The entire creamery force is to be congratulated on its good work, and all hope it will retain its lead during the remaining four months of the contest.—Dodge Center Star-Record.

RELIGIOUS SUBJECT TELECAST FOR FIRST TIME OVER NBC

Religious subject matter formed a basis for television for the first time recently when the National Broadcasting Company telecast over station WJXB a motion picture film of the 15th Century Flemish masterpiece by van Eyck, "The Adoration of the Mystic Lamb." The telecasting of the religiously significant painting, declared Alfred H. Barr, Jr., director of the Museum of Modern Art, "is one of a like nature."

Half cent and even the sturdy Flemish burgher and departing Lamb, vivid by magnifying the detail, moving picture. The eye of the passing amazement study of the van Eyck altarpiece as a graduate of advancing York City, teacher at the Museum of Modern Art, declared Alfred H. Eyck, National Broadcasting Company telecast over a 15th Century Flemish masterpiece by van Eyck, "The Adoration of the Mystic Lamb." The telecasting of the religiously significant painting, declared Alfred H. Barr, Jr., director of the Museum of Modern Art, "is one of a like nature.

Barr, who spent three months in intensive study of the van Eyck altarpiece as a graduate student at Princeton University, expressed amazement that more dramatic details were evident in the telecast picture than in the original painting in its chapel at Ghent, and added:

"I was astonished at what I saw in this moving picture. The eye of the camera by passing slowly over the surface of the painting, by magnifying the detail, dramatized and made vivid in a new way the experience of seeing this great work of art."

The altarpiece of "The Adoration of the Lamb," by Hubert and Jan van Eyck, was completed over five hundred years ago and was considered an extremely revolutionary departure from conventional ideas of painting. In the great composition, the van Eycks brought together heaven and earth, God and his angels, saints and martyrs, the first parents, and even the sturdy Flemish burgher and his wife who paid the artist, all of whom bear witness to the miracle of the Redemption.

N. B. C.

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.

Sabbath Recorder


OBITUARY

Maltby. — Glendon Lawrence Maltby, the little son of Rev. Leon M. Maltby and Mrs. Iris Maltby, was born April 19, 1936, at Shiloh, N. J., and died May 5, 1939, just seventeen days past three years of age.

Though we shall miss this little one, we may be comforted in believing that:

"Now like a dewdrop shrined Within a crystal stone, Thou'st safe in heaven, my dove! Safe with the Source of love, The Everlasting One."

He is survived by his father and mother; one sister, Lucile; one brother, Ronald; and many friends and relatives, who will cherish the memory of this little life.

The funeral services, conducted by Rev. Herbert L. Cottrell and assisted by Rev. Herbert C. Van Horn, editor of the "Sabbath Recorder," were held in the Shiloh church, Monday afternoon, May 8, 1939. Interment was made in the Shiloh cemetery.

H. L. C.

Denominational Treasurers' Addresses

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

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

Missionary Society—Charles G. Stillman, Westminster, R. I.

American Sabbath Trust Society—Mrs. William M. Stillman, 510 Watchung Ave., Plainfield, N. J.

Education—Rev. Charles A. Ray, Palatine, Alfred, N. Y.

Historical Society—Mrs. William M. Stillman, 510 Watchung Ave., Plainfield, N. J.

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

Women's Board—Mrs. S. Oren A. Bond, Salem, Mass., Va.

Young People's Board—Mildred E. Bond, Alfred, N. Y.
**A SPIRITUAL AWAKENING**

Thoughtful men and women are thinking in terms of a religious quickening, a spiritual awakening. Hearts yearn for an enriched experience, and churches are being emptied by people, hope of forming and new compliances, who perhaps are caught by a fly-by-night modish religious creed or cult.

But there are sounds of the wind in the mulberry trees—many indications of a spiritual awakening—and thoughtful men, who perhaps have not always given credit where credit is due, are looking to the Church to lead us back to a more normal life. So we have hope as we hear men like E. Stanley Jones, out of world experience and wide observation, saying, "The world-ground is being prepared for a spiritual awakening on a very extensive scale"—hope, in spite of dark forebodings under the clouds of war and ruthless hatred, hope, in spite of many ministers turning from the gospel to promote reforms. "A better moral reform," says a contributor to Watchman-Examiner, "will be to bring men to know him whom to know are a thing of the utmost worth—and that not of yourselves; it is the gift of God." Happy and successful will be the new day, when sincerely begins to reach out its hands "for the sure, living word of God to meet its needs." By faith are ye saved, and that not of yourselves: it is the gift of God.

And Christ is the right answer to our need. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." By this word the Church sound its message unafraid. "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

By a living faith, men are transformed, and not by a system of ethics, a philosophy, a series of religious rites. By faith are ye saved, and that not of yourselves: it is the gift of God. Happy and successful will be the new day, when sincerely begins to reach out its hands "for the sure, living word of God to meet its needs."

Meaning of Religion, Religious Freedom, Through the Years, Why People Could Not Remember are some of the interesting chapters of the book. **SOUTHEASTERN ASSOCIATION**

"Oh, the hills, beautiful hills. How I love the West Virginia Hills." Such was the refrain in the hearts of two old West Virginians (by adoption) as they drove over the rain-drenched mountain barries and into the bold and rolling hill country of Salem and Lost Creek, and on through Doddridge into Ritchie County. Parts of the way were through sunshine in the midst of rain. The Christ experience, and the love and grief and gladness all were contained on forest leafage and grass covered slopes.

The sixty-fourth session of the Seventh Day Baptist Southeastern Association met with the Ritchie Church at Berea, Rev. Clifford A. Beebe pastor. This church, faithful and loyal, was constituted in 1870, and has a present membership of 104 communicants. According to the 1938 Year Book. The names of Bee and Brissey, Randolph and Sutton, Maxson and Meathrell are still more or less predominant, and are among those loyally carrying on.

Some years ago, the church building known as the old Old Ridge church, was burned. Later a comfortable and commodious church with a basement was erected on the well located church farm. Overlooking the valley formed by the 1938 Flood River which here forms a hairpin promontory is the parsonage, occupied by the Pastor and his family.

A Babe Ruth could easily bat a ball across the river on one side, and at least into it on the other. It is truly a pleasing location. The church overlooks the village across the river to the north.

The session opened with the vigorous singing of "To the Work" led by the Berea choir. The theme of the program was "Onward and Upward."

The meeting was formally opened by the moderator, Ross Seager of Salem. Pastor Beebe gave the welcome greetings, which must have put everyone's mind at ease, if it had ever been disturbed, as to the cordiality and welcome extended to the Berea people. As to the guests there was never any uneasiness on that score.

Brother Beebe said if we could have heard the talk as preparations were being made we would know our coming was appreciatively anticipated and our welcome sincere. To the homes, to the church, and to the meals to be served, all were welcome.

Orville B. Bond of Lost Creek responded with an expression of his personal appreciation of this opportunity and welcome. He spoke of his former experiences here and of the men who had been leaders in earlier days and how their children are now carrying on. He did say respect to the memory of Elder L. D. Seager, a former pastor, whose son is now the moderator of this meeting.

**Moderator's Address**

Mr. Seager gave a thoughtful address, saying "To me this is hallowed ground." It was here he played as a boy and began his Christian life. The influence of those who lived and wrought here still lives in his life. This is a real testimony and should give encouragement to all in living the true kind of life. He took this opportunity to assure us, of telling the Berea folks of the appreciation of his father's labors here—"This is..."
The introductory sermon was brought by Pastor Marion C. Van Horn of Salemville, Pa., chairman of the Eastern World Community. He defined “community,” and “Christian,” and developed his theme in a helpful and original manner. We must move toward a Christian world community, he urged, with a consciousness of moral choices. Our lives are lived on the vertical and the horizontal, both necessary for successful progress. He analyzed and study of the word “community” was illuminating and challenging. It literally means “That which is bound together in a strong fellowship for the benefit of all.” Love is the great essential and must be the basis for such a “fellowship.”

That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to understand, as with all the saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. (Ephesians 3: 17,19.)

**A Beautiful Sabbath**

It was a very interesting and inspiring service, which had been introduced by another pastor wanted as a part of the service conducted by President Bond, who brought lessons out of the two outstanding experiences of Jacob — at Bethel and Peniel.

In the evening, a thought-provoking worship service was conducted by Professor Thurman G. Brissie of Salem, and a sermon was given by Secretary Herbert C. Van Horn of Plainfield, N. J., who also led a conference meeting in which some thirty to forty brought helpful testimony. Basing the discourse on the story of Naaman, the Syrian, the speaker pointed out the importance of early, godly home training, the opportunity of being a missionary for God wherever we are, the dangers of forgetting God in times of prosperity, and the power of missing a great blessing by some prejudice or pre-conceived notion, and the need of full surrender and obedience.

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Presbyterian.
The Last Day

The closing day of the association was another ideal one for weather, and the attendance held up well all day.

Local young people conducted worship service that was spiritually inspiring. The Education Hour, arranged and conducted by President Bond of Salem, was outstanding in interest and value. He presented two graduates from the college in the morning, gave the addresses of the morning, Mr. Henry L. Ash, college treasurer; and Attorney Oscar Andre of Clarksburg, a highly valued trustee of the college.

The former spoke on "The Place of the Christian College in the Realm of Higher Education," outlining the early settlement of America, he found that the forefathers early discovered that if they were to maintain the kind of freedom they came seeking, they must have trained leadership, and the Christian college was the result. The Christian college is needed to give balance to education. The banker, the legislator, the leader of any Christian college was the result. The comparison of Wittenberg University and the college-HThe college may continue to be done about them. To neglect such needs is not only to be recreant to our duty but will prove dangerous to our own life and master with all the burning intensity of the great white throne had revealed itself to him.

Then there was a collection of money for the entertainment and comfort of dele-

If one attempts a serious study of evangelism in the past, one naturally begins with the Apostle John, whose sweet spirit made him the beloved disciple; with Peter, forthright unlettered fisherman who learned his Lord and Master with all the burning intensity of his own spirit. He was not unlike John Henry Newman, whose vision on the way to Damascus...
score years, and now seeking a new church anchorage. As he told his story, we listened with a rather lukewarm interest, until he casually remarked that his mission in life was, as it always had been, to "preach the everlasting gospel." From that instant forward, our interest was a most keenly alive one; and you all know what has transpired since that hour.

In College, the preparatory work in Battle Creek College, he was offered a most flattering position, one which meant a life of comparative ease and comfort. James White pleaded with him until the small hours of the morning to become his private secretary; but the young man was bent upon a career of winning souls through preaching the everlasting gospel.

With but a very modest sum in his purse, and without the assistance of the communion which he had on hand, or even without its blessing—he embarked upon his self-appointed mission. Self-appointed, did I say? He was appointed of the Lord.

So successful was he that, in the space of a few years, those who had tried to dissuade him from field work, sent him to Europe for that very purpose. Not only has he preached the type of spiritual belief which would make the young person of any nation feel that they are crusading for a spiritual ideal. Too many churches have to be concerned with the raising of money, the upkeep of buildings, and the salaries of pastors and church workers. Too many churches concern themselves with political and material situations, instead of realizing that their ultimate responsibility is in stimulating the basic loyalty of human beings; the beliefs which eventually will solve all the other questions.

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CHILDRen'S PAGe

Dear Recorder Children:

Again I must get our page ready for the Sabbath Recorder and not one single boy or girl has written me this whole week. Isn't that a shame? "What am I going to do about it?" I hear you ask. Well, I'll just say, "My faithful ones, please write soon," and then send you a story most children like.

Affectionately yours,

Mizpah S. Greene.

Andover, N. Y.

THE RED MITTENS

By Carolyn S. Bailey

There was once a little boy who wanted a new pair of warm, red mittens to keep his hands warm in the winter time, so he asked his grandmother if she would knit him a pair. But the grandmother had no skeins of red yarn.

"You will have to go to the shopkeeper," she said.

So the little boy went to the shopkeeper.

"Will you give me some skeins of red yarn so my grandmother can knit me a pair of red mittens to keep my hands warm?" the little boy asked the shopkeeper.

The shopkeeper looked on his shelves, where there were tins of tea and brown and yellow, but there was no yarn in the pot of red dye.

"You will have to go to the spinner for white yarn," the dyer said.

So the little boy went to the mill, where great wheels turned round and round, guided by the spinner.

"Will you give me some white yarn?" he asked, "so the dyer may dye it red, and the shopkeeper may sell it to me, and my grandmother can knit me a pair of red mittens to keep my hands warm?"

But the spinning wheels were quiet. There was no wool to spin into yarn.

"You will have to go to the sheepfold," the spinner said.

So the little boy went to the sheepfold, where there were mother sheep, and baby lambs, and a shepherd to care for them.

"Will you cut me a fleece of wool," the little boy asked the shepherd, "so the spinner may spin it into yarn, and the dyer may dye the yarn red? Then the shopkeeper may sell it to me, and my grandmother can knit me a pair of red mittens to keep my hands warm?"

"I will," said the shepherd, and he cut a thick white fleece from the back of a mother sheep.

Then the little boy took the fleece of wool to the spinner, who started his wheels and spun the wool into white yarn.

"Will you dye the white yarn red," the shopkeeper asked, "some skeins of the red yarn to the little boy. Then the grandmother got out her shining knitting needles and knitted the little boy a pair of red mittens.

They kept the little boy's hands warm in the winter, but they did more than that, oh, very much.

They helped him to bring home the basket of groceries for his grandmother and shovel a path from the door to the shopkeeper's door. The red mittens helped the little boy to carry measures of food to the sheep and draw a little sister on her sled and bring wood into the house for his mother.

They helped to keep others warm and happy, too, as well as the little boy himself.

THE MEETING OF TRACT BOARD

The Board of Trustees of the American Sabbath Union met in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, June 18, 1939, at 2 p.m. President W. Victor Randolph is presiding and the following members present: Corliss F. Randolph, Lavern C. Bassett, Herbert C. Van Horn, Courtland V. Davis, Frederick J. Van Horn, Orra S. Rogers, Ada F. Randolph, Irving A. Hunting, Franklin A. Langworthy, George R. Crandall, Mrs. Herbert C. Van Horn, Everett C. Hunting, Hurley S. Warren, J. Alfred Wilson, J. Leland Skaggs.

The board was led in prayer by Franklin A. Langworthy.

The minutes of the last meeting were read.

The report of Corresponding Secretary Herbert C. Van Horn was read and accepted as follows:

The month's activities have been varied: thirty-one letters written, most of them accompanied by one or more tracts; a group of 225 tracts sent to Ceylon at request of Rev. James McGraith of London; a group to Rev. Walter E. Hancock for use in his missionary evangelistic work this summer in the South under the auspices of the Woman's Board; tracts, early "Hand Book" and "Recorder," and spelling book in Maryland; Sabbath school helps, "Bible Studies," by Walter L. Greenwell. A few of "The Sabbath and Seventh Day Baptists" tracts to Bedford County Bible School Convention (Pa.). Special request; and a nearly duplicate set of our literature, as previously reported, to Mr. Hopkins in Wales.

Correspondence included exchange of letters with British Guiana, South America, Sunderland, England, and the Far East.

A friend at Daytona Beach, Fla., inquires about tracts to be placed in airport.

A special page in interest of Tract Society work was furnished by the secretary for the special issue of the "Sabbath Recorder," May 29.

Attended the Eastern Association at Marlboro, and now open a special section of the Tract Hour program, presided over by President Randolph. The following letters were addressed at this hour: What Does Your Church Expect in the Way of Sabbath Promotion, by Rev. Leon M. Malby; Sabbath Conscience Quickened and Sabbath Conviction Deepened, by Courtland V. Davis; and The Sabbath Spirit Essential to Sabbath Promotion, by Rev. James L. Skaggs of the Southeastern Association.

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It was voted that the report be adopted.

Corresponding Secretary Herbert C. Van Horn presented a proposed prefatory statement and its annual report. It was voted that this report and the prefatory statement be adopted as parts of the board's annual report to the General Conference and its annual report to the society.

Corliss F. Randolph, President,
Courtland V. Davis, Recording Secretary.

O U R P U L P I T

PROVING AND HOLDING

(from a Baccalaureate sermon preached before the 1899 graduating class at Milton by President J. W. F. Randolph)

Text—1 Thessalonians 5: 21.

In Paul's earliest letter, after replying to certain questions he had received from the church at Thessalonica, he proceeded to give them several practical instructions, such as he wanted to assure to them the importance of faith, reason, and works.

The church at Thessalonica, he proceeded to give them several practical instructions, such as he wanted to assure to them the importance of faith, reason, and works.

The idea of “holding on” comes several times in the Scriptures. In the lesson read toward the close of the service, Paul says, “Hold that fast which thou hast, that no man take thy crown.”

Paul in writing to Timothy urges him to “guard that which is committed unto thee,” and again speaks of “holding faith and a good conscience.”

Let us mention a few of the things which make the church, and that which is good, even though they may seem trite.

First, health. Every one of us admits the importance of good health, and perhaps every one of us indulges in practices which he knows are injurious to health. I do not care to go into detail in regard to this tonight, but I am sure that each one of us is convinced that the proper care of the body is a moral obligation.

Second, let me speak of the scholarly habits which I believe most of you have acquired while in Milton College. More than once I have been surprised to see how those who have enjoyed real study and worth while in college, seem after leaving it to be satisfied to read in some other class of the “World’s Wittest Newspaper.” Let me urge you not to make that mistake. If you begin to read a book, do not give it up merely because it makes you think. Soon after I went to college I asked a senior what was the second most valuable thing he had secured there. He said, “The power of concentration.” I felt that I also attained something of that during my college course. After leaving college and teaching one year at $30 a month, I went to a small island off the coast of Martha’s Vineyard. One of the lecturers there was John Dewey, who in 1896 was only beginning to be a famous philosopher. One day after one of his lectures I said to him that I felt that in the necessarily diverse attention of the schoolroom, I was losing some of my power of concentration, and asked him, as a psychologist, what he had to do about it. His advice was that I should continue to study on some subject requiring concentration, if even for only a half hour a day. I passed on to you as good advice.

The third is leisure. It is a truism that we have more leisure time than people did, not so many years ago. Working hours are shorter and the workers are less exhausted. At present we have workers who have recently noticed the men working on the road in front of my residence and shoveling dirt into trucks. They do not work as hard as I did in my first job as a graduate, when I shoveled gravel for ten hours a day for a dollar and a quarter. I am not criticizing their work, for I think that they work as hard as men can reasonably be expected to work. But men do have more time and energy for leisure activities now than ever before. Let us then seek “that which is good and well pleasing in the sight of our Lord Jesus Christ.”

The first Milton College dinner that I attended had “Training for the wise use of leisure” for its theme. I have never entirely got over my astonishment that the younger college alumni, the speakers, at the dinner, none of them mentioned literature, art, or music. One would suppose that those were the pleasure of the Shakespearean plays and the music and the instruction in literature, as afforded in the college, would find in them some commendable activities for the use of leisure time. I suggest that in any community you can find people who like dramatics or who like good music obtained in some other way than by the turning of a dial. You do not need to be a famous philosopher or a Stringer or Westlund, to get something valuable out of these activities.

Fourth, idealism is certainly good. Of some of the phenomena of modern Communism, Nazism, Fascism, as of materialism and cynicism. Beware of pessimistic philosophers, such as Joseph Wood Krouth Mencken.

Think sometimes of “Horatius at the Bridge” or of the Roman sentry at Pompeii who stood his ground at the gate of the city and held fast to the honor of his country. He had fallen when running from the destruction of the city, but he had held fast to the honor of a Roman soldier. But we don’t need to go back to ancient Rome to find examples of duty. Do you not remember the very recent events when we were hearing of the man on the submarine, Squalus, who saved the lives of half the crew.
by sticking to his duty. A day or two later I heard that a portion of a passenger death train which arrived at a burning trestle. The train could not cross, but this man ran across, setting his clothing on fire, and ran a mile farther to stop the passenger train coming from the other direction. Modern literature has many instances of similar devotion to duty. Such books as DeKruif’s “MICROBES BEHIND DOORS” and Thoreau’s “Walden” have many of them. Think of Banting, the discoverer of insulin, who refused to be made president of his medical school, of Walter Reed and the Japanese doctor, Noguchi, and other fighter against yellow fever; of George Washington Carver of Tuskegee; and of Jane Addams. A group of manufacturers offered to give her $50,000 for her Settlement “if she would drop all this nonsense about a sweat shop bill of which she knew nothing.” You know what kind of answer she made!

A good illustration of this idealism is found in a poem by Edwin Markham:

Once Phidias stood, with hammer in his hand, Carving Athene from the breathing stone, Thundered on him: “Hold fast the Bible. Many people do not look at the Bible; I wish you all of the Bible, perhaps, to read. Men may not see, but the Immortals know what kind of answer she made!

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To understand the full context of the passage, we need to consider the verse structure and the flow of thought. The author seems to be emphasizing the importance of devotion to duty, even in the face of seemingly impossible challenges. The use of historical figures like Phidias and George Washington Carver serves to illustrate the point. The poem encourages the reader to value the Bible and to adhere to duty, regardless of whether those around them understand or support the effort.

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**DENOMINATIONAL “HOOK-UP”**

Lewis Camp, Bradford, R. I.

Twenty-eight young people were here for the last Sabbath of June. The greatest lasted from Friday afternoon to Sunday and was co-operative both in leadership and in expense. Work services were led by William Dickenson and Pastor Rogers of Waterford; arrangements were made by Norman Loofboro of Westerly and Glenn Perrin of Ashaway; the meals were prepared under the direction of Marion Crandall of Hope Valley and Ruth Kenyon of Hopkinton; and the “stunt night” was managed by Dorcas Austin and Horn of Westerly. A good time was had by all.

Correspondent.

**Ashaway, R. I.**

The Z. Y. W. Club of the Pawcatuck Seventh Day Baptist Sabbath School, Westerly, were guests of the Pastor’s Sabbath School Class Sunday evening. At the parish house Seventeen members and nineteen visitors were present to enjoy the evening. A short business meeting was conducted by the president, James Waite, after which a pleasing program was given, arranged by Albert Arnold: Piano solo, by Susan Murphy; duets by Clifford White and Alice Gough; and Miss Roberta’s one-act play, “Alice Blue Gown,” was given by eight young women of the entertaining class; four reels of moving pictures taken by Julian T. Crandall were shown by Bobby Crandall. Games were under the direction of Iris Murphy, after which the refreshments included homemade ice cream, hot cake, and cold coffee. Everyone present enjoyed a delightful evening.

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**THE SABBATH RECORDER**

The Ladies’ Aid society of the Methodist Church held their annual meeting for the election of delegates. The largest number served was on Sabbath day, when dinner was served to about one hundred forty guests.

The Leonardsville Garden Club furnished floral decorations for the services.

Next year the meetings will be held with the De Ruyter Church, while a fall meeting will be held with the Verona Church.

Alfred, N. Y.

Alfred University is participating in the American and International College Center of the New York World’s Fair. The headquarters of this center are in the world Trade Center, with a reproduction of the Statue of Liberty. The literature of the fair has copies of catalogs and other publications of different colleges and universities and will welcome any of the colleges participating at any time. Doubtless a number of Alfred University faculty members and students visiting the fair will be glad to call at this center.

Mrs. George Thorngate and four sons arrived Friday from Phoenix, Ariz., to visit her father and mother, Rev. and Mrs. G. B. Shams and sister, H. O. Burdick.

Mr. and Mrs. William H. Dennis started last week on a trip around the world. The journey will include the Grand Canyon of the Colorado; Los Angeles; the San Francisco Fair; the Hawaiian Islands; Shanghai, China; several places in Japan; short calls in western Asia; a trip through Italy and France; and the journey across the Atlantic to the New York. They expect to be back in Alfred early in September.

**Letter From Florida**

Dear Mr. Ames:

Sometimes your Florida correspondents hesitate to write about Florida marvels, lest critically the ignorant ten thousand in your neighborhood have seen and described them to you more accurately. Thus what we say might not only be superfluous but something else not complimentary. To shield me from the latter contingency I have secured some literature issued by the office of “The Marine Studies” which will be the subject of this letter.

This, I think, is the newest (opened Oct. 1, 1938) of the many fascinating enter-
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.

O B I T U A R Y

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 sons: Elise B., near Alliance, Neb.; Miss Alta Van Horn of Salem, W. Va.; and Delmer of North Loup. She is also survived by three sisters: Mrs. Gertrude Scooter and Mrs. Etta Pierce of Fouke, Ark.; Mrs. December Bailey of Greesly, 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 at Farnam, and has been at 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.