatherings at meal time afforded further opportunity to discuss our common problems and to strengthen the ties which bind us together in Christian love.

CHILDREN'S PAGE OUR LETTER EXCHANGE

Dear Mrs. Greene:

My daddy has asked me to start writing to you, and I am glad that he has. So in the future, you can expect letters from me.

I am eight years old. My last birthday was July seventh. I have two brothers and a little sister who is three years old. We all go to church every Sabbath with our daddy and we like to go very much.

In our church we have a children's day every three months. Most all the children take part in our program which includes singing of one or two hymns by the group, and solos, duets, trios, and recitations. We also have one or two of the children read Bible stories. We really have a wonderful time and everybody enjoys the program.

I have a cousin named Eugene who plays a violin in our church on children's day and his daddy says he would like to have him become a preacher of the gospel.

My daddy always says he wants me to be a missionary, and I wish that some day that will come true. I think this will be all for now.

Your loving sister in Jesus,

Anna Marie Fatato.

550 Manhattan St.,
Schenectady, N. Y.

Dear Anna Marie:

I'm surely grateful to your daddy because he asked you to write this good and very welcome letter. I do hope you will write often.

I think it is a fine plan to have a children's day every three months and I have no doubt that the grown-ups enjoy it almost as much as the children themselves. I'm sure I would.

I met your cousin Eugene at Conference last summer and he is also one of my most faithful RECORDER children, as also is his sister Alice. I hope I'll be able to see you all some day, and hear Eugene play his violin.

Service for Christ is the very best service of all, and let us hope and pray that some day Eugene may become a worthy pastor and you a missionary.

At Independence we are having community meetings every Sunday evening during the summer months with interesting and varied programs. This evening, Mr. C. H. Watson, who with his wife spent a winter in Labrador, is going to tell us about Doctor Grenfell's work in that very cold country.

Your loving friend,

Mizpah S. Greene.

Dear Mrs. Greene:

This is the first time that I have written to you. My birthday is March sixteenth.

I enjoy looking at the Children's Page. I have a pet dog whose name is Ted, and I have a pet cat and a pet banty, too. I like them all the same.

Your friend,

New Enterprise, Pa. Esther Boyd.

Dear Esther:

I am always glad to welcome new members to our band of SABBATH RECORDER children, and I'll be looking to hear from you again.

I don't believe there are any pets nicer than dogs and cats. A "banty" is a nice pet, too. I had a number of them when I was a little girl.

Are your dog and cat good friends? When I was in the grocery store Friday afternoon I saw a dog and cat who were certainly not friends. Kitty rushed into the store with her back and tail very much puffed up and hid behind the counter, growling and spitting, while Mr. Dog tried his best to get at her and had to be sent out in disgrace. The cat lives in the store and you can imagine she is well fed.

Our postmaster has a fine, large police dog which he sometimes brings down to the post office. Sometimes when I step up to the window to ask for stamps, he will stand on his hind feet and put his front paws on the counter as if to say, "What can I do for you, lady?" He has learned to shake hands with people, too.

I am wondering how my RECORDER boys and girls are spending their vacations this summer. I hope you and all the rest will write and tell me some of the amusing, interesting, and helpful things you do. I'm sure they would make very good letters. Tell me about your games, your picnics, your flowers, etc. I am enjoying our flower garden this summer, especially the Rambler roses climbing over our front porch—red ones on one side and three varieties of pink roses on the other. Andover is gay with all kinds of blossoms in many beautiful colors. How about your town gardens?

Lovingly your friend,
Mizpah S. Greene.

A STUDENT'S VIEW OF THE MINISTERS' CONFERENCE

By Paul L. Maxson

As the ministers began to gather for the second conference, the air seemed to have a note of sincerity. After the usual greetings of old friends and the meeting of new ones, they all gathered into the little chapel at the Gothic where the conference was being held. The chilled New York air was quite cool, even inside the building, for the steam heat had been turned off at the close of the university; the warm fellowship and hearty welcome to the visiting ministers, however, were felt so keenly that the cool weather was soon forgotten. Sincerity and purposeful motives were evident at the beginning, and I felt this throughout the entire conference.

Following the worship service, the conference moved to the large classroom which was used for the discussions. The dean of the School of Theology opened the meeting officially, after which he explained the plan of how he thought the ministers wanted the conference to be carried on. A scribe was elected to take down the suggestions of the various ministers, later to be worked over into topics by a committee of three. This committee was appointed by the chairman.

They were to assemble the original questions in forms, placing questions of like nature consecutively together.

The entire first evening was spent in appointing committees and in raising vital questions on how to advance the kingdom of God on earth. Some of the following problems were presented: New methods of evangelical work; What may we as pastors do to stimulate the greatest interest of young people in the kingdom of God? How may we create better interest in our foreign and home mission fields? By what method may we create and stimulate a Christ-like life in the members of our churches? What can we do to encourage brotherly love regardless of race or color? How may we create and continue interest in our Friday night prayer meetings? In what ways may we re-create if some have failed to continue the family altar? What do we do as ministers to observe the coming of the Sabbath Friday evening? Are we setting the healthy and growing examples that we should?

Many other questions of similar nature were asked and discussed at various meetings. The meetings closed at ten-thirty, but many healthy and helpful discussions continued far into the night.

The morning discussion continued under the direction of the appointed committee until twelve, when all went to the chapel for the worship service. This period continued from thirty to forty-five minutes, being conducted by a visiting pastor. These periods were largely meditation, prayer, Scripture reading, with individual thoughts and poetry.

After lunch, time for pleasure and recreation of various types was afforded. I think lawn bowling was the most popular. Recreation is one of the best ways to make new associations, new friends, and to advance the brotherhood feeling. It is also splendid for the free discussion of common problems that are found in every community.

At eight-thirty in the evening we again assembled in the chapel to ask God to help us to see our own selves as others see us. We asked for the spiritual uplifting in our lives. We sang praises to our Maker and asked him to direct us in our discussions. We returned to the discussion room to take up the weighty problems that perplex, irritate, and at times almost baffle us. This completed Monday evening and Tuesday's meetings.

OUR PULPIT

WHAT IT MEANS TO BECOME A CHRISTIAN

I. A New Center of Loyalty
By Rev. Neal D. Mills

(One of three addresses in the "Keynote Program," given Friday afternoon, June 23, 1939, at the Central Association.)

Texts: Galatians 2: 20; Philippians 1: 21.

Before one becomes a Christian his center of loyalty is usually self—his own pleasure, comfort, and success, and the interests of his own family and personal friends. There are some aimless people who have little concern even for their own welfare, and some who have strong loyalties for certain causes that are not Christian. Many of the youth of Russia are enthusiastically loyal to the Communist ideal of life and government. They sacrifice time, money, and talents to their ideals, while the youth of Germany and Italy are equally loyal to their countries.

When one becomes a Christian, Jesus Christ and the kingdom of God become his center of loyalty. The old self-centered life, the aimless life, or the life with an unworthy center of loyalty is ended. It is as though one were suddenly put to death and then began to live a new and different life. That is what Paul meant when he said, "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me." When we have given ourselves to Christ we no longer live our lives, but he lives them for us; and how much better he can do it!

When one goes into business he expects to give it his best, in order to succeed. Success never comes to the dabbler who always seeks the easy jobs. It costs hard work and sacrifice to succeed in any enterprise. So in order to make the Christian life a success, it must have our best in service and attention. Many people make their religion a secondary matter, allowing other interests to come first. They have just enough religion to make them miserable. It keeps them from doing many things they would like to do, and does not bring them much real satisfaction because they have not put much into it. Their center of loyalty is still in themselves.

There is a mental disorder which the psychologists call schizophrenia. It means divided

Wednesday was the last day of the conference, and it was fully occupied. The General Conference Finance Committee had a meeting to talk matters over with the group. The Council Committee on Publishing Interests had a "hearing" for the afternoon. So, everything considered, it was a very busy and worth while meeting.

The group were luncheon guests of Dean Bond at the "Coffee Shop." Even with the heavy schedule we found time to bowl two or three games before we were invited to Pastor Ehret's lawn for a picnic with a bountiful supply of food.

In my estimation one of the high points of the conference was at the last session when each pastor spoke of one good point that had been discussed and which he would try to put into practice in his own parish.

I feel that the conference has been a very uplifting experience for me, as I am beginning to see the tremendous size of the job that lies ahead; and I have confidence that God will not ask any of his servants to do more than he is able to do. I feel that he will guide, inspire, and be our constant partner and companion in our great undertaking.

I cannot begin to put into words the spiritual feeling or the presence of God as it was felt. I am sure that we are entering another great era in history and it depends upon us as to whether we shall march forward and upward with God.

OUR TREASURERS

General Conference—J. H. Coon, Milton, Wis.

Denominational Budget—Morton R. Swinney, Niantic, Conn.

Missionary Society—Karl Stillman, Westery, R. I.

Tract Society—Mrs. William M. Stillman, Plainfield, N. J.

Education Society—L. Ray Polan, Alfred, N. Y.

Historical Society—Mrs. William M. Stillman, Plainfield, N. J.

Memorial Board—Asa F. Randolph, Plainfield, N. J.

Sabbath School Board—Robert E. Greene, Milton Junction, Wis.

Woman's Board—Mrs. S. Orestes Bond, Salem, W. Va.

Young People's Board—Miss Nellie Bond, Alfred, N. Y.

personality. The patient believes at times that he is Napoleon or Lincoln or someone other than himself, and he tries to talk and act like that person. His struggle to live two lives at once becomes a pitiful joke. The Christian whose loyalty is divided between himself and Christ is something like one who suffers from schizophrenia. In either case it will not work. We cannot serve God on the Sabbath and self or mammon on week days. There is one way in which Christianity and Facism are alike: both are totalitarian; that is, both demand the total, undivided loyalty of their followers.

It is said that General Booth, founder of the Salvation Army, was at an afternoon social gathering when a cup of tea was brought to him. "Take it away!" he roared, "I do not want it. It is lukewarm. It is not hot. And a religious meeting is no good, either, unless it is hot." If we love God with all our heart, there will be some enthusiasm, some *heat* about it.

Some of us want to be loyal to Christ, but often do things that are disloyal to him. Once in a while we visit our relatives or entertain company on the Sabbath instead of going to church. Sometimes a chance to make some money tempts us to sacrifice our convictions "for just this once." We often rate material values above the human and spiritual values.

The devotional reading for today (June 23) in "The Upper Room" points out that after Jesus had sent the evil spirits out of the man of Gadara into the swine and the swine were drowned, the people of the nearby village begged Jesus to leave the neighborhood because they valued the lost swine above the saved man.

If we have fully consecrated our lives to God, our old selfish interests have been put to death and we live a new life in which the kingdom of God is above all else and Christ is the only center of loyalty.

DENOMINATIONAL "HOOK-UP"

Little Genesee, N. Y.

Vacation Church School has just completed a two weeks' course. With an enrollment of eighty-five, it has surpassed all other years in attendance. The kindergarten class, with two instructors, one a student of the Silver Lake Bible Training School, met in the attractive room above the hall opposite the

church, where the Sunshine Society generally meet. Here could be found a worship center in one corner of the room, a music center in another, and interesting projects being carried on. Three times each week the other classes assembled in the church auditorium for a short devotional service, conducted by the pastor's wife, also a student of the Silver Lake Bible Training School, which convenes for a period of three weeks each summer. A special service was held the last Friday morning, followed by a picnic in a grove some miles away, where games were played and swimming was enjoyed by many.

We are most grateful to the teachers, those who used their cars in transporting pupils each day, and those who helped finance the school. The unusual interest in the Vacation Church School may be partly the result of the Preaching Mission held last spring, when Rev. Frank McIntyre of Buffalo, a pastor of one of the churches of that city and also an instructor at the summer session of the Silver Lake Bible Training School, conducted a series of afternoon and evening services. Much interest was shown by the community at large, and we thank our pastor who was instrumental in getting so busy a pastor, teacher, and public speaker to come among us.

A group of our young people are now attending the Seventh Day Baptist Camp at Eggleston Park, conducted by Rev. Elmo Randolph and others. We wish all a good time and many spiritual experiences.

Correspondent.

De Ruyter, N. Y.

We tried a new project the past week-end in De Ruyter. We had a deputation team of four college students who are attending the Lisle Fellowship. This Fellowship consists of forty-eight students from colleges over the East who spend six weeks at Lisle, N. Y., and go out in teams of four for week-ends to work in churches where invited. Our team helped plan and conduct a picnic for young people Thursday evening, led prayer meeting, Christian Endeavor, and morning worship. They also conducted the services in the Methodist church here, and in New Woodstock. A closing worship service Sunday evening was held on South Hill, just at sundown. The outstanding member of the team was a colored girl from Fisk University.—*Personal Correspondence.*

Plainfield, N. J.

The project, started three years ago, of conducting a Vacation Bible School in our church has proved to be very successful. The registration this year was the highest yet, being seventy-six, and fifty-nine were on the roll. The Piscataway Church unites with ours in this work and ten of the children were from New Market. Four classes were conducted—kindergarten, primary, junior, and intermediate. Rev. Trevah R. Sutton was the supervisor and Mrs. L. H. North taught the junior class. The other teachers were from other churches and are public school teachers.

At the close of the three weeks' school a very interesting exhibit of the work done and a program by the children were held in the church on the evening of July 13. The older children had a picnic in Green Brook Park on the following day.

We feel that the school is very much worth while and answers a community need, for three-fourths of the children were from other churches. In all, ten denominations were represented. The teachers are to be congratulated on the work accomplished in this short time, and the interesting program given.

A beautiful baptismal service was witnessed on Friday evening, July 14, when Miss Virginia Whitford of New Market was baptized by Rev. Trevah R. Sutton, pastor of the Piscataway Church. The New Market Church people were invited to our church for this service. The Bond sisters, of Alfred, and Mrs. Mary (Bond) Lewis gave a vesper service and Dean A. J. C. Bond read the Scripture and offered prayer. The whole service was very impressive.

Correspondent.

Milton Junction, Wis.

The quarterly meeting of April 14-15 was of special interest on account of the visiting speakers who were with us. Rev. H. E. Davis and Miss Mabel West, both in this country on furlough from our China Mission, had part on the program. While Brother Davis had the special task of promoting the Denominational Budget, he also delivered a strong sermon on Sabbath morning and assisted Miss Mabel West who spoke in the afternoon on conditions in China. The young people furnished the program Friday night, and the ladies of the Albion Church gave a play on the evening after the Sabbath.

The exchange of pulpits was arranged according to the plans of the Tract Society for the purpose of presenting the Sabbath truth and the work of that society in promoting the same. Rev. L. O. Greene of Albion preached at Milton; Rev. C. L. Hill of Milton preached at Milton Junction; Rev. John Randolph of Milton Junction preached at Albion.

The A Capella Choir from Whitewater gave a very fine concert in the church on May 14. This was sponsored by the Ladies' Aid society. It was a real treat to music lovers.

The Vacation Religious Day School had many outstanding features this year. Last year was the banner year for registration. While registration was less, the percentage of attendance was higher this year, nearly ninety-one per cent. Twenty-nine of the fifty-three enrolled had perfect attendance, and five more missed only the first day. The school was supervised by the pastor, who was assisted by six teachers: Mrs. Donald Gray, Miss Ruby Nagler, Ivan Randolph, Irwin Randolph, Miss Mary Hull, and Miss Ellen Olsbye. The same teachers continued throughout the school of three weeks, with only two absences of one day each. Financial support of \$34 was practically the same as last year. The usual public program was given, and a school picnic on the last day.

On July 1, our service was adjourned to meet with the Milton Church, where delegates from our church joined in a council for the ordination of Archie Hurley and Loyal Todd as deacons of the Milton Church.

Some of our church people are on committees preparing for the entertaining of Conference, August 22-27, at Milton. Both churches will be in use on Sabbath morning of Conference, and the homes of both villages will be open to delegates. We hope many absent members of our church will be able to attend Conference and visit the home church. We understand that a former pastor, Rev. A. J. C. Bond, will preach the Sabbath morning sermon at Milton Junction.—*From July Church News Letter.*

Live your own Christian ideals day by day in your business and social relationships, remembering that your life is one of the most commanding affirmations of religious reality.

—Harold Paul Sloan.

RELIGION IN LIFE

Popularity

George Gilfillan, Scotch essayist who flourished nearly a century ago, says that no really great man was ever popular in his own generation. As is the case with all general statements, this one admits of exceptions, but there is a deal of truth in it. "Woe unto you when all men speak well of you" is a judgment pronounced by a seasoned philosopher and a spokesman for the Eternal.

There was an ancient worthy who lived in Athens, by name Aristides, who was so noble that people called him "Aristides the Just," and it came to pass that the title, even though it was well earned, got on the nerves of the Athenians and they banished the noble man from the city.

Run over the names of the men who today are in the world's Hall of Fame and learn how few of them were popular for more than a brief period of their careers. Lied about, pilloried, imprisoned, gibbeted, or burnt at the stakes in life, in death they have their shrines, monuments, anniversaries.

Pleasing everybody is out of the question, and the attempt to do it is destined to ignominious failure. Let a man have convictions and stand by them, expecting opposition and criticism.

Abraham Lincoln, according to James Russell Lowell, "dreaded praise not blame." And it was the rail splitter's sense of humor that saved him and his day. No public man can be rightly judged by his own generation. His enemies will place him too low, his friends and followers will place him too high. The years must decide. Better play and work for posterity's judgment than the applause of the populace. For those who cry "Hosanna" today may "crucify" tomorrow.

As a matter of record, the Great Galilean was derided by his family, deserted by his followers, repudiated by his intimates, and put to death by the "best people" of the community. And today his memory is the holiest of earth.—*Edgar DeWitt Jones.*

OBITUARY

Bond. — Josie Romine, daughter of Clement and Mary Romine, was born January 6, 1855, and passed to her eternal home June 24, 1939.

She was united in marriage to Deacon Luther A. Bond March 4, 1877. Surviving are three sons: Cecil C., at home; Clate E., Clarksburg; and

Harley D., Salem; and three grandchildren, Donovan H., Richard R., and Nellie Jo.

Mrs. Bond united with the Seventh Day Baptist Church of Lost Creek soon after her marriage. Hers was a beautiful Christian character, outstanding in noble virtues. Her splendid service through life was inspired by love for and submission to her Father, and universal good will to all whom she knew.

Farwell services were conducted by Pastor E. F. Loofboro, assisted by Rev. B. H. Randolph. She was laid to rest in the Lost Creek cemetery.
E. F. L.

Clarke. — Alice E. Clarke, daughter of Jeremiah and Catherine Crandall Clarke, was born in the town of Andover, N. Y., in the Independence community, May 13, 1854, and died at her late home in Andover village, July 10, 1939.

She gave a long life of devotion and service to her parents as long as they lived, and to the church until her sudden and unexpected death from apoplexy. She united with the Independence Seventh Day Baptist Church, January 21, 1871, by baptism, and on May 29, 1916, she transferred her membership to the Andover Church of the same faith. She loved the church and was rarely absent from its services. "Her life" as one of her young friends said, "was such as to make one think highly of the Christian faith."

Farwell services were conducted by her pastor, Rev. Walter L. Greene. Interment at Independence.
W. L. G.

Greene. — Fay DeForest was born in Rodman, N. Y., the son of Quincy D. and Josephine Maxson Greene, and died at his home in Unadilla Forks, May 29, 1939.

He married Harriet Witter on February 12, 1890, and they moved to Unadilla Forks. He was a member of, and trustee in, the First Brookfield Seventh Day Baptist Church.

He leaves two sons, Stuart of West Winfield and Donald of Unadilla Forks; a daughter, Evelyn (Mrs. Frank Van Vleet) of Arkport; five grandchildren; two sisters, Miss Amy Greene of Alfred and Mrs. Clifford Coon, Garden City, L. I.

Funeral services were conducted at the home June 1 by his pastor, Rev. Paul S. Burdick, assisted by Rev. H. L. Polan of Brookfield. Burial was at Unadilla Forks.
P. S. B.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

POSITION WANTED—Young man, age 25, desires position as farm manager, herdsman, or farm partner. Appreciates livestock and is mechanically inclined. Knows care and repair of farm machinery. Six years experience producing Grade A milk. Lifetime farm experience and agricultural training. Capable, ambitious, efficient. Any position in agriculture that offers a young couple a reasonable standard of living and opportunities for advancement will be considered. Services available April 1, 1940. References. May be personally interviewed at Conference. Write Box 195, Milton, Wis.

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Vol. 127

PLAINFIELD, N. J., JULY 31, 1939

No. 5

Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

—The Apostle Paul.

Contents

Editorials.—Our More.—Four-leaf Clovers.—One Child in Three.—The Mount of Olives.—Items of Interest	66-68
Missions.—A Small Deficit.—Movements of Our China Missionaries.—Belief.—Quarterly Meeting of the Board of Managers	68-70
Conference.—Transportation to Milton	70
Woman's Work.—Worship Program for August, 1939.—Minutes of Woman's Board.—Onward and Upward, Our Women at Work, Our Goals	71-73
Junior Boys and Girls	73
Denominational Budget Message	73
Young People's Work.—A Thought for the Week.—The Surrendered Life in the Ministry.—Do You Control?	74
Our Treasurers	75
Southwestern Association	75
Children's Page.—Our Letter Exchange	76
Our Pulpit.—Reasons for Sabbath Keeping	77-79
Denominational "Hook-up"	79
Marriages	80
Obituary	80