theo. 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 Cleaner.

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. of the land of Alliance, Neb.; Miss Alta Van Horn of Salem, W. Va.; and Delmer of North Loup. She is also survived by three sisters: Mrs. Gertrude Scooter and Mrs. Ettie Pierce of Fouke, Ark.; Mrs. December Bailey of Greeley, Colo.; by one brother, Mr. August Babcock of Pawnee City, Neb.

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

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

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

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EDITORIALS

WHAT MEN DO ABOUT TRUTH.

Important

We may be elated or discouraged by what people of prominence think and say about us. The words of believing philosophers may encourage, while those of outstanding skeptics, like Clarence Darrow, Robert Ingersoll, or Bertrand Russell, cast gloom upon us. But the truth remains that faith is a matter of the heart, not of the head. We are interested in the spiritual welfare of our fellow men.

The trend of the times is clear. It is a movement toward spiritual development. We have our faith vindicated, but because we are interested in the spiritual welfare of our fellow men.

The Christian religion is the Way, the Truth, and the Life. We believe in Jesus Christ as the Way, the Truth, and the Life.

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

From up in Michigan:

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

From South Jersey:

"I usually drop everything when the Recorder comes."

From Michigan:

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

From Janerville, Wis.:

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

Sincerely yours,
Mary E. Cunningham.

THE SABBATH RECORDER

ITEMS OF INTEREST

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

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

The Northern Baptist Convention, in its session in Los Angeles, recently voted to affiliate with the World Council of Churches, with the reservation that "it cannot be bound by any legislation or action of the World Council to which it does not give its approval."

Membership of Seventh Day Baptists in the World Council of Churches, it will be remembered, was voted at our last General Conference. See 1938 Year Book, page 42.

Cambridge, Iowa, has recently founded a furniture factory owned and operated by churchgoers only. It is headed by a minister. It manufactures all kinds of furniture, radiators, and other items of perforated steel. The minister-director makes furniture in the day time, visits his parish in the night, and preaches on Sunday, according to quotations found in Religious News Service.

There are those among us who believe small matters should be left unorganized and unorganized, made to pay, furnishing employment to loyal Sabbath keepers. Why not?

In the special issue of the SABBATH RECORDER, May 29, appeared a list of ministers who had graduated from Milton College. President Crofoot suggests there might be added the names of other ministers who were graduated from Milton Academy before it attained the charter of college. The following is quoted from Doctor Crofoot's communication:

"A. Herbert Lewis and Oscar U. Whiford were graduated from the Teachers' Course in Milton Academy in 1860, and also from the Ancient Classical Course in 1863. Dr. Charles E. Wheeler was graduated from the Teachers' Course in 1861, and Dr. Arthur Lee Coad was graduated from the Business Course in 1867. If there are others, we do not know it, but would be glad to know it and to know them."

DEDICATION AND ORDINATION IN SOUTH AMERICA

If any one thinks that Seventh Day Baptist work in South America is closed, he should read some of the correspondence received from the regions of the Essequibo River, in British Guiana. George Alexander, son of our Elder Berry, writes most interestingly of faithful work being carried on there. A new church building, forty by twenty feet, "with vestry and porch," has been erected and was dedicated April 10, 1939. At the time of its dedication, George Alexander Berry was ordained as deacon. Already he was a leader, teacher, and superintendent of Sabbath schools for "the entire colony" and did missionary work wherever able to carry on.

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

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

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

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

"Praise to the Holiest in the height."

And in the depth be praise;
THE SABBATH RECORDER

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

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

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

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

MISSIONS

HOME MISSIONS

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

1. Helping small churches support their pastors. When a church is unable to support a pastor himself, the board aids in this when ever possible. In this form of home missions the church calls the pastor and directs him, but the board aids in his support and requires the pastor to report quarterly.

2. General missionaries. In addition to the directing of both home and foreign missions. These pastors are called by the church, rea waken the marginal members, secure new disciples, and inspire all to become active witnesses for the Master.

3. Evangelists. For many years the board has been promoting evangelism. The objectives of such work are to increase the number of Seventh-day Baptists, to bring about the objectives of the church. Both the Boys’ School and the Girls’ School are full of students. Many of these young people have indicated their desire to learn more of Christianity, to join the church. At no time in Europe have so many children and young people in contact with our churches as here in Shanghai.

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

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

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

I find after an absence from China of seven years that, in spite of hardships and suffering, hatred and destruction, there is more evidence of the effect of Christianity than ever before, at least during my time. Throughout the whole nation there is a yearning there is a yearning for peace and for a better faces toward Jesus, the Light of the world. I venture to state that possibly no nation at war has been more, and now, in its attitude than China. The work and lives of the missionary workers and the work of the church and house in Liuho, if and when we can return there. The only article of furniture left there when I went out seven years ago was the pulp, in and silver, is an omen that it can again be used. I expect to give the workers a small bonus at the end of this month. This will be the third bonus. They very much appreciate them. I thank all who have helped.

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

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

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the eyes myself, and help with the dressings when I have time. Gradually the care of the sick on the place has fallen upon my hands. For such an immense number (about one thousand), I am glad to say the amount of sickness has been very small. A few pupils seriously ill have been seen, but we have no place here for caring for such cases. There has been such a large influx of refugee children into Shanghai, that the mission for the Hebrews started a number of English classes for them and sent out a call for volunteers to teach, so I offered to help in that. Including the traveling it takes just about two hours, five days a week. I have really enjoyed it. A service is held for them on Sabbath mornings which some of my class attend, though I am unable to do so without neglecting our own services here. I am very glad to help in every way I can, as far as my health holds out.

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

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

Housing Committee.

**WOMAN’S WORK MEMORIAL**

In the passing from this life of our sister, Phattie E. West, the Laush Aid society has lost a beloved co-worker whose cheerful response to every call upon her time and talents endeared her to us through all the years of her ministry. She leaves behind a host of loving friends and a legacy that we will cherish.

We cannot say and we will not say

That she is dead—she is just away

With a smile upon her lips and deep

In the love of those who held her dear.

The loved ones living are not dead—

She has wandered into an unknown land,

And left us behind to mourn her loss.

We think of her often, as dear

In the love of those who held her dear.

Think of her still as the same, and say

She is not dead—she is just away.

For a time we grieve. We consider it fitting that we record our appreciation of her

Members.

DOCTOR HANCOCK’S LETTER

*Excerpts from the letter concerning our missionary project*

**Dear Mrs. Skaggs,**

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

I have held eleven meetings besides making a considerable number of visits in the homes of brethren and friends. Brother James and I have spent this week in a community just across the state line of North Carolina. This community is known as the Shool Creek settlement. It is in a region which the Telephone Valley Authority is building one of the eleven dams projected—the Hiwassee Dam.

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

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

The church here is small in actual membership—consisting of only eight members; but there are five others who are keeping the Sabbath now, not yet members of the church.

Our meetings are growing in interest and in attendance. On Sabbath we have some twenty adults and a number of small children. On Saturday and Sunday nights we are having now thirty-five to forty in attendance. New ones are coming almost every meeting.

The brethren and friends are planning on putting up an arbor out on the public road, probably at the end of this week, where we feel sure there will be a larger attendance.

This is a very gratifying experience for us in a pack- ing house for apples on Brother Conyers’ farm, and is about a mile off the public high- way.

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

I have not been over to Dahlonega yet, but am looking forward to a visit there this week in order to find out what there is in that vicinity.

Sincerely yours in Christ,

Cleveland, Ga.,

W. E. Hancock.

June 26, 1939.

**DENOMINATIONAL BUDGET**

**Statement of Treasurer, June 1, 1939**

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**THE SABBATH RECORDER**
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Riverside .................................................. 89.25
Special ......................................................... 26.00
Rochester ...................................................... 19.00
* Special ...................................................... 7.18
Saline .......................................................... 123.18
Shiloh ........................................................... 31.10
Shinport ........................................................ 527.67
Shreve ........................................................ 10.58
Syracuse ........................................................ 205.63
Thornville ..................................................... 39.89
Toledo ............................................................ 23.00
Trenton .......................................................... 33.00
Verona ............................................................ 18.35

THE SABBATH RECORDER

ANOTHER ROAD

Some time ago we spoke of roads and how we are always going along some kind of road. A short time ago I traveled along various kinds of roads and arrived at Berea, Va. In so many ways we are all on this present
world.

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YOUNG PEOPLE’S WORK

WELL FOLKS!

Here are the apologies of the young people’s editor for not being on his toes, and since other people seldom walk on his toes you will last week’s young people’s material. Now what will you do—walk on my toes? Please be careful. Send your association
talks to the young people’s editor for publication in the page.

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Here are the apologies of the young people’s editor for not being on his toes, and since other people seldom walk on his toes you will last week’s young people’s material. Now what will you do—walk on my toes? Please be careful. Send your association
talks to the young people’s editor for publication in the page.

THE SABBATH RECORDER

ANOTHER ROAD

Some time ago we spoke of roads and how we are always going along some kind of road. A short time ago I traveled along various kinds of roads and arrived at Berea, Va. In so many ways we are all on this present
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haps it will help me to act out my golden
text.

None of her little friends lived in that di-
rection, so she was all alone. She had quite a
bit of thick woods to pass through, and so
she began to walk very fast, for she was just
a little afraid. A rabbit skipping across the
road, just in front of her made her jump, and
the hoarse barking of a dog ahead of her
made her pause for a moment. Then she hur-
rushed on again. She was nearly in sight of the
Smith home, the barking of the dog growing
louder every minute, when she heard the
sitting on the fence, crying at
a large, cross looking dog, barking and
jumping savagely.

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

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

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

"We all love you, too," shouted all the
Smith children, as the little lastie hurried
home to tell her dear mother the good new-

ABOUT CONFERENCE PROGRAM

By Rev. Erlo E. Sutton

The one hundred thirty-seventh anniver-
sary and the one hundred twenty-seventh ses-
sion of the Seventh Day Baptist General Con-
ference was held in Milton, Wis., church, Tues-
day, August 22, at 10 a.m.

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

If Conference will approve, the president
plans to set up, instead of the usual small
committees appointed to consider the reports,
boards, the Conference's report, and various
other denominational interests not taken care
of by standing committees. The following sections as fol-
low: Section on Missionary Interests, Section
on Publishing Interests, Section on Educa-
tional Interests (religious education, colleges,
seminary, etc.), Section on Women's Inter-
est, and Section on Young People's Work.
Each section to be guided by a carefully
selected committee, indicated by the name. Then to consider
matters not coming under these titles, a Com-
mittee on Reference and Counsel. This com-
mittee might also be called upon to adjust
similar or conflicting action coming from two
or more of the sections.

The village of Milton was incorporated in
1903, and has a present population of about
1,250. It has a municipally owned water and
sewer system, fine public parks, over five miles
of paved streets, and a fine educational sys-
tem, which, combined with churches of four
denominations, makes it one of the finest of
southern Wisconsin residential villages.

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

The Goodrich family and others lived in a
frame dwelling and log cabin, which also
served as a store, post office, hotel, church,
and community center for six years before the
first section of the Milton House was started
in 1844. Cement for this structure is said to
have been brought by boat from England,
transported by barge down the Erie Canal,
and then overland by wagon. Upon good
authority, this is the first concrete building
erected in the United States. Several years
later, the hexagon addition, a three storyed
hotel, was completed and named the Milton
House. During the stagecoach days this was
one of the best known of Wisconsin hostel-
ries. The frame building was torn down
nearly two decades ago, but the log cabin an-
nexed to it served as a kitchen and is still
standing. The Milton Historical Society has
made of it a museum and restored it as far
as possible.

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

Historic Landmark

Society

Denver Colo., July 5, 1939.
We can't know exactly what the face of an angel is like, but John, the Revelator, gives us an idea. John was in the Spirit on the Lord's day, while he was on the Island of Patmos, and he heard behind him a great voice, as of a trumpet. Turning to see the voice that spoke to him, John saw one like unto the Son of man, standing in the midst of the candlesticks, "and his countenance shone as the sun shineth in his strength.

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

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

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

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

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

THE SABBATH RECORDER

When Moses was called up into Mount Sinai to receive the Ten Commandments, a great cloud descended over the mountain. Occasionally the Children of Israel, gathered beneath this cloud, were breaking through the dense cloud and smoke, and they were frightened. They were ordered not to go near the mount of God, lest they die. The writer of Deuteronomy speaks of the occasion, long years afterward: "The Lord came from Sinai, and rose up from Seir unto them; he shewed signs before them, and they saw his Glory." (Deut. 31: 2.)

And when that same grand old leader who had ascended into the light of God's presence to bring back the tablets of the law, and had seen the gloom of the great light, at last took leave of his people, he blessed them saying, "The Lord bless thee, and keep thee: The Lord make his face to shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace." (Num. 6: 24-26.)

The philosophers, too, saw God as a great light. Job understood that the light which he was, that he was in God, "that I shall see God's face." (Job 41: 32.) And once, when Job was crying out in his soul's effort to understand his misfortune, he said, "Oh, that I were as my light were; that a great light, Job understood that the light was not to be feared. He said of God, that "He maketh darkness light's day." (Job 29: 2, 3.)

The prophets, too, saw the light of God's presence, expressing the nature of light to shine, so it is the nature of God to bless and give. And the light that Jesus was, he said, "I am the light of the world." (John 1: 4.)

"The Light of the World" is the title Christ stands, patiently knocking. On his head is a crown, to be sure a crown of thorns, but it is regal in its divine dignity. He is clad in a long, simple, white robe, the garb of the Israelitish prophet. About his shoulders is thrown a magnificent purple cape, embroidered, mantled, and caught at the throat with a great clasp, studded with precious stones; it is the cape of a priest. The Light of the World is "prophet, and priest, and king." In him were combined all those imperfect con-
The SABBATH RECORDER

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

There is a source of light which is within a man; it is something within a man that makes his face shine. (Matt. 17: 1.) Such glowing radiance, however, cannot abide, unless its principle is maintained. "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling thereunto. He that loveth not his brother is in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." A glowing face requires a warm heart and a radiant life.

The face shows without fail what is in the life behind it. The most secret thoughts of the mind may be read upon the face. The innermost deares of the heart are reflected accurately in the countenance.

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

A bright light cannot be reflected from a dull life. "Ye are the light of the world," said Jesus. "Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven." As Stephen looked up into heaven when he finished his speech, while the Sanhedrin was yet grasping on with their teeth and complaining about him, Stephen stood on the brink of eternity, and he knew it. He could look across the deep chasm that opened before him, beyond the pile of stones on which he was soon to die, and see the goodness of things to come. He stood firm in the light of hope and the faith of God. He gazed steadfastly, as Peter put it, "unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." (2 Peter 1: 19.)

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

DEMONINATIONAL "HOOK-UP"

De Ruster, N. Y.

April 3, Rev. H. Eugene Davis spoke to a small but interested group, in the interests of the Denominational "Hook-Up." The evening refreshments were served.

April 22, Pastor Neal Mills exchanged pul- 

pets with Rev. Paul Burdick of Leonardsville.

Our church joined in a Rural Church Con- 

ference held at Lisle, N. Y., May 31-June 1.

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Pastor Mills attended the Eastern Associa- 

tion as a delegate from the Central Associa- 

tion.

April 22, a group of young people and adults surprised Mr. and Mrs. Raymond Bar- 

ber at their home on the Lake Road. In the latter part of May another "home warming" party will be held by Rev. and Mrs. Lavere Nichols. After spending a pleasant evening, Mr. and Mrs. Nichols were presented with a bouquet of flowers.

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

Corresponding Secretary.

Alfred, N. Y.

The Seventh Day Baptist Young People's Camp will be held at Egleston Park, near Angelica, July 9 to 16. Elmo Randolph, pastor of the Second Alfred Church, will be in charge, assisted by Dr. George B. Shaw and David Clarke. Other members of the staff will be Bertha Lewis, Elmoro Randolph of Alfred Station, and Helen May But- 

ton of Friendship. A registered Red Cross instructor will be in charge of swimming. It is expected that at least forty will be in at- 

tendance.—Alfred Sun.

Milton Junction, Wis.

The program to be given tonight (Thurs- 

day) by the Vacation Religious Day School, at the Milton Junction Seventh Day Baptist church, is to be a demonstration of the work done in the school for the past three weeks. There will be flag salutes and a worship pro- 

gram by the whole school; also Bible stories, songs, and memory work by each of the four departments: the kindergarten, the primary, junior, and intermediate departments. Over fifty children will take part in this one individual work. The object of such a school is to give more Christian education to our children.

School closes tomorrow (Friday) with a pleasant evening, Mr. and Mrs. Raymond Bar- 

ber at their home on the Lake Road. In the latter part of May another "home warming" party will be held by Rev. and Mrs. Lavere Nichols. After spending a pleasant evening, Mr. and Mrs. Nichols were presented with a bouquet of flowers.

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Alfred, N. Y.
THE SABBATH RECORDER

OBITUARY

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 vespers 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 devotions. 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. 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. Jesse T. Babcock; treasurer, Mrs. Cora Hurley; trustee, Arthur Stillman; chorister, Mrs. Esther Babcock; pianist, Mrs. Ava John- son; 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.

SOUTHERN WISCONSIN 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.

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 blessing 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.

(Congress)

Greeley. — Clark Wesley, son of David and Lovina Sweet Greene, was born in Alfred, N. Y., June 30, 1834, and died at his home in Nile on March 25, 1939.

On March 11, 1866, he was united in marriage to Alice Grandaal, who with three sons: Elwood of Belfast, N. Y.; William, of Belmont, N. Y.; and Robert of Milton, Wis., also several grand children 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 Lincoln, 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, Orvis, Lee, and Mrs. Nora Ellison, of DeWitt, and Mrs. Gertie McGahy of Rose Bud, Ark. In February, 1903, 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."